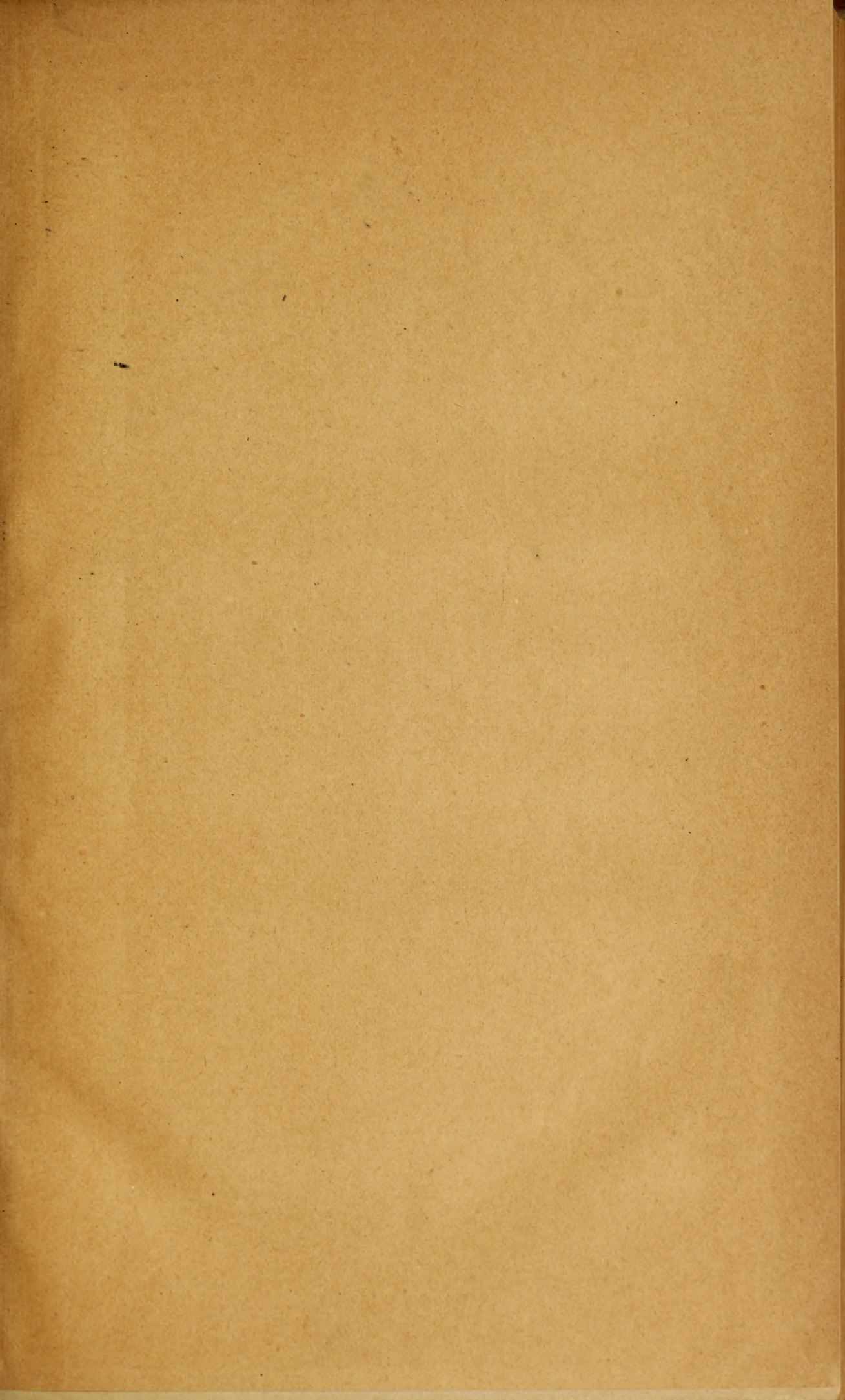




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THE AJAX OF SOPHOCLES

CRITICALLY REVISED, WITH THE AID OF MSS. NEWLY
COLLATED, AND EXPLAINED,

BY

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PREFACE.



The present play, the last of the seven which I have edited¹, brings to an end the labour of more than twenty years, during which I have applied myself to the task of purifying the text and explaining the sense of the great Tragedian. How far I have succeeded in my attempt I must leave to the judgment of others. My chief endeavour, as the reader will at once perceive, has been to restore as far as possible the original text. With a view to this I have carefully collated anew or for the first time several important mss.², and have well considered the readings of the various mss. which have been published. I have also attentively perused those ancient authors with which our Tragedian appears to have been most familiar and to have most closely copied, as well as those which seemed most likely to throw light upon him. I have besides availed myself of every edition of our author of any note, and have collected from many sources native and foreign at the expense of much labour everything that in a critical or explanatory point of view seemed likely to be of any use. My own conjectural emendations, the result of much anxious

¹ The three first plays, the *Ædipus Rex*, the *Ædipus Coloneus*, and the *Antigone*, were published in one vol. large 8vo in the *Bibliotheca Classica*, by Bell and Daldy, London. 1859. The remaining four, owing to the unforeseen length of the notes and for other reasons, it was found more convenient to publish independently in separate volumes, by Williams and Norgate, London.

² I have myself carefully and verbatim collated A. (Par. 2712) in all the seven plays — B. (Par. 2787) in *Æd. Rex*, *Æd. Col.*, *Trach.*, and *Phil.* — K. (Par. 2886) in *Æd. Col.*, *Ant.*, *Trach.*, and *Phil.* — T. (Par. 2711) less carefully in all. The various readings in *Æd. Rex*, *Æd. Col.*, and *Ant.*, as also those of A. in *Ajax* and the latter half of the *Electra*, will be published in future editions or elsewhere.

thought, are numerous, but, before venturing to adopt any new reading, I have always exercised the greatest caution, so much so that the passages in which I may now repent of having altered the text are insignificantly few¹. I have throughout endeavoured to illustrate the author chiefly by himself, and with this object in view I have attentively read his remains through over and over again, in order to familiarise myself thoroughly with his peculiarities of thought and style. As an apology for the length of my notes I may observe that Sophocles is a confessedly obscure and difficult author and requires more explanation perhaps than any other ancient writer. The reader however will find in them, I trust, much useful matter, which is not to be found in any other single edition.

Further supplemental observations, in the shape of *Ad-denda*, will be from time to time appended to the separate editions of the Plays, and some critical annotations on the Fragments will appear in a work containing *Adversaria* on the Greek dramatic poets and other writers.

The entire work with its many imperfections, of which I am only too conscious, I commend to the kind consideration of the candid reader, in the hope that for the sake of what he finds in it interesting and useful he will condone the errors and shortcomings, many of which, almost unavoidable in a work of this kind, on a revision for a second edition would no doubt have been removed.

Harringworth, Uppingham April 23. 1875.

¹ My corrections of CEd. R. 420. and El. 21., notwithstanding Mr. Paley's strictures, I still hold to be indubitable.

Manuscripts of this play.

* <i>A.</i>	. . . . .	Bibl. Imper. Paris.	2712.
<i>C.</i>	. . . . .	" "	2794.
<i>D.</i>	. . . . .	" "	2820.
<i>E.</i>	. . . . .	" "	2884.
<i>F.</i>	(Γ . of Dind.)	Bibl. Abbat. Flor.	2725.
<i>G.</i>	(Δ . of Dind.)	" "	2788.
<i>H.</i>	(Θ . of Dind.)	" "	2817.
<i>I.</i>	(F . of Dind.)	Bibl. Laur. Flor. Plut.	28, 25.
<i>J.</i>	(H . of Dind.)	" "	" " 32, 40.
<i>L.</i>	. . . . .	" "	" " 32, 9.
<i>M.</i>	(Lb . of Dind.)	" "	" " 31, 10.
<i>N.</i>	(Lc . of Dind.)	" "	" " 32, 2.
<i>P.</i>	. . . . .	Bibl. Pal. Heidelberg.	XI.
<i>Q.</i>	. . . . .	Brunckii ipsius liber ms.	
<i>R.</i>	. . . . .	Bibl. Riccard. Flor.	77.
<i>S.</i>	. . . . .	" "	" 34 (?).
* <i>T.</i>	. . . . .	Bibl. Imper. Paris.	2711.
* <i>Aug. b.</i>	. . . . .	Bibl. Aug. Vind.	
<i>Aug. c.</i>	. . . . .	" "	"
<i>Bodl.</i>	. . . . .	Bibl. Bodl.	2929.
<i>Dresd. a.</i>	. . . . .	Bibl. Dresd. D.	183.
<i>Dresd. b.</i>	. . . . .	" "	D. 181.
<i>Harl.</i>	. . . . .	Mus. Brit. Lond.	5744.
<i>Jen.</i>	. . . . .	Bibl. Jen. B.	7.
<i>Laud.</i>	. . . . .	Bibl. Bodl. C.	89.
<i>Lips. a. b.</i>			
<i>Monac.</i>	. . . . .	Bibl. Monac.	313.
<i>Mosq. a.</i>	. . . . .	Bibl. Mosq.	313.
<i>Mosq. b.</i>	. . . . .	" "	392.
<i>Trin.</i>	. . . . .	Colleg. Trin. Cant.	

* Those marked thus have been accurately collated by myself, word for word, with Dindorf's fourth edition Lips. 1863. In the choruses I have cursorily examined the Oxford mss.

Chief editions of Sophocles and of this Play.

- Aldus*. 12mo. Ven. 1502.
**Apitz, Jo.* 8vo. Berol. 1839.
Bergk, Theod. 8vo. Lips. 1858.
**Billerbeck, H. L. Jul.* 8vo. Gotting. 1824.
Boissonade. 24mo Paris 1824.
Bothe, F. H. 2 vols. 8vo. Lips. 1806. 1826.
Brubach, J. With the Roman scholia. 4to. Francof. ad Moen. 1544—55.
Brunck, R. P. F. 2 vols. 4to. Argent. 1786.
(And other subsequent editions.)
Camerarius. 8vo. Hagenaë 1534.
Campbell, Lewis. vol. I. (Ed. R. Col. Ant.) Lond. 1871.
Canter, Guil. 12mo. Antwerp. 1579.
Colinæus. 8vo. Par. 1528.
Dindorf, Gul. Ed. I. 8vo. Lips. 1825.
— — (Ed. II.) In his *Corpus Poetarum Scenicorum*, royal 8vo.
Lips. 1830.
— — Ed. II. 8vo. Oxon. 1832. 1849.
— — Ed. III. small 8vo. Oxon. 1859—60.
— — Ed. IV. small 8vo. Lips. 1863.
— — Ed. V. In his *Corp. Poet. Scen.* ed. II. royal 8vo. Lips. 1867.
*[*Elmsley, P.* Notes on the *Ajax* by, in *Mus. Crit.* I. 351—369. 469—488.
2 vols. 8vo. Cant. 1814.]
Erfurdt, C. G. A. 7 vols. 8vo. Lips. 1802—11.
— Ed. minor. 8vo. Lips. 1809—11.
Fræhlich, Johann von Gott, emendirt und erläutert durch. Part I. (Phil.
El. Trach.) small 8vo. Sulzbach 1815.
Gaisford, Thom. 2 vols. 8vo. Oxon. 1826.
**Gray, J. B. M.* 8vo. Cambridge (U. S.) 1851.
Hartung, J. A. 8vols. smal 8vo. Lips. 1850—51.
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**Hoerius God.*, 8vo. Lips. (1746) 1776.
Jebb, R. C., school edition, 12mo. London 1867—8. (El. Aj.)
Johnson, Thom. 2 vols. 8vo. Oxon. 1705.
Junt. I. With scholia. 4to. Flor. 1522.
Junt. II. 8vo. Flor. 1547.
Linwood, W. With short Latin notes. 8vo. Lond. 1846.
**Lobeck, C. A.* 8vo. Lips. 1809. Ed. sec. Lips. 1835. Ed. tert. Berol. 1866.
Lond. I. 2 vols. 12mo. 1722.
Lond. II. 2 vols. 12mo. 1747.

- Martin, F. J.* 2 vols. 12mo. Halæ 1822.
Mitchell, Thom. 7 vols. 8vo. Lond. 1841—44.
Musgrave, Sam. 2 vols. 8vo. Oxon. 1800.
Nauck, Aug. 8vo. Berol. 1867.
Neuius, Fr. 8vo. Lips. 1831.
 * *Pitman, J. R.* With English notes, 8vo. Lond. 1830.
Schæfer, G. H. (Sch.) 2 vols. 12mo. Lips. 1810.
Schneider, T. H. G. 8 vols. (and 2 of index). small 8vo. Weimar 1823—7.
Schneidewin, F. W. (Schneid. or Schn.) 7 vols. 8vo. Lips. and Berol. 1853. &c.
 (Later editions under the care of Nauck.)
Seyffert, Maur. recensuit &c. 8vo. Berol. 1865—67. (Ant. Aj. Phil.)
Steph., H. With both the Roman scholia and those of Triclinius. 4to. Par. 1568.
 — Ed. II. With scholia and notes. 4to. Genevæ 1603.
Turneb. Adrian. 4to. Paris 1553.
Vauvilliers, J. F. 2 vols. 4to. Paris 1781.
Witzschel, Aug. 7 vols. 12mo. Lips. 1847—53.
Wolff, Gustav. 8vo. Lips. 1858—65. (Aj. El. Ant.)
 (Aj. Leipzig 1867.)
Wunder, Ed. 7 vols. 8vo. Gothæ 1831—50.
 (And other subsequent editions.
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* Of the above those marked thus are special editions of or annotations on this play.

ΑΙ Α Σ.

INTRODUCTION.

Ajax, having been defeated by Ulysses in the contest for the arms of Achilles¹⁾, loses his reason from shame. In his madness he sallies forth from his tent at night, and slaughters the flocks captured by the Greek army, supposing them to be the Atridae, and that in one of them he has captured his hateful rival Ulysses. The scene presently opens, discovering Ajax sitting among his slaughtered victims, now awakened from his delirium, and painfully conscious that he has exposed himself to the mockery and derision of his enemies. He resolves to die nobly, rather than live ignobly, but is apparently deterred from his design by the tender appeal and remonstrances of his wife Tecmessa. After taking a pathetic farewell of his son Eurysaces, he affects to be reconciled to his lot, and leaves under the pretext of purifying himself from his bloody work in the waters of the sea. The chorus here break forth into a strain of exuberant joy at the recovery and return to a right state of mind of their leader, which rejoicing is skilfully introduced by the Poet, to heighten by contrast the effect of the following scene. Presently a messenger arrives from the camp, bringing a message from Calchas the soothsayer to Teucer, the brother of the hero, not to allow Ajax to leave his tent that day; for that Athene's anger against him will last but for that one day; and that, if he survive it, it may still be well with him. But Ajax has already wandered away, no one knows whither. Tecmessa hereupon hurries away in search of him, and, what is a very unusual proceeding in the Greek drama, the Chorus also quit the stage, in two separate bands. Meanwhile Ajax is represented in a solitary place, where, after delivering a very beautiful and touching soliloquy, he falls on his sword, which he has fixed upright in the ground.

And here, according to our notions of what is becoming, the play should have ended, where its interest ceases. But "with the Greeks, observes Bulwer, burial rather than death made the great close of life". So another scene, representing the burial of the hero, ensues, in which

¹⁾ Sophocles makes no allusion whatever in this play to the motives which induced the Greek chieftains to award the arms of Achilles to Ulysses rather than to Ajax; only in three places (449. 1135. 1213.) the verdict is spoken of as an unjust one. But in the Philoctetes (372) he puts these words on the subject in the mouth of Ulysses: *ναί, παῖ, δεδῶκας' ἐνδίκως οὗτοι τάδε* | *ἐγὼ γὰρ αὐτ' ἔσωσα ἀνκεῖνον παρών*. The award of the arms to Ulysses as well as the madness inflicted on Ajax are both attributed to the displeasure of Athene by Proclus: *ἡ τῶν ὀπλῶν κρίσις γίνεται, καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει. Αἴας δὲ ἑμμανὴς γενόμενος τὴν τε λείαν τῶν Ἀχαιῶν λημβάνεται καὶ ξαντὸν ἀναιρεῖ*.

Agamemnon is introduced, sternly refusing the celebration of the customary burial rites. Teucer boldly stands forth the protector of his brother's remains, and by the generous intercession of Ulysses, the former rival of the deceased, who appears on this occasion in a more than usually favourable light, the ceremonial is allowed to take place. A short moral from the Chorus concludes the piece.

The events recorded in the first portion of the play (vv. 1—133) are supposed to take place the day after the adjudication of the arms of Achilles by the Atridae to Ulysses, and in the early dawn concluding the night in which Ajax, frantic with rage at his defeat, has slaughtered the flocks belonging to the Grecian army, together with their shepherds, supposing them to be the Atridae and Ulysses. The suspicion of the deed having fallen upon Ajax, Ulysses tracks him from the spot where he had been seen, with a bloody sword in his hand, to his tent. Here Athene, suspended in air by a stage contrivance, appears to him, and informs him that Ajax is within his tent, and that he is the author of the massacre in question. After stating the cause of the deed, and that in a fit of madness, which she had designedly sent upon him, he had imbrued his hands in the blood of the sheep, instead of his foes, she summons forth Ajax from his tent, having first withheld his sight so that he cannot see Ulysses. The hero comes forth and boasts that he has already slain the two sons of Atreus, and purposes inflicting even more ample vengeance upon his successful rival Ulysses. On his re-entering his tent for this purpose the goddess addresses to Ulysses a lecture on the frailty of even the bravest and wisest of men, and exhorts him in consequence to cultivate humility and reverence towards the gods. The drama may be considered as divided into three parts, the madness of Ajax, his suicide and his sepulture.

The judgment of the Poet has been impugned for introducing towards the close of the drama the prolix discussions between Teucer, Menelaus, Agamemnon, and Ulysses respecting the burial of Ajax, considering that the play would have terminated so much more suitably with the death of the hero. In this objection there is certainly much truth; the disputes in question enfeeble considerably the interest of the drama; but on the other hand it is observed by Lobeck (ad 1127) and Dindorf that without this episode the material afforded by the madness and suicide of Ajax alone would have been too scanty to make up a play of the usual length; unless indeed he had commenced the piece with the *ὄπλων κρίσις*, as Attius and Pacuvius appear to have done in their '*Armorum judicium*', if we may judge from the fragments that remain. The entire story of Ajax and Teucer was dramatised by Æschylus in a trilogy consisting of the *ὄπλων κρίσις*, *Θρηῆσαι* and *Σαλαμῖνιαι*; in the middle one of which the death of Ajax takes place; but from the fragments that exist we cannot learn much of the action or connection of the three pieces. "The opinions of antiquity, which regarded a man's burial as an essential part of the destiny of his life, allowed a continuation of the action after the death of the hero. Teucer, the brother of Ajax, contends, as the champion of his honour, with the Atridae, who seek to deprive him of the rites of burial; and Ulysses, the very person whom Ajax had hated most bitterly, comes forward on the side of Teucer, openly and distinctly acknowledging the excellencies of the deceased warrior" (Müller *Liter. of Anc. Greece*, p. 350).

Dindorf's opinion (Ed. III.) on this point seems sound and judicious: "Longior de sepultura in extrema parte fabulae disceptatio, heroum Homericorum contentionibus non dissimilis, hodiernis harum rerum iudiciis facilius displicere potest quam veteribus Atheniensibus potuit, qui caussis et publicis et privatis in utramque partem coram iudiciis disceptandis assueti essent; ceterum non exiguam commendationem ab arte habet qua contententium inter se heroum mores descripti sunt Ulixisque, qui acerrimus Ajacis, dum viveret, adversarius fuerat, generositate, ipsi non minus quam Ajaci honorifica: qua scena fabula aptissime finitur, et injuria, quam Ajax vivus erat expertus, honoribus qui mortuo habentur expiatur". The Ajax is generally admired for its masterly elaboration and finish. In his delineation of the several personages Sophocles carefully preserves the Homeric character. The rude and somewhat savage hardihood of Ajax, the selfish imperiousness of *'the King of men'*, the gratuitous malignity of Menelaus, and the supple versatility of the crafty Ulysses, are all admirably drawn. The character of Tecmessa also is extremely beautiful and interesting. "Her affection for Ajax combines the deep tenderness of a consort with the patient endurance of a slave; and her mild, yet earnest, remonstrances are not the less affecting, because Ajax, in the asperity of his replies, seems to remember that he is her master, as well as her husband." (Dale.) But, as a whole, the play fails to excite much interest in a modern reader, and I agree with Bergk in thinking it not altogether worthy of the genius and taste of Sophocles. The want of unity in the plot alone detracts much from the interest of the entire piece. The subject, as Bulwer observes, is one that none but a Greek poet could have thought of, or a Greek audience have admired. Bergk is of opinion it was originally a short composition, written by its author at an early age. He thinks also it formed part of a trilogy, of which Teucer and Eurysaces were the successive pieces.

The concluding portion of this play, like that of the *Trachiniae*, is so feeble in interest, and so little in consonance with the usual good taste and judgement of the great Tragic master, that one is tempted to suspect that the portion subsequent to the death of Ajax is an interpolation; which may have begun perhaps at line 1039, after Teucer's lament.

Bergk (V. Soph. §. 12) suspects that all from v. 974 to the end was added by a later hand, perhaps the cold and prolix Jophon. Certainly, if this portion of the play were omitted altogether, we should not miss it. And yet it must be confessed that the style appears to be that of Sophocles throughout. As to the time when this drama was first performed, there is neither internal nor external evidence; but from the careful structure of the numbers and the choice of the metres we may infer that it was one of the more early ones. Perhaps also from v. 665. ἐχθρῶν δ' ἄδωρα δῶρα κοῦν ὀνήσιμα, which has been supposed to be a copy of a line in the *Medea* of Euripides 618. κακοῦ γὰρ ἀνδρὸς δῶρ' ὀνησιν οὐκ ἔχει (acc. to Clem. Alex. Strom. VI. p. 740.), we may conclude that the Ajax is more recent than the *Medea*, which latter play was exhibited Ol. 87, 1. In the proportion of the lyric element, it approaches nearest to the *Antigone*. The narrative, on which this play is founded, has also furnished the subject for one of the Trilogies of Æschylus, the *Ὀπλῶν κρίσις*, the *Θρηῖσαι*, and the *Σαλαμῖνιαι*. "Besides these we have also an *Αἶας μαινόμενος* by Astydamos, and a piece entitled *Αἶας* by Theo-

dectes of Phaselis. The Roman tragic writers have also availed themselves largely of those stories of legendary wealth. Livius Andronicus has written a *Teucer*, Ennius an *Ajax and Telamon*, and Attius an *Armorum judicium*, and *Eurysaces*. The *Ajax* of Ennius is a close imitation of the drama of Sophocles, and the *Teucer* of Pacuvius a copy of the same Poet's *Teucer*. At a later period Augustus entertained the design of writing an *Ajax* (Suet. Oct. 85)¹." *Schneid.*

As the authority of the Didascaliae is the most trustworthy, I have followed Dindorf in giving the title simply *Αἶας*. At the same time the antiquity of the title ὁ μαστιγοφόρος '*the whip-bearer*' (Lat. '*flagellifer*') is undeniable; for it is mentioned by Athenaeus, Clemens of Alexandria, Zenobius, and others. In like manner, remarks Dindorf, the original title of the former *Œdipus* was most probably simply *Οἰδίπους*, of the other *Οἰδίπους ὁ ἐπὶ Κολωνῷ*; and so probably the *Iphigenia in Tauris* of Euripides, being the older play, was simply called at first *Iphigenia*, to distinguish it from which the other *Iphigenia* was entitled in Aulis. The title μαστιγοφόρος is derived from the circumstance, recorded 105—13, of *Ajax* flogging a ram, which in his frenzy he supposes to be his enemy *Ulysses*. The fanciful explanation of Eustathius (on Il. μ'. 37. Διὸς μάστιγι δαμέντες, p. 891, 24. coll. p. 961, 24.), who thinks this title may have had reference to his madness, as a divinely inflicted scourge, is without foundation.

¹) "Tragediam magno impetu exorsus, non succedente stilo, abolevit, quaerentibusque amicis quidnam *Ajax* ageret respondit *Ajacem* suum in spongiam incubuisse". Cf. *Macrob. Sat. II. 4.* (who instead of Augustus mentions *Lucius* "gravis tragœdiarum scriptor"). *Cramer. Anecd. Paris. I. 329.*

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ¹⁾.

ΑΘΗΝΑ.

ΑΓΓΕΛΟΣ.

ΟΔΥΣΣΕΥΣ.

ΤΕΤΚΡΟΣ.

ΑΙΑΣ.

ΜΕΝΕΛΑΟΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ΑΓΑΜΕΜΝΩΝ.

ΤΕΚΜΗΣΣΑ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΤΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΤΞ.

¹⁾ Of these the *πρωταγωνιστής* acts the parts of Ajax and Teucer, the *δευτεραγωνιστής* those of Tecmessa and Ulysses, and the *τριταγωνιτής* those of Athene, the messenger, Menelaus, and Agamemnon. Or perhaps the part of Menelaus may have been taken by the second actor.

ΥΠΟΘΕΣΙΣ¹⁾).

Τὸ δρᾶμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ *ΑΝΤΗ-ΝΟΡΙΔΑΙ* καὶ *ΑΙΧΜΑΛΩΤΙΔΕΣ* καὶ *ΕΛΕΝΗΣ ΑΡΠΑΓΗ* καὶ *ΜΕΜΝΩΝ*²⁾. πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως³⁾ ἐδό-κουν *Αἴας* τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλεόν τι⁴⁾ ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεὺς. ὅθεν⁵⁾ ὁ *Αἴας*, τῆς κρίσεως⁶⁾ μὴ τυχῶν⁷⁾, παρακελί-νεται καὶ διέφθαρται τὴν γνώμην⁸⁾, ὥστε ἐφαπτόμενος τῶν ποι-μνίων⁹⁾ δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι¹⁰⁾. καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει¹¹⁾ ἐπὶ τὴν σκηνήν· ἐν οἷς¹²⁾ ἐστὶ¹³⁾ καὶ κριὸς τις¹⁴⁾ ἔξοχος, ὃν ᾤετο εἶναι Ὀδυσσεά, ὃν δῆσας ἐμαστίγωσεν, ὅθεν καὶ τῇ¹⁵⁾ ἐπιγραφῇ πρόσκειται ὁ *ΜΑΣΤΙΓΟ-ΦΟΡΟΣ*¹⁶⁾, ἣ πρὸς ἀντιδιαστολήν τοῦ *ΛΟΚΡΟΥ*¹⁷⁾. Δικαίταρχος δὲ *ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ* ἐπιγράφει. ἐν δὲ ταῖς διδασκαλίαις ψιλῶς *ΑΙΑΣ* ἀναγράφεται¹⁸⁾ 19).

1. Found in F. I. S. and other recent mss, not in L.

2. ἀγαμέμνων E.

3. τοῦ Ἀχιλλέως ἐν τῇ μάχῃ Jen.

4. τι om. Jen.

5. ὅθεν καὶ F. J. S. Dind. ὅθεν vulg.

6. τῆς κρίσεως om. Jen.

7. μὴ τυχῶν] ἀποτυχῶν Jen.

8. παρακεκίνηται καὶ διέφθαρται τὴν γνώμην] Anon. ap. Suid. v. παρακινῶντα: Οὐχ οὕτω παρακεκινηκότες καὶ διεφθαρμένοι τὴν γνώ-μην. Schæf.

9. ποιμνίων] καὶ τέμνων add. T.

10. διαχειρίσασθαι S. T. Jen. Dresd. a. and some mss. of Br. Turn. Dind. διαχρήσασθαι vulg. Wund.

11. ἀπάγει] ἄγει F.

12. καὶ τὰ — ἐν οἷς om. Jen.

13. ἐστὶ] ἦν Jen.

14. ἐστὶ τις καὶ κριὸς F. J. Dind. ἐστὶ καὶ κριὸς τις vulg. καὶ κριὸς ἐστὶ τις S.

15. τῇ] τοῦτο S.

16. ὁ μαστ. ed. Br. Αἴας μαστ. T.

17. Αἴαντος add. T.

18. ἀναγράφεται] γέγραπται S. ἐπιγράφεται Mosq. 357. Here ends the more ancient ὑπόθεσις. What follows, though connected by means of the particles μὲν οὖν, Dindorf suspects to be the composition of some Byzantine grammarian.

19. Δικαίταρχος — ἀναγράφεται om. T.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσέα²⁰⁾ ἐπὶ τῆς σκηνῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται²¹⁾ εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἐτι ἔμμανῃ ὄντα καὶ ἐπικομπάζοντα ὡς τῶν ἐχθρῶν ἀνηρημένων. καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ²²⁾ τῷ⁽²²⁾ μαστιγοῦν²³⁾ τὸν Ὀδυσσέα. παραγίνεται δὲ χορὸς²⁴⁾ Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποιμνία ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δρᾶσαντα. ἔξεισι δὲ²⁵⁾ καὶ²⁶⁾ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποιμνία. ἑκάτερος οὖν παρ' ἑκατέρου μαθόντες²⁷⁾ τὸ ἀγνοούμενον, ὁ χορὸς μὲν παρὰ Τεκμησσης, ὅτι ὁ²⁸⁾ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικά τὰ σφαγέντα ποιμνία, ἀπολοφύρονται· καὶ μάλιστα ὁ²⁹⁾ χορὸς. ὅθεν δὴ³⁰⁾ ὁ Αἴας προσελθὼν ἔμφρων³¹⁾ γενόμενος ἑαυτὸν³²⁾ ἀπολοφύρεται. καὶ τούτου ἡ Τέκμησσα δεῖται παύσασθαι τῆς ὀργῆς³³⁾. ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι³⁴⁾ καθαρσίῳ ἔνεκα³⁵⁾ καὶ ἑαυτὸν διαχρῆται³⁶⁾. εἰσὶ δὲ καὶ ἐπὶ τῷ³⁷⁾ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον, οὐκ ἔωντα³⁸⁾ θάπτειν τὸ σῶμα. τὸ δὲ πέρας, θάψας αὐτὸν³⁹⁾ Τεῦκρος ἀπολοφύρεται. παρίστησι δὲ ὁ λόγος τῆς τραγωδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας⁽³⁹⁾ οἱ ἄνθρωποι

20. τὸν Ὀδυσσέα T.

21. προσκαλεῖται I. S. Jen.

22. ὡς ἐπὶ F. J. S. Dind. ἐπὶ vulg.

(22.) τῷ τὸ Ald.

23. ὡς μαστιγῶσων Jen.

24. χορὸς] αὐτῷ χορὸς τῶν Jen.

25. δὲ om. F.

26. καὶ] ἡ J. S. Jen.

27. ἑκάτερος — μαθόντες] μαθόντες οὖν παρ' ἀλλήλων T.

28. ὁ om. A.

29. ὁ om. A.

30. ὅθεν δὴ] ὅθεν δέ τοι F. J. ἐντεῦθεν T.

31. καὶ ἔμφρων T.

32. ἑαυτὸν om. F.

33. ἀπολοφύρεται — ὀργῆς] ἀπολοφύρονται . καὶ δεῖται αὐτοῦ ἡ τέκμησσα τῆς ὀργῆς παύσασθαι Jen.

34. ὑποκρινόμενος — ἔξεισι] ὑποκριθεὶς — ἔξεισι δὴθεν T.

35. ἔνεκα F. Dind. ἔνεκεν vulg.

36. διαχρῆται — ἐπί] διαχειρίζεται — ἐν T. διαχειρίζεται also Dresd. a.

37. τῷ om. A.

38. Μενέλαον οὐκ ἔωντα] μενέλεων καὶ πρὸς ἀγαμέμνονα οὐκ ἔωντας T. Dresd. a. Turn. Wund.

39. θάπτειν — αὐτόν] θάψαι — αὐτὸ Jen.

(39.) φιλονεικίας] λύπης αἰκίας Dresd. a. Mosq. a. Turn.

ἤκοιεν¹⁰⁾ ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι⁴¹⁾ τῶν ὅπλων καὶ ἀποτυχῶν⁴²⁾ ἔγνω ἑαυτὸν ἀνελεῖν. αἱ δὲ τοιαῦται φιλονεικίαι⁴³⁾ οὐκ εἰδὼν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικημένοι. ὄρα γὰρ καὶ⁴⁴⁾ παρ' Ὀμήρῳ⁴⁵⁾ τὰ περὶ τῆς ἥτις τοῦ Αἴαντος πάννυ διὰ βραχέων καὶ⁴⁶⁾ περιπαθῶς· (Ὀδ. λ. 542.)

οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

νόσφιν ἀφειστήκει κεχολωμένη εἵνεκα τευχέων.

εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος· (547.)

ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω.

οὐκ ἔλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτιαν ἀποθανόντος⁴⁷⁾.

Ἡ⁴⁸⁾ σκηνὴ τοῦ δράματος⁴⁹⁾ ἐν τῷ⁵⁰⁾ ναυστάθμῳ πρὸς⁵¹⁾ τῇ σκηνῇ τοῦ Αἴαντος. δαμονίως⁵²⁾ δὲ εἰσφέρει προλογίζουσιν τὴν Ἀθηνᾶν. ἀπίθανον γὰρ τὸν Αἴαντα προιόντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς Αἴαντος δράσαντος· θεοῦ οὖν⁵³⁾ ἦν τὸ ταῦτα⁵⁵⁾ διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης⁵⁶⁾ τοῦ⁵⁷⁾ Ὀδυσσέως, διό φησι·

καὶ πάλαι φύλαξ ἔβην

τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασι⁵⁸⁾. οἱ μὲν γὰρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς

40. οἱ ἄνθρωποι ἤκοιεν] ἐμπίπτουσιν οἱ ἄνθρωποι Jen. οἱ ἄνθρωποι εἰς μανίαν περιτρέπονται Dresd. a. Mosq. a. Turn. ὁ δὲ καὶ Αἴας πέπονθε, τῶν Ἀχιλλείων ὅπλων ἀποτυχῶν Dresd. a. Turn. ὁ δὲ καὶ ὁ Αἴας πεπονθὼς, τῶν Ἀχιλλείων ὅπλων ἀποτυχῶν ἑαυτὸν ἀνείλεν Mosq. a.

41. εἶναι] γενέσθαι S.

42. ἀποτυχῶν A. Dind. καὶ ἀποτυχῶν vulg. καὶ τ' ἀποτυχῶν conj. Bergk.

43. φιλονεικίαι Mosq. a. Herm. Wund. Dind. νῆκαι vulg.

44. γὰρ καὶ] καὶ om. F.

45. Odyss. λ'. 542—7.

46. διὰ βραχέων καὶ] βραχέως εἰρημέναι Jen. καὶ λίαν Mosq. 357.

47. αἱ δὲ — ἥτιαν ἀποθανόντος om. T.

48. ἡ] ἡ μὲν T. Jen. ἡ σκηνὴ — τρωτὸν ἔμεινε om. F.

49. δράματος ὑπόκειται S. Jen.

50. ἐν τῷ] περὶ J. S. Jen.

51. πρὸς] ἐν J. S. Jen.

52. δαμονίως — κυνηγία] Instead of this προλογίζει δὲ ἡ Ἀθηνᾶ in A.

53. οὖν] δὲ Ald. λοιπὸν Jen. om. J.

55. τὰ τοιαῦτα Jen. τὸ ταῦτα T.

56. προκηδομένης Jen. Sch. Dind. προσκηδομένης vulg. Cf. on Tr. 966.

57. τοῦ om. Jen.

58. διαφόρως δὲ ἱστορήκασι· τὰ περὶ τοῦ (τοῦ om. Mosq.) θανάτου τοῦ Αἴαντος T. Mosq. 357.

αἰμορροῶν· οἱ δὲ ὅτι χρησμός ἐδόθη Τρωσὶ πηλόν⁽⁵⁸⁾ κατ' αὐτοῦ βαλεῖν· σιδήρω^[58] γάρ⁵⁹⁾ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν⁶⁰⁾, ὧν ἐστὶ καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος⁶¹⁾, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυπεν ἡ λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε⁶²⁾ 63).

(58.) πηλόν] Cf. Sophron ap. Demetr. Phal. c. 147. θᾶσαι ὅσα φύλλα καὶ κάρφεια τοὶ παῖδες τοὺς ἄνδρας βαλλίζοντι, οἷόνπερ φαντὶ φιλάτας Τρωῶας τὸν Αἴαντα τῷ παλῷ.

[58.] σιδήρω] Plat. Symip. p. 219 E. εὖ γὰρ ἤδη ὅτι χρήμασί τε πολὺ μᾶλλον ἄτρωτος ἦν πανταχῇ ἢ σιδήρω ὁ Αἴας, ὃς τε ὥμην αὐτὸν μόνον ἀλώσεσθαι, διεπεφεύγει με. The same account was followed by Æschylus in his *Θρηῖσαι*, in which play the messenger, who gives an account of the death of Ajax, says ὅτι καὶ τὸ ξίφος ἐκάμπτετο, οὐδαμῇ ἐνδιδόντος τοῦ χρωτός τῇ σφαγῇ — πρὶν δὴ τις παρὼσα δαίμων ἐδειξεν αὐτῷ κατὰ ποῖον μέρος δεῖ χρήσασθαι τῇ σφαγῇ. V. schol. ad 833.

59. γάρ] δὲ A.

60. αὐτόχειρ αὐτοῦ γέγονεν] ξαντοῦ γέγονεν ἀναιρέτης Jen.

61. The allusion perhaps is to Isthm. V. 44., but there is no mention made there of his vulnerable side, as Böeckh remarks ad Pind. Fr. 180. Cf. Schol. ad Hom. Il. ψ'. 821. καὶ τὸ πᾶν τοῦ σώματος ἐγένετο ἄτρωτον πλὴν τοῦ ἀνχένος· τοῦτο γὰρ ἐδόκει τότε κατὰ τύχην τὸ μέρος μὴ περιβεβλησθαι τῇ λεοντῇ. Eust. p. 1331, 31. ὅτι κατ' Ὅμηρον (Il. ψ'. 821. αἶέν ἐπ' ἀνχένι κῦρε φαινοῦ δουρὸς ἀνωκῇ) οὐ τὴν πλευρὰν μόνην τρωτός ὁ Αἴας, ὡς οἱ μεθ' Ὅμηρον εἶπον, εἶπερ Διομήδης καταθαρρεῖ τοῦ ἀνχένος.

62. ὅτι — ἔμεινε] διὰ τὸ μὴ περινεκαλυμμένην εἶναι τῇ λεοντῇ Jen. ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυπτεν ἡ τοῦ Ἡρακλέους λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν, ὅπερ ἦν ἡ πλευρὰ, τρωτὸν ἔμεινε (ἦν T. Dresd. a. Turn.) T. Dresd. a. Mosq. a. Turn. Wund.

63. τὸ κεφάλαιον δὲ τοῦ δράματος Αἴαντος μανία καὶ τελευτῇ add. T. ἡ δὲ ἐπιγραφὴ Αἴας μαστιγοφόρος add. Mosq. a.

Λ Ι Α Σ.

ΑΘΗΝΑ.

'Αεὶ μὲν, ὧ παῖ Λαρτίου, δέδορκά σε
πειράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον·

1. αἰ μὲν] Answered by καὶ νῦν 3. So we find Æsch. Ag. 587. ἀνω-
λόλυξα μὲν πάλαι — καὶ νῦν τί δεῖ λέγειν; Cho. 693—6. πολλὰ — καὶ
νῦν &c.

Λαρτίου] λαρτίου L. pr. (ἀ a m. rec.) L. Λάρτιον (with a coronis, to
denote the contraction from Λαερτίου) edd. vett. and probably most mss.
This form occurs again 380. Phil. 1286. ὁ Λαρτίου παῖς. 401. Eur. Tro. 425.
Arist. Pl. 312. τὸν Λαρτίου μιμούμενοι. Other forms are Λαέρτης and
Λαέρτιος (Ph. 417. 628. 1357). Λάρτιος is a contraction of Λαέρτιος.
We find a similar contraction in Λῆος for Λάϊος Pind. Ol. II. 70. Λαέρ-
του occurs Ph. 366. Fr. 784. Aj. 1393. Λαερτίου Ph. 87. 417. 628. 1357.
Aj. 101. The form Λαρτιάδης occurs Rhes. 907. Lucian. Tragod. 261.

2. Construe: θηρώμενον ἀρπάσαι πειράν τινα ἐχθρῶν, 'seeking to
seize some opportunity against your enemies'. And cf. Eur. Hel. 62. παῖς
ὁ τοῦ τεθνηκότος | θηρᾷ γαμεῖν με. 553. ὅς με θηρᾷται λαβεῖν. Anaxil.
Mein. III. 348. τὸν τρίτον θηρεύεται | ἔτι λαβεῖν. Eur. ap. Stob. Fl. 51,
14. τὸ διαβιῶναι μόνον αἰεὶ θηρωμένη. Πείραν ἀρπάζειν (or λαμβάνειν)
τινὸς is equivalent to πειρᾶν τινος (as we find in Herod. VI. 82. πειρᾶν
τῆς πόλιος. Thuc. I. 61. πειράσαντες πρῶτον τοῦ χωρίου). Ulysses is
compared with a sporting dog (cf. 6—8.): hence ἀρπάζειν rather than
λαμβάνειν. Compare the use of κλέπτειν 'to obtain by stealth'. Cf. also
Œd. C. 1496 f. 1755. Vanv: 'saisir quelque projet, quelque démarche de
vos ennemis'. Schneid: 'to seize some opportunity against (some attempt
upon) they foes'. Heath rightly connects πείραν ἐχθρῶν 'contra hostes
molimen'. Hermann wrongly construes: θηρώμενον πείραν τιν' ἐχ-
θρῶν, ἀρπάσαι (αὐτήν). Benedict: πείραν θηρώμενον τινὰ ἐχθρῶν
ἀρπάσαι ('ad quendam hostium rapiendum'). Lobeck compares Plat. Rep.
I. p. 334. στρατοπέδου ὁ αὐτὸς φύλαξ ἀγαθὸς, ὅσπερ τὰ τῶν πολεμίων
κλέψαι καὶ βουλεύματα καὶ τὰς ἄλλας πράξεις. Which is not however
a very apposite passage. Teucer is said below δυσμενῶν θήραν ἔχειν 564.
We must not compare Rhes. 141. κἄν μὲν τιν' ἐχθρῶν μηχανὴν πυθώ-
μεθα.

πειράν] 'Attempt, design'. Gl. C: προσβολήν, ἐπιχείρησιν. Cf. 290.
τί τήνδ' — ἐφορμᾷς πείραν —; 1057. καὶ μὴ θεῶν τις τήνδε πείραν
ἔσβεσεν &c. El. 471. Æsch. Sept. 480. τοιοῦδε φαιδὸς πείραν ἐν φυλακτείον.
Connect πείραν τιν' ἐχθρῶν 'some attempt on your enemies'.

καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάς ὁρῶ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα καὶ μετρούμενον
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδης
 εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. εὖ δέ σ' ἐκφέρει
 κυνὸς Λακαίνης ὥς τις εὖρινος βάσις.

5

ἀρπάσαι] 'To seize, snatch, catch'. Gl. C: ὀξέως νοῆσαι. Musgr: 'intellectu arripere' (coll. 16).

3. θηρώμενον] Gl. C: ἀνιχνεύοντα, ζητοῦντα.

καὶ νῦν answers to αἰεὶ μὲν 1. 'As always — so now'. Qu. τὰ νῦν δ'. Plat. Prot. p. 335 E. αἰεὶ μὲν ἐγωγέ σου τὴν φιλοσοφίαν ἀγαμαι, ἀτὰρ καὶ νῦν ἐπαινῶ καὶ φιλῶ. Rep. II. p. 367. αἰεὶ μὲν δὴ τὴν φύσιν αὐτῶν ἡγάμην, ἀτὰρ οὖν καὶ τότε πάνν γε ἦσθην.

4. ἔνθα τάξιν ἐσχάτην ἔχει] I. e., says Wunder, ἔνθα οἰκεῖ (Αἴας) τάξιν ἐσχάτην ἔχων. Cf. Il. λ'. 7. ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαιο | ἡδ' ἐπ' Ἀχιλλῆος, τοί δ' ἐσχατα νῆας εἴσας | εἵρυσαν, ἡνορέη πίσυνοι καὶ κάρτει χειρῶν. Θ'. 224 f. Of Ajax and Achilles. Eur. Iph. A. 292. and Q. Smyrn. V. 213. The two wings of the Grecian army, which lay between the promontories of Rhœteum and Sigeum, were occupied respectively by the ships of those two 'bravest of the brave', Achilles and Ajax. Qu. ὁρῶ, Αἴαντος ἔνθα (sc. σκηνή) τάξιν —. But such an ellipse is perhaps hardly tolerable.

5. κυνηγετοῦντα] 'Tracking, hunting'. Æsch. Prom. 572. ἀλλὰ με τὴν τάλαιναν — κυνηγετεῖ. Eum. 222. ἐγὼ — δίκας | μέτειμι φῶτα τόνδε κἀκυνηγετῶ. Cho. 219. ἱχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς. Eur. Ion. 1422. ὦ Ζεῦ, τίς ἡμᾶς ἐκυνηγετεῖ πότμος; Plut. Mar. 43. πᾶσα δὲ πόλιν τῶν διωκόντων καὶ κυνηγετούντων τοὺς ὑποφεύγοντας καὶ κεκοιμημένους ἔγεμεν. Cf. 18 f.

6. μετρούμενον] 'Scanning, surveying'. Eur. Phœn. 182. ἄνω τε καὶ κάτω τεύχη μετρῶν. Nauck conj. πάλαι κυνηγετοῦντα, τεκμαρούμενον | εἴτ' ἔνδον &c. (om. 6.).

7. κείνου] κείνον H. L. P. So κείνον F. in 20. Cf. on 24.

8. εὖ δέ σ' ἐκφέρει — βάσις] 'And right well conducts you to the spot as it were the quick-scented step of a Laconian hound'. Musgr: 'rectâ ad scopum tendis, tamquam a sagaci cane Lacœna ducereris'. Plat. Parm. p. 128 C. καίτοι ὥσπερ γε αἱ Λάκαιναι σκύλακες εὖ μεταθεῖς τε καὶ ἱχνεύεις τὰ λεχθέντα. Legg. II. 654 D. ταῦτ' ἄρα μετὰ τοῦθ' ἡμῖν αὖ καθάπερ κύνων ἱχνευούσαις διερευνητέον. Æsch. Ag. 1093. εἰσιν εὖριν ἢ ξένη κυνὸς δίκην | εἶναι. 1184. καὶ μαρτυρεῖτε συνδρόμως ἵχνος καμῶν | ῥινηλατοῦσῃ τῶν πάλαι πεπραγμένων. The general sense of the passage is this, εὖ δὲ Αἴαντα ἱχνεύεις ὥσπερ εὖρινος κύων Λάκαινα.

εὖ — ἐκφέρει] I. e. 'conducts successfully to the object of thy search'. Wunder: 'perducit'. Schol: εἰς τέλος ἐξάγει. Gl. C: καλῶς ἐξάγει, εἰς τέλος ἄγει ἢ βάσις. Plat. Phæd. p. 66 B. κινδυνεύει ὥσπερ ἀτραπὸς τις ἡμᾶς ἐκφέρειν μετὰ τοῦ λόγου ἐν τῇ σκέψει. OEd. C. 98. ἐξήγαγ' εἰς τόδ' ἄλσος. Cf. ἐξήκειν, Ph. 199. Ant. 896.

8. κυνὸς Λακαίνης] The hounds of Sparta were famous for their keenness of scent and their swiftness, and were much used in sporting,

ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα

as well as for tending flocks. Pind. Fr. 73. ἀπὸ Ταῦγέτου μὲν Λάκαι-
ναν | ἐπὶ Θηροῖ κύνα τρέχειν πυνινώτατον ἐρεπτόν. Oppian. Cynege. I.
371. Virg. G. III. 405. 'veloces Spartæ catulos'. Hor. Epod. VI. 5. 'aut
Molossus, aut fulvus Lacon.' They were a cross between a dog and a fox,
according to Aristot. H. A. VIII. 28. Cf. also IX. 1. (coll. IV. 20.). The
reason of this quick scent in the Laconian hounds is explained by Arist.
de Gener. Anim. V. 2. ὅσων οἱ μυκτῆρες μακροί, οἷον (οἷοι?) τῶν Λα-
κωνικῶν κυνιδίων, ὁσφραντικά.

εὔρινος] It is doubted whether this is a nominative or a genitive.
Εὔριν occurs Æsch. Ag. 1093. ἔοικεν εὔριν ἢ ξένη κυνὸς δίκην | εἶναι,
ματεύει δ' ὧν ἀνευρήσει (ἐρευνήσῃ?) φόνον. Poll. II. 73. Κύνες εὔρινες
is found in Xen. de Ven. IV. 6. and Poll. II. 80. Κελαινόρινες (μύρμηκες)
Soph. Fr. 27. The nom. εὔρινος (as also ἄρρινος) is quoted by Pollux
II. 74, and occurs in Oppian. Hal. IV. 275. Κνωσίου εὐρίνοιο κυνός.
Apoll. Rhod. III. 1299. εὔρινοι. II. 125. εὐρίνων τε κυνῶν. So ὁξύρ-
ριν Hipp., and ὁξύρρινος in Zonar. Lex. v. γρυπὸν. Dindorf with Mus-
grave and Cobet considers εὔρινος here to be a gen., observing that the
Attics used εὔρις rather than εὔρινος. And so explains the Schol. and
Gl. D: εὐόσφράντων πορείᾳ. But the position of εὔρινος between ὥς
τις and βάσις sufficiently shows that it must be a nominative; not to
mention that ὥς τις βάσις without the addition of some epithet would be
very tame and unmeaning. V. 17. Moreover εὔρινος is expressly quoted hence
as a nominative by Etym. M. p. 765, 50. and Suid. v. εὔρινος. And Li-
banus T. II. p. 673. quotes εὐρίνω βάσει, no doubt in allusion to this
very passage, εὐρίνω βάσει τὸ λανθάνον ἀνιχνεύοντες. So also Gl. C:
εὐόσφρητος. Of the same opinion are Lob. Erf. Bened. Schneid. We may
easily suppose a hypallage of case, the epithet being often added in Greek
to the former of two nouns, where we should have expected to find it
joined with the latter. All doubt would be removed, if we might read,
κυνὸς Λακαινῆς ὥσπερ (or τινὸς ἅτ') εὔρινος βάσις. For βάσις put only
once, instead of twice, cf. Wund. on Phil. 512 (520). Cf. Æsch. Ag. 1184.
καὶ μαρτυρεῖτε συνδρομῶς ἵχνος κακῶν | δινηλατούσῃ τῶν πάλοι πεπραγ-
μένων. Trag. Fr. Adesp. 356. δινηλάτην κύνα. Poll. II. 74. δινηλατεῖν
τὸ τὰς ὁσμὰς ἔλκειν καὶ δινηλάτην κύνα ἢ τραγωδία. 'Keen-scented'.

9. ἔνδον] 'Within' the tent.

ἀνὴρ the mss. ὦ' νῆρ Br. ἀνὴρ Pors.

9. ἄρτι] 'Just now'. Lat. 'modo'. Xen. Cyr. VII. 4. 7. νῖδὸς ἄρτι
ἠβάσκει.

τυγχάνει] Sub. ὧν. Cf. El. 46. ὁ γὰρ | μέγιστος αὐτοῖς τυγχάνει
δορυξένων. 313. νῦν δ' ἀγροῖσι τυγχάνει. 1457. εἴ σοι χαρὰ τυγχάνει
τάδε. Arist. Eccl. 1141. καὶ τῶν θεατῶν εἴ τις εὔνους τυγχάνει. Eur.
Hec. 971. ἐν τῷδε πότμῳ τυγχάνουσ'. Theodectes Stob. X. 8. πρὸς ὃν
δ' εἶρηκε τυγχάνει πόσις. Plat. Hipp. Maj. p. 45. τυγχάνει καλή. Isocr.
p. 129 E. εὐδαιμονέστατοι τῶν Ἑλλήνων ἐτύγγανον. Similarly κυρῶ is
used without a participle, 314. κἀνήρετ' ἐν τῷ πράγματι κυρῶ ποτε.
984. ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος. Ph. 23. εἴτ' ἄλλη κυρεῖ. 371. τί
νῦν κυρεῖ; 741. ἐν κακῷ δέ τῳ φαίνει κυρῶν. 805. ἀλλ' ἐνθάδ' ἤδη
τοῦδε τοῦ πάθους κυρῶ. CEd. R. 362. CEd. C. 726. 1703. Ant. 487. It
is true that τυγχάνειν and κυρεῖν are generally followed by a participle,

στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.

10

καὶ σ' οὐδὲν εἴσω τῇσδε παπταίνειν πύλης

ἔτ' ἔργον ἐστὶν, ἐννέπειν δ' ὅτου χάριν +g-

addressing, as in mind.
τίθῃ

σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθῃς.

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,

but exceptions to this rule are more than sufficiently numerous to show that Porson (on Hec. 712.) was too hasty in his judgment. No less injudicious is he (on Hec. 788.) in bidding us construe στάζων with τυγχάνει.

10. κἄρα στάζων ἰδρῶτι] Phil. 7. νόσφ καταστάζοντα (Phil.) διαβόρῳ πόδα. Aesch. Eum. 41. αἵματι | στάζοντα χεῖρας. Eur. Iph. T. 308. στάζων ἀφροῦ γένειον. Suppl. 586. σῖμα | ἀφροῦ καταστάζοντα. Phil. 823. ἰδρῶς γέ τοι νιν πᾶν καταστάζει δέμας. Bacch. 620. ἰδρῶτα σώματος στάζων ἄπο. Here. 1355. ἀπ' ὀμμάτων ἔσταξα πηγᾶς. Tro. 1198. ἰδρῶς, ὃν ἐκ μετώπου — ἔσταξεν Ἑκτωρ. Herod. VII. 140. ἰδρῶτι θεούμενοι (orac.). Plut. Lucull. 10. καθ' ὕπνον ὀφθῆναι τὴν Ἀθηνᾶν ἰδρῶτι πολλῷ θεομένην. With χέρας understand φόνω or αἵματι from ξιφοκτόνους. Cf. 634.

11. οὐδὲν — ἔργον] 'There is no need'. Lat. 'nihil opus est'. Cf. 852. ἀλλ' οὐδὲν ἔργον ταῦτα θορηγεῖσθαι μάτην. Ant. 730. El. 1372. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων, | Πυλάδῃ, τόδ' εἴη τοῦργον. Arist. Lys. 424. οὐδὲν ἔργον ἐστάναι. 614. οὐκέτ' ἔργον ἐγκαθεύδειν. Av. 1308. Pl. 1155.

παπταίνειν] 'To peep, peer, pry'. Gl: ἀτενίζειν. Ant. 1231. Aesch. Prom. 342. πάπταινε δ' αὐτὸς μὴ τι πημανθῆς ὁδῶ. Hom. Il. ε'. 673. πάντοσε παπταίνων. Theocr. VI. 28. παπταίνουσα πρὸς ἄντρα τε καὶ ποτὶ ποίμνας. Plut. Them. 12. πάλιν ἐπάπταινον οἱ Πελοποννήσιοι πρὸς τὸν Ἰσθμόν.

13. σπουδὴν ἔθου τήνδ'] 'Thou art thus actively engaged'. So CEd. R. 134. τήνδ' ἔθεσθ' ἐπιστροφὴν. Herod. III. 4. σπουδὴν ποιεύμενος ἔλειν. VI. 107. ἐποιέετο πολλὴν σπουδὴν ἐξευρέειν. VII. 205. Plat. Erast. 132. So πρόνοιαν θέσθαι 536, συγγνωμοσύνην Tr. 1265, ἐπιστροφὴν CEd. R. 134, τάφον 1448, &c. Cf. on CEd. C. 466.

14. ὦ φθέγμ' Ἀθάνας] Cf. CEd. C. 863. ὦ φθέγμ' (θρέμμ'?) ἀναιδές. 324. ὦ πατὴρ καὶ κασιγνήτης ἡδιστα προσφωνήμαθ'. El. 1225. ὦ φθέγμ', ἀφίκον; He thus addresses the goddess, as the Schol. remarks, because he does not see her (15.), but only hears her voice. Cf. Eur. Hipp. 1391. ὦ θεῖον ὄδμῃς πνεῦμα· καὶ γὰρ ἐν κακοῖς | ὢν ἡσθόμην σου. 84. σοὶ καὶ ξύνειμι — κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σὺν. Rhes. 608. δέσποιν' Ἀθάνα, φθέγματος γὰρ ἡσθόμην | τοῦ σοῦ συνήθη γῆρυν, ἐν πόνοισι γὰρ | παροῦς' ἀμύνεις τοῖς ἐμοῖς αἰεὶ ποτε. Hom. Il. β'. 182. ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης. Contrariwise the god Mercury smells the flesh of the mortal Trygæus in Arist. Pac. 179. βροτοῦ με προσέβαλ' (sub. ὀδμῇ or πνεῦμα).

φιλτάτης ἐμοὶ θεῶν] The partiality of Athene for Ulysses is well

ὥς εὐμαθὲς σου, κῆν ἄποπτος ἦς ὅμως,
φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
χαλκοστόμου κώδωνος ὥς Τυρσηνικῆς.

15

known. Cf. Il. κ'. 280. κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἥτε μοι αἰεὶ
| ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω | κινύμενος &c. Phil.
134. Νίκη τ' Ἀθανᾶ Πολιάς, ἥ σώζει μ' αἰεὶ.

Ἀθάνας] Ἀθήνας Liban. I. 460, 17. Cf. on Phil. 134. On the form
Ἀθάνᾶ v. Valck. ad Phoen. 11. Pors. ad Orest. 26. Lob. ad Phryn. p. 428.

15. εὐμαθὲς] Tr. 614. Æsch. Eum. 410. ἀμείβον — εὐμαθὲς τί μοι.

κῆν ἄποπτος ἦς ὅμως] 'Albeit you are invisible', lit. 'even though you
be invisible nevertheless'. The comma, which used to precede ὅμως, should
follow it instead, as Elmsley remarks (on Med. 1216.), who compares in
a corrected form similar passages, Eur. Hec. 568. ἡ δὲ, καὶ θνήσκουσ'
ὅμως, | πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν. Andr. 26. καὶ πρὶν
μὲν, ἐν κακοῖσι κειμένην ὅμως, | ἐλπίς μ' αἰεὶ προσῆγε &c. Alc. 938.
δαίμον' εὐτυχέστερον — καίπερ οὐ δοκοῦνθ' ὅμως. Æsch. Sept. 718.
πιθοῦ γυναιξίν, καίπερ οὐ στέργων ὅμως. Cho. 113. μέμνησ' Ὀρέστιον,
κεῖ θυραῖός ἐσθ' ὅμως. Pers. 295. λέξον καταστάς, κεῖ στένεις κακοῖς
ὅμως —. Add CEd. C. 957. ἐρημία με, κεῖ δίκαι' ὅμως λέγω, | σμικρὸν
τίθησι (where, the position of ὅμως being unusual, I would transpose
κεῖ λέγω δίκαι' ὅμως). 857. καὶ τύραννος ὦν ὅμως. 958. 666. Tr. 1115.
κλυθί μου νοσῶν ὅμως. Eur. Bacch. 787. κακῶς δὲ πρὸς σέθεν πάσχων
ὅμως | οὐ φημι χρῆναι σ' —. 1315. ὦ φίλτατ' ἀνδρῶν, καὶ γὰρ οὐκ
ἔτ' ὦν ὅμως, —. Iph. T. 1232. τᾶλλα δ' οὐ λέγουσ' ὅμως, — σημαίνω.
Alc. 935. δαίμον' εὐτυχέστερον — καίπερ οὐ δοκοῦνθ' ὅμως. Her. 275.
ἐρήσομαι δὲ, καὶ κακῶς πάσχονσ' ὅμως. Or. 679. ἀγὼ σ' ἱκνοῦμαι καὶ
γυνή περ οὐσ' ὅμως. The fact is that ὅμως, being really a contracted
form of ὁμοίως, and conveying nearly the same meaning, is naturally
connected in construction with the clause which it more immediately quali-
fies. Thus e. g. ἐν κακοῖσι κειμένην ὅμως, will signify: 'none the less
for my living in trouble', 'my misfortunes notwithstanding'. On the same
ground is to be explained the construction of such phrases as τρέχων
ἅμα ('whilst running', Lat. 'currens simul'), μεταξὺ θύων, εὐθὺς ἐξορ-
μώμενος, ὅταν τάχιστα ἔλθῃς &c. In all such passages our language
connects the adverb with the leading clause; but in reality their con-
nexion is with the subordinate one. See Elmsl. ad Bacch. 787. Med. 1216.
Blomfield on the other hand (ad Pers. 300.) in these and similar passages
would stop before ὅμως ('*nilominus tamen*').

κῆν] I read κῆν, as usual.

ἄποπτος] 'Out of sight, unseen'. Schol: ἀόρατος. Gl: ἀθέατος. Lit.
'seen afar off', and so distant CEd. R. 762. Ph. 467. El. 1489. Athene
speaks from the 'machina', where she is not visible to others. Cf. Æsch.
Eum. 288. ἔλθοι. κλύει δὲ καὶ πρόσωθεν ὦν θεός.

16. ξυναρπάζω] 'I catch, grasp, comprehend'. Gl: ὀξέως νοῶ. Arist.
Nub. 775. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. 489. ἄγε νυν ὅπως, ὅταν
τι προβάλωμαι σοφὸν — εὐθέως ὑφαρπάσει. Alexis ap. Athen. XII.
ἀρτυσίαν ξυνάρπασεν. Simyl. ap. Stob. Fl. 60, 4. κριτὴν τὸ ῥηθὲν δν-
νάμενον συναρπάσαι.

17. χαλκοστόμου] 'Brazen-mouthed', and so 'shrill'. Schol: ὀξυ
φωνοτάτης. Cf. on CEd. C. 1046. τὸν χαλκοβόαν Ἀργ.

καὶ νῦν ἐπέγνωνς εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
 βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι.
 νυκτὸς γὰρ ἡμᾶς τῇσδε προῶτος ἄσκοπον
 ἔχει περάνας, εἶπερ εἰργασται τάδε.
 ἴσμεν γὰρ οὐδέν τρᾶνες, ἀλλ' ἀλώμεθα.

20

κώδωνος] 'Trumpet'. The part for a whole, for κώδων is strictly the broad end or mouth of a trumpet (Schol: τὸ πλατὺ τῆς σάλπιγγος). Cf. Poll. II. 203. Athen. IV. fin. Blomf. Gl. Sept. 382. In Attic it is feminine (Schol.).

Τυρσηνικῆς] The Tyrrhenian trumpet was exceedingly loud and shrill, hence its use in war. Æsch. Eum. 537. ἡ διατόρος Τυρσηνικὴ σάλπιγξ ὑπέριτονον γήρυμα φαίνεται στρατῷ. Eur. Phoen. 1392. Τυρσηνικῆς σάλπιγγος ἡχή. Her. 835. Rhes. 988. Her. 831. Virg. G. VIII. 526. 'Tyrrhenusque tubæ mugire per æthera clangor'. The use of the Tyrrhenian trumpet is attributed by the tragedians to the heroic times (Æsch. Eum. 570. Soph. Aj. 17. Eur. Ph. 1392. Rhes. 991.), as observed by Porson ad Phoen. 1392. Cf. Valek. ad Schol. Eur. Phoen. 1386. On the form Τυρσηνικὸς v. Pors. ad Hec. 8.

19. βάσιν κυκλοῦντ'] 'Bending my steps round and round (like a hound, to find the scent), tracking, dodging'. Musgr: 'gressus circumagentem'. An expression borrowed from the chase. Cf. Ant. 226. ὁδοῖς κυκλῶν ἐμαντὸν εἰς ἀναστροφὴν. Eur. Or. 625. Μενέλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς —; 172. οὐκ ἄφ' ἡμῶν — πόδα σὸν ἐλίξεις; El. 561. τί δὲ κυκλεῖ περίξ πόδα; Phoen. 364. κυκλῶν πρόσωπον. Arist. Av. 1378. τί δεῦρο πόδα σὺ κυλλὸν ἀνὰ κύκλον κυκλεῖς; Vesp. 1523. ταχὺν πόδα κυκλοσοβεῖτε. Th. 958. κυκλοῦσαν ὄμμα. Wunder quotes Plat. Rep. p. 432 D. οὐκοῦν νῦν δὴ ἡμᾶς δεῖ ὥσπερ κυνηγέτας τινὰς θάμνον περιεστιάσθαι προσέχοντας τὸν νοῦν, μὴ πη διαφύγη ἡ δικαιοσύνη καὶ ἀφαισθεῖσα ἄδηλος γένηται.

τῷ σακεσφόρῳ] So called from the immense shield which he bore, to distinguish him from the Locrian Ajax, son of Oileus. Il. η'. 219. Αἴας πελώριος φέρων σάκος ἡῦτε πύργον. Below 572. Ovid Met. XIII. 2. 'surgit ad hos clypei dominus septemplex Ajax'. Hence probably the name of his son Εὐρυσάκης.

21. ἡμᾶς — ἔχει περάνας] Περαινεῖν 'to perpetrate' here governs a double accusative, as ποιεῖν, δρᾶν (1154), ἐργάζεσθαι (109) and other verbs. Gl: εἰργάσατο ἡμᾶς πρᾶγμα ἄσκοπον, ἀβούλευτον, ἀπροσδόκητον. προῶτος ἄσκοπον] 'An unlooked for thing', in an unfavourable sense. Ph. 1111. ἄσκοπα κρυπτά τ' ἔπη. El. 864. ἄσκοπος ἁ λῶβα. 1315. εἰργασαί δέ μ' ἄσκοπα. Tr. 246. Æsch. Eum. 105. μοῖρ' ἀπρόσκοπος.

22. περάνας] Eur. Ion. 1569. ἀλλ' ὡς περαίνω πρᾶγμα. Æsch. Prom. 57. περαίνεται δὲ κοῦ ματᾶ τοῦργον τόδε. Cho. 830. Suppl. 462.

εἶπερ εἰργασται τάδε] Qu. εἶπερ εἰργασταί γ' ὅδε, as Musgrave also proposes, for Ulysses did not doubt that the slaughter had been effected, but whether it was Ajax who was the author of it.

23. ἴσμεν] ἴδμεν Etym. M. p. 466, 12. Which form no where occurs in the Tragedians. In Herodotus ἴδμεν is occasionally changed into ἴσμεν in the mss. (v. Schweigh. ad IV. 152).

κἀγὼ 'θελοντῆς τῷδ' ὑπεξύγην πόνῳ. *and so forth.*
 ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25
 λείας ἀπάσας καὶ κατηναρισμένας
 ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
 τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 καὶ μοί τις ὀπτήρ αὐτὸν εἰσιδὼν μόνον
 πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30

τρανές] 'Distinct, clear'. Æsch. Eum. 45. τῇδε γὰρ τρανῶς ἐρῶ.
 Ag. 1342. τρανῶς — εἰδέναι. Eur. El. 758. τρανῶς ὡς μάθης τύχας σέ-
 θεν. Rhes. 40. οὐδέν γε τρανῶς ἀπέδειξας. Cf. v. τορῶς.

ἀλώμεθα] 'We wander in doubt'. Schol: τῷ νῷ πλανώμεθα.

24. 'θελοντῆς Lob. Dind. Seyf. ἐθελοντῆς H. θελοντῆς L. M. R. prob.
 Elmsl. (who observes that neither of these nouns appears to exist elsewhere in
 the Tragedians) and Nauck, coll. Hierocl. ap. Stob. Flor. III. 72. Lob. ad Phryn.
 p. 7. Ἐθελοντῆς occurs Herod. V. 104. 110. Thuc. I. 60. Dem. p. 259. &c.

τῷδ' ὑπεξύγην πόνῳ] 'I undertook (lit. was yoked to) this task'. So
 Phil. 1025. κλοπῇ τε κἀνάγκῃ ζυγείς. Æsch. Prom. 108. ἀνάγκαις ταῖσδ'
 ἐνέξενγμαι (ὑπεξ. most mss.) τάλας.

25 f. "Neither Arctinus nor the poet of the Nekyia makes any mention
 of his attack on the sheep, — a circumstance which is also intentionally
 omitted by Pindar, the admirer and panegyrist of the noble families of
 Ægina and of the Æacid Ajax, whom he everywhere places in the first
 rank of his heroes (cf. Nem. II. 19. VIII. 23. VII. 19. Isth. IV. 52. VI.
 27.). On the other hand Lesches distinctly mentions that Ajax attacked
 the sheep, mistaking them in his madness for the Achæans, — a version
 of the story which was adopted by Soph." Schneid.

27. ἐκ χειρὸς] I. q. ἐκ βίας. 'By force of hand, by violence', not
 by chance. Or 'by the hand (of man)', and so not by wild beasts. Cf.
 CEd. R. 107. τοὺς αὐτοέντας χειρὶ τιμωρεῖν. Ἐκ χειρὸς means also 'in
 close attack', Lat. 'cominus'. Xen. Cyr. I. 2. 9. χρῆσθαι πάλτῳ ἐκ χειρὸς.
 IV. 3. 16. δυνήσομαι δὲ, θηρία διώκων, τὰ μὲν ἐκ χειρὸς παῖειν κατα-
 λαμβάνων, τὰ δὲ ἀκοντίζειν. Anab. III. 3. 5. Hell. VII. 2. 14. The Poet
 makes all the shepherds to have been slain, that no one might be able to give
 information as to the destroyer of the flocks. If they had escaped, Ulys-
 ses would not have experienced any difficulty in his present investigation.

αὐτοῖς ποιμνίων ἐπιστάταις] 'Together with the keepers of the flocks
 themselves'. Matth. Gr. §. 405. 2. 3.

ποιμνίων ἐπιστάταις] I e. the shepherds, as the Schol. explains.
 Suidas (v. ἐπιστάτης) wrongly understands it of the dogs. Cf. CEd. R.
 1028. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν. Plat. Legg. X. 906 A. ποι-
 μνίων ἐπιστάταις. Arist. Vesp. 955. οἷός τε πολλοῖς προβατίοις ἐφεστά-
 ναι. Eur. Ant. Fr. 25. ποιμνίων ἐπιστατῶν. Eur. Hel. 1183. ναὺν δεῖ
 παρεῖναι κἀρετιμῶν ἐπιστάτας. Or. 1110. ἐνόπτρων καὶ μύρων ἐπιστάτας.
 Æsch. Pers. 385. πᾶς θ' ὄπλων ἐπιστάτης. 384. πᾶς ἀνὴρ κώπης ἀναξ.

28. νέμει A. Harl. Bodl. Laud. T. &c. Ald. τρέπει G. L. M. P. Aug. b.
 Bar. 3. a gloss found in some copies. Soph. is partial to the verb νέμειν.
 Gl: λογίζεται. Gl. D: εἰς ἐκείνον πᾶς τις κατηγορίαν τρέπει.

29. ὀπτήρ] Æsch. Sept. 36. σκοπὸν — καὶ κατοπτήρας.

30. πηδῶντα πεδία] 'Bounding over the plains'. Cf. 845. Phil. 144.

φράζει τε καὶ δὴ λῶσεν· εὐθέως δ' ἐγὼ
κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
τὰ δ' ἐκπέπληγμαι κοῦκ ἔχω μαθεῖν ὅτου.

τόπον — ὄντινα κεῖται. 206. στίβον — ἔρποντος ('trudging along the footway'). Tr. 58. θρώσκει δόμον. Œd. C. 1686. πόντιον κλύδων' ἀλώμεναι. Eur. Bacch. 306. ἔτ' αὐτὸν ὄψει — πηδῶντα σὺν πένυκαισι δι-κόρουφον πλάκα. 872. θρώσκει πεδίον | παραποτάμιον. 874. ἡνίκ' ἄν — θρώσκη πεδίον. 23. Or. 1248. στήθ' αἱ μὲν ὑμῶν τήνδ' ἀμαξήρη τρίβον. Andr. 1010. διφρεῦσαν ἄλιον πέλαγος. Æsch. Prom. 727. στεῖχ' ἀνηρότους γύας. Arist. Th. 1067. νῶτα διφρεῦσός' αἰθέρος ἰσῆς. Herod. IV. 42. ἔπλεον τὴν νοτίην θάλασσαν. Virg. Æn. I. 524. 'ventis maria omnia vecti'. Hel. 1118. ἔδραμε δόθια. Anthol. p. 66. II. Steph. μέσσα θέει πελάγη. Il. ρ'. 448. ὅσσα τε γαῖαν ἐπιπνεῖει τε καὶ ἔρπει. Theocr. XIII. 66. ἀλώμενος ὅσ' ἐμύγησεν | ὦρεα καὶ θρυμῶς. Callim. H. Dian. 193. ὁ δ' ἐννέα μῆνας ἐφοῖτα | παῖπαλά τε κρημνούς τε. 235. κούρας | οὔρεα πλαζομένης ἀξιείνια. Virg. Æn. I. 71. 'Tyrrhenum navigat æquor' (where Servius says: 'Figura græca est, nos enim dicimus per æquor navigat'). Ovid. Trist. V. 7. 36. 'currere aquam'. Cic. Fin. II. 34. 112. 'maria ambulavisset, terram navigasset'. Milton Par. Lost IV. 678. 'Millions of spiritual creatures walk the earth' &c. Monk ad Hipp. 1129. Matth. Gr. §. 409. 4. Musgrave compares also Eur. Suppl. 990. ἔστηκε πέτρων. Her. 672. ἔστηκεν κέρας. Some recent copies have πεδίω.

σὺν νεορράντῳ ξίφει] Cf. 828. τῷδε περὶ νεορράντῳ ξίφει. Æsch. Ag. 1351. καὶ προᾶγμ' ἐλέγχειν σὺν νεορρύτῳ (νεορράντῳ?) ξίφει.

31. φράζει τε καὶ δὴ λῶσεν] Such changes of tenses are of common occurrence. So Œd. R. 1262. ἐκλινε κοῖλα κληῖθρα καμπύπτει στέγη. Ant. 406. καὶ πῶς ὁράται καπύληπτος ἡρέθῃ; Phil. 308 f. ἐλεοῦσι — προσέδοσαν. Tr. 364. κτείνει τ' ἀνάντα — καὶ πόλιν | ἔπερσε. El. 897. ἔσχον θαῦμα καὶ περισκοπῶ. 26. θυμὸν οὐκ ἀπώλεσεν, | ἄλλ' ὀρθὸν οὐς ἴστησιν. Æsch. Pers. 415. ἦρξε δ' ἐμβολῆς — κάποθρανεῖ πάντα —. 502. χειμῶν' ἄωρον ὥρσε, πηγνυσὶν δὲ πᾶν | ῥέεθρον —. Eur. Hec. 22. ἀπόλλνται | ψυχῇ, πατρώα θ' ἐστία κατεσκάφη. Alc. 177. ἐνταῦθα δὴ δάκρυσε καὶ λέγει τὰδε. See Pors. ad Hec. 21.

32. κατ' ἵχνος ἄσσω] Qu. κατ' ἵχνι' ἄσσω. Od. 5, 193. μετ' ἵχνια βαῖνε θεοῖο. 19, 436. ἵχνι' ἐρευνῶντες κύνες ἦῖσαν. Il. 18, 321. Apoll. Rh. I. 575. ὥς δ' ὁπότε ἀγραύλοιο κατ' ἵχνια σημαντῆρος | μυρία μῆλ' ἐφέπονται &c.

τὰ μὲν σημαίνομαι] Schol: ἡγὼν σηματίζομαι, διὰ σημείων γινώσκω. A term of the chase, as is perhaps also ἐκπλήσσεσθαι. Oppian, quoted by Lobeck, Cyn. I. 453. μυξωτῆρσι κύνες (πάντ' ἵχνια?) σημήναντο. With τὰ μὲν and τὰ δὲ we are to understand ἵχνη, or ἵχνια. Liv. V. 39. 'vestigio notato humano'. The sense of the passage will then be: 'And some tracks indeed I assure myself of, certify, recognize (i. q. τεκμαίρομαι), but others I am startled at, and am unable to make out whose they are' (these latter being the tracks made by the sheep which Ajax had driven to his tent). Cf. Œd. R. 109. ἵχνος δυστέκμαρτον.

33. τὰ δ' ἐκπέπληγμαι] 'And others I am startled at'. Schol: τὰ δὲ ἀπορῶ. Cf. on 32.

ὅτου vulg. P. T. Dind. Wund. &c. ὅτου (τον on a blot) L. ὅπον four mss. cf. Suid. v. σημαίνομαι, and no doubt L. pr. ὅπον (γρ. ὅτου) A. ὅπον (supr. τ) M. ὅπον Hart. Schneid. Nauck. The Scholiast also

καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος
τὰ τ' εἰσέπειτα σῇ κυβερνωῖμαι χειρί.

35

ΑΘΗΝΑ.

ἔργων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
τῇ σῇ πρόθυμος εἰς ὁδὸν κυναγία.

ΟΛΥΣΣΕΥΣ.

ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ; *τοῦ ποσει*

ΑΘΗΝΑ.

ὥς ἔστιν ἀνδρὸς τοῦδε τᾶργα ταῦτά σοι.

read ὅπου, for he explains: οὐκ ἔχω ὅπως μάθω ποῦ ἔστιν. Ὅτου and ὅπου are confounded (Ed. R. 117. 926. Ph. 1308. Tr. 905. But the sense evidently requires ὅτου. Supply ἐστὶ. Cf. Arist. Ach. 748. ἐγὼν δὲ καρνεῖω Δικαιοπολιν ὅπα. Eur. Hipp. 582. ἰαχὰν κλύω, σαφῶς δ' οὐκ ἔχω γεγωνεῖν ὅτον. Apitz absurdly construes κοῦκ ἔχω ὅτον μαθεῖν, 'nec habeo a quo discam'.

34. καιρὸν δ' ἐφήκεις] 'But you have come up opportunely'. Cf. 1316. καιρὸν ἴσθ' ἐληλυθώς. Eur. Hel. 487. καιρὸν γὰρ οὐδέν' ἤλθες. Pind. P. I. 157. καιρὸν εἰ φθέγγαιο. Matth. §. 425. 5. Πρὸς καιρὸν occurs 38. Phil. 1279. Usually ἐς καιρὸν, as 1316. Aj. 1163. ἐς αὐτὸν καιρὸν — πάρεσιν. Eur. Hec. 666. Hipp. 899. Phœn. 105. Arist. Av. 1672. Herod. IX. 87. Compare the accusatives ἀρχήν, τέλος, &c.

ἐφήκεις] Ant. 1257. El. 304.

πάντα γὰρ τὰ τ' οὖν πάρος] I. e. πάντα γὰρ οὖν τὰ τε πάρος. 'For in all matters past and to come (in the latter no less than the former) I am directed by the hand'. Dindorf wrongly understands τὰ πάρος præsentiā.

τὰ τ' οὖν πάρος —] Gl: τοῦτο ἔστιν ἀπ' ἀρχῆς ἕως τέλους. Cf. (Ed. C. 614. Eur. Iph. T. 1230. τὰ τε πρῶτα τὰ τ' ἔπειτα. Borrowed probably from Il. κ'. 278. ἥτε μοι αἰεὶ | ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω | κινύμενος. Od. γ'. 218 f. θ'. 201. αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς | ἡμῖν. Ant. 611. Ulysses says Phil. 134. Ἀθάνα Πολιάς, ἣ σώξει μ' αἰεὶ.

35. τὰ τ' εἰσέπειτα] 'And in things to come'. Gl: τὰ ἐξῆς.

36. ἔγνωσ, Ὀδυσσεὺς Bar. 3. Then construe φύλαξ ἔβην εἰς ὁδὸν πρόθυμος τῇ σῇ κυνηγία, 'I came upon thy path as thy zealous guardian in thy chase'. Or — 'anxious by reason of thy chase'.

37. κυνηγία most mss. and vulg. κυναγία P. Dind. Seyf. &c. The Doric form of this word is used by the Tragedians. So Eur. Hipp. 109. τερπνὸν ἐκ κυναγίας | τράπεζα πλήρης. Bacch. 339. ἐν κυναγίαις (κυνηγ. Ald.). See Pors. ad Or. 26. Elmsl. ad Bacch. 339. Lob. ad Phryn. p. 430. Since the Tragedians used the form κυναγός (Phryn. p. 428.), it is probable that we should with Elmsley restore κυναγία here, and κυναγίαις in Eur. Bacch. 339. So also ποδαγός, but κυνηγέτης, κυνηγετεῖν, ἀρχηγός, &c.

38. δέσποινα] Cf. 105. El. 626. Valek. ad Hipp. 88. Neue.

39. ὥς] 'Know that'. Cf. Phil. 117. Eur. Med. 609. ὥς οὐ κρινοῦμαι τῶνδ' ἐσοὶ τὰ πλείονα. Wunder explains ὥς 'nam', referring to the suppressed clause, πρὸς καιρὸν πονεῖς. So also Dind. Cf. on (Ed. C. 861.

τοῦδε τᾶργα vulg. ἔργα τοῦδε F. Mosq. Herm. Hart.

ΟΛΥΣΣΕΥΣ.

καὶ πρὸς τί δυσλόγιστον ᾧδ' ἤξεν χέρα;

40

ΑΘΗΝΑ.

χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὄπλων.

ΟΛΥΣΣΕΥΣ.

τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ.

δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

40—65. Cf. 447 f. 1055 f. Cf. Lesches in his lesser Iliad ap. Procl. Chrest. p. 481 G. ἡ τῶν ὄπλων κρίσις γίνεται, καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει. Αἴας δὲ ἐμμανὴς γενόμενος τήν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν ἀναιρεῖ. Pindar, where he speaks of the contest for the arms of Achilles, and the death of Ajax, makes no mention of either his madness or his massacre of the flocks.

40. πρὸς τί —; 'Wherefore?' Cf. El. 1402. σὺ δ' ἐκτὸς ἤξας πρὸς τί; Cf. R. 766. 1144. Tr. 418.

δυσλόγιστον] 'Inconceivable, unaccountable, inexplicable'. I. q. ἄσκοπον 21. Translate: *And for what inconceivable purpose did he thus direct his hand?* Schol: ἀγνοεῖ γὰρ ἔτι τὴν μανίαν. Cf. 21. προῶτος ἄσκοπον | ἔχει περᾶνας. Others explain δυσλόγιστον adverbially.

ᾧδ' ἤξεν χέρα] ᾧδ' ἤξεν χερὶ Ruhnck. Epist. Crit. I. p. 34. Wund. ἤμαξεν χέρα (cf. 97.) conj. Bergk. ἄσσειν is sometimes used intransitively, as in Eur. Bacch. 147. πρῶτῳ φλόγα πένκας ἐκ νόσθης αἴσσει. Orest. 1429. αὖραν — ἄσσων. Hec. 1054. πᾶ πόδ' ἐπ' ἄξας σαρκῶν ὀστέων τ' ἐμπλησθῶ —; 53. περὰ γὰρ ἦδ' ὑπὲρ σκηπὴν πόδα. Apoll. Rh. I. 1253. ἐπαίσσων ξίφος. So βαίνειν πόδα, &c. See Pors. ad Orest. 1427. The passive αἴσσομαι occurs in Cf. C. 1261.

ἤξεν] ἤξεν L. ἤξε (supr. ν) A. Gl. A: ἐκίνησε.

41. χόλῳ βαρυνθεὶς] I. q. χολωθεὶς. Cf. Cf. R. 781. καγὼ βαρυνθεὶς &c.

τῶν Ἀχιλλείων ὄπλων] 'Because of the arms of Achilles'. Cf. 180. μομφὰν ἔχων ξυνοῦ δορός. Tr. 269. ὦν ἔχων χόλον. Cf. R. 698. Eur. Or. 741. ἔσως σοι θυγατέρος θυμούμενος. Ant. 1177. πατρὶ μνησίας φόνον. Odys. α'. 70. Κύνλωπος κεχόλωται. Pind. N. VII. 36. οὐ κεν ὄπλων χολωθεὶς ὁ καρτερός Αἴας ἔπαξε διὰ φρενῶν λευρὸν ξίφος. Hom. Il. α'. 93. οὐτ' ἄρ' ὅ γ' εὐχολῆς ἐπιμέμφεται οὐδ' ἐκατόμβης. Eur. Hipp. 1402. τιμῆς ἐμέμφθη. The full expression occurs Od. λ'. 543. κεχολωμένη εἵνεκα τευχέων. According to Lesches it was through the influence of Athens that Ulysses obtained the arms.

42. 'Why then does he fall with this assault upon the flocks?' Cf. 185. ἐν ποίμναις πίτνων. 374. ἐν δ' ἐλίνεσσι βουσί — πεσών. 19. ἐπέγνωσ ἐν μ' ἐπ' ἀνδρὶ δυσμενεῖ | βάσιν κνυλοῦντα. Similarly Trach. 339. τί δ' ἔσθ', ὅτον με τήνδ' ἐφίστασαι βάσιν;

βάσιν] I. q. πορείαν. 'Journey'. So Thuc. I. 15. ἐκδήμους στρατείας ἐξήεσαν. For this use of the accus. (cf. ἔρχεσθαι ὁδόν, &c.) see Matth. Gr. §. 408.

43. ὑμῖν] ὑμῶν conj. Nauck.

χεῖρα κραίνεσθαι] 'That he was staining his hand', lit. 'that he was

ΟΔΥΣΣΕΥΣ.

ἥ καὶ τὸ βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν;

ΑΘΗΝΑ.

κἂν ἐξέπραξέ γ', εἰ κατημέλησ' ἐγώ.

45

ΟΔΥΣΣΕΥΣ.

ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει;

ΑΘΗΝΑ.

νύκτωρ ἐφ' ὑμᾶς δόλιος ὁρμαῖται μόνος.

ΟΔΥΣΣΕΥΣ.

ἥ καὶ παρέστη κάπὶ τέρμ' ἀφίκετο;

ΑΘΗΝΑ.

καὶ δὴ πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ.

καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου;

50

being stained as to his hand'. Cf. on Tr. 923. Above 453. ὥστ' ἐν τοι-
οῖσδε χεῖρας αἱμάξαι βοτοῖς.

44. ἥ καὶ —;] Cf. 1325. Tr. 246. El. 385. Ant. 726. 752. 770. Qu. ἥ γὰρ —;
βούλευμ' A. T. &c. βούλημ' L. M. P. &c. Schol. A common error.
Cf. on Phil. 1415. Spanh. ad Arist. Plut. 494. Cf. 1055. στρατῶ βουλευ-
σας φόνον.

ὥς ἐπ' Ἀργείοις] So Tr. 532. ὥς ἐπ' ἐξόδῳ. Ph. 58.

45—559. are wanting in G.

45. ἐξέπραξεν vulg. Eust. p. 571, 10. 1564, 19. and Thom. M. p. 269.
Herm. ἐξεπράξατ' L. (γρ. ἐξεπράξεν sec. m. rec.) I. e. 'Yes and he
would have despatched them'. Hesych: ἐξεπράξατο . ἐφόνευσεν. Which
reading is adopted by Hart. Dind. Schn. Nauck. Wolff. I would read κἂν
ἐξέπραξέ γ', 'Yes and he would have accomplished it (the design)'. Cf.
Æsch. Pers. 720. καὶ τόδ' ἐξέπραξε. Plut. Ages. 28. ἐξέπραξε τὸν πόλεμον.
Phil. 555. οὐ μόνον βουλευμάτα, | ἀλλ' ἔργα δρώμεν'.

κατημέλησ'] Cf. 912. So καταλογεῖν τι 'to neglect a thing', Herod.
I. 84. 144. &c.

46. τόλμαις] 'Daring attempts or machinations'. Tr. 582. κακὰς δὲ
τόλμας μῆτ' ἐπισταίμην ἐγώ, &c. Eur. Hipp. 414. τόλμας οὐ καλὰς.
Ion. 1216. Supply ἐβουλευσάτο &c.

48. παρέστη] 'Came near us'.

τέρμ'] Schol: τῆς ὁδοῦ. 'The end (or object) of his journey'.

49. καὶ δὴ] 'Actually'. Cf. on El. 317. Nauck reads ἦδη.

δισσαῖς — στρατηγίσιν πύλαις] I. e. πύλαις δισσῶν στρατηγῶν,
'the gates of the two commanders', Agamemnon and Menelaus. Cf. Phil.
264. οἱ | δισσοὶ στρατηγοί. So in Latin, 'meus herilis filius' (i. e. 'mei
heri filius').

50. μαιμῶσαν] διψῶσαν v. l. in F. and Schol. Compare Athenæus
X. 433 F., who, after quoting the words of Sophocles and Archilochus,
adds: καὶ τῶν τραγικῶν δέ τις ἔφη, Ἰσχειν κελεύω χεῖρα διψῶσαν φό-
νον. And Suidas: Μαιμόωσα — καὶ Σοφοκλῆς ἐπὶ τοῦ διψῶσαν, Καὶ

ΑΘΗΝΑ.

ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,

πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου; For the expressions διψᾶν, μαιμᾶν τινος, &c. Cf. Christodor. Ecphr. 227. φόνου διψᾶν. Pind. N. III. 6. διψῇ δὲ πρᾶγος ἄλλο μὲν ἄλλον. Apoll. Rh. II. 269. μαιμῶσαι ἐδητύος. Lycophr. 1171. μαιμῶν κορέσσαι χεῖρα διψῶσαν φόνου. Æsch. Suppl. 872. μαιμᾶ πέλας δίπους ὄφιν. Philo p. 192 D. μαργῶσαν ἔτι καὶ μαιμῶσαν τὴν αἰὲν κενὴν ἐπιθυμίαν. In Homer we find ἔριδος μεμανῖα, and μεμαῶτε μάχεσθαι. Qu. μαργῶσαν (as conj. Nauck). So Fr. 722. πρὸς ὅσπερ οἱ μαργῶντες ἐντονώτατοι. Eur. Phœn. 1163. ἀλλ' ἔσχε μαργῶντ' αὐτὸν — 1253. μαργῶντ' (qu. μαιμῶντ') ἐπ' ἀλλήλοισιν ἵεναι δόρυ. Herc. 1005. ὅς νιν φόνου μαργῶντος ἔσχε (read μαργῶντ' ἐπέσχε, or μαργῶντά τ' ἔσχε with Elmsl.). Hec. 1110. μέθες μ' ἐφείναι τῇδε μαργῶσαν χεῖρα. Hom. II. XIII. 75. 78. Æsch. Sept. 376. (Blomf. Gl.) It is doubtful whether φόνου be governed by ἐπέσχε, or μαιμῶσαν, as either construction is good. The former seems preferable, ἐπέσχε — φόνου, 'kept back from murder'. Eur. Andr. 160. ὧν ἐπιστήσω σ' ἐγώ. Plat. Lys. 210. ἐπέσχον τοῦ λόγου. For the construction of μαιμᾶν with a gen. Lobeck cites Apoll. Rh. II. 269. μαιμῶσαι ἐδητύος. Similarly II. ω'. 404. ἐσσύμενος πολέμου. γ'. 133. λιλαιόμενοι πολέμοιο.

51—65. Cf. 94 f. 296 f.

51. ἀπείργω T. vulg. ἀπείργω (supr. ξω a m. rec.) L. ἀπείρξα A. supr. F. Dresd. b. Cf. 69. ἐγὼ γὰρ ὀμμάτων ἀποστρόφους | αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. 447. καὶ μὴ τό τ' ὄμμα καὶ φρένες διάστροφοι | γνώμης ἀπῆξαν (μ' ἀπείρξαν?) τῆς ἐμῆς, οὐκ ἂν ποτε &c. and 706. Construe: ἐγὼ σφ' ἀπείργω τῆς ἀνηκέστου χαρᾶς &c.

δυσφόρους ἐπ' ὄμμασι | γνώμας βαλοῦσα the mss. and vulg. A strange expression, and hardly right. Qu. δύσφορον πρὸς ὄμμασι (or κατ' ὀμμάτων) | κνέφας (or ἀχλὺν) βαλοῦσα. Or ἐγὼ σφ' ἀπείρξ' ἐπ' ὄμμασιν διαστροφῶς | κνέφας (or δνόφον, or ἀχλὺν, or σκότον) βαλοῦσα τῆς ἁ. χ. (Cf. Eur. Phœn. 1530. ἀέριον σκότον ὄμμασι σοῖσι βαλὼν.)

δυσφόρους] 'Difficult to be borne, intolerable, horrible'. Dind: 'graves, mentem alienantes'. Cf. 643. δύσφορον ἄταν (of Ajax). Plut. Brut. 13. κυκλεῖ τι παρ' ἐαυτῶ δύσφορον βούλευμα καὶ δυσεξέλικτον. Schol: παραφόρους. I. e. 'misleading, delusive, frenzied'. Which reading is adopted by Hart. Cf. Æsch. Eum. 317. παρακοπὰ παραφορὰ φρενοδαλῆς. Below 447. φρένες διάστροφοι.

52. γνώμας] 'Fancies, hallucinations, illusions'. Lobeck: 'ludibria oculorum'. Cf. 1091. γνώμας ὑποστήσας σοφάς. I. q. δόξας. Æsch. Cho. 1051. τίνες σε δόξαι — στροβοῦσιν; The Scholiast explains this, not of a judicial defect of the eyesight, but of mental delusions or hallucinations. I cannot believe that this is right. A mental delusion might properly be said to be thrown over the mind, but scarcely over the eyes. Lobeck explains γνώμας of ocular delusions ('ludibria oculorum'), by which the goddess turns Ajax aside from the execution of his design, comparing Celsus IV. 8. 'Quidam imaginibus falluntur, qualem insanientem Ajacem vel Orestem poetarum fabulæ ferunt'. Such delusions, he observes, are called δόξαι in Æsch. Cho. 1051. Cf. Isocr. p. 314 A. ψευδῇ δὲ δόξαν παρα-

καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε
 λείας ἄδαστα βουκόλων φρουρήματα·
 ἔνθ' ἐσπεσὼν ἔκειρε πολύκερων φόνον

55

στήσασα τοῖς ἀκούνουσιν. Perhaps we should read λήμας, 'eye-sores' (a morbid humour or rheum that collects in the corner of the eye, and impedes vision). Indeed we find λῆμαι used in a similar figurative sense in Arist. Pl. 581. ἀλλ' ὦ Κρονικαῖς λήμασι (γνώμασι al.) ὄντως λημῶν-τες τὰς φρένας ἄμφω. Musgrave had already proposed γλήμας, a doubtful form of the word. Κνέφας also or δνόφον or σκότον would suit (reading δύσφορον γ' or δυσμόροις for δυσφόρους). So Eur. Phœn. 1534. ἀέριον σκότον ὄμμασι σοῖσι βαλὼν. Madvig, I find, also proposes λήμας, observing: "Nunquam intelligere potui quomodo Minerva se δυσφόρους ἐπ' ὄμμασι γνώμας βαλεῖν dicat; nam γνώμαι, quæ ne δύσφοροι quidem apte dicuntur, ab oculis alienissimæ sunt".

τῆς —] Rather τῆσδ' —. Cf. El. 888. θάλλει τῷδ' ἀνηκέστω πυρί. ἀνηκέστον] ἀνεικάστον Turn. marg. Qu. τοῦδ' ἀνηκέστον πυρός. Cf. El. 888. θάλλει τῷδ' ἀνηκέστω πυρί. 1336. ἀπαλλαχθέντε — τῆς ἀπλήστον τῆσδε σὺν βοῇ χαρᾶς. Eur. Suppl. 79. ἄπληστος — χάρις γόων. χαρᾶς] 'Pleasure', of slaying his foes. φορᾶς Reisk. μάτας conj. Neck. 53. ποίμνας] 'Flocks of sheep'. Cf. 1061. μῆλα καὶ ποῖμναι. ἐκτρέπω] 'I turn aside, divert his attention'. El. 628. σύμμικτα — φρουρήματα] I. e. 'promiscuously collected together'. Cf. Tr. 762. συμμιγῇ βοσκήματα.

54. λείας — βουκόλων φρουρήματα] Cf. 145. βοτὰ καὶ λείαν. Æsch. Ag. 127. κτήνη — δημοιοπληθῆ. For the double genitive λείας and βουκόλων depending on the same noun cf. 618. ἔργα χερσὶν μεγίστας ἀρετᾶς. 465. El. 682. CEd. C. 668. Tr. 1191. Ph. 489. Matth. Gr. §. 380 n. Schæfer properly removed the comma after λείας, for the words ξύμμικτά τε — φρουρήματα stand closely connected.

ἄδαστα] 'Not yet divided' among the army. Cf. 145. 175.

βουκόλων φρουρήματα] 'The guarded cattle of the herdsmen'. I. e. βουκόλια, as the Schol. explains. Lat. 'armenta'. Od. μ'. 299. Schneid: "Ajax mistook the sheep for the common soldiers, and the horned cattle for the Achæan chieftains". So Πιτθέως παιδεύματα Eur. Hipp. 11.

55. εἰσπεσὼν vulg. Nauck. ἐσπεσὼν Dind.

ἔκειρε πολύκερων φόνον] 'He effected (by mangling) the slaughter of many horned cattle'. In Latin, 'multicornem eadem efficiebat'. Schol: ἔκειρε. ἦτοι ἀντὶ τοῦ κείρων ἐπήει (ἐποίει conj. Neue). Schol. rec: κείρων ἐποίησε φόνον πολλῶν κερασφόρων ζώων. Φόνον the accusative of effect. Cf. Ant. 675. ἦδε σὺν μάχῃ δορὸς | τροπὰς καταρρήγνυσσι. Tr. 620. τήνδε πομπεύω τέχνην. Eur. Suppl. 1215. ἦ δ' ἄν — τρώσῃς φόνον — μάχαιραν — κρύψον. So τέμνειν ὁδὸν Eur. Ph. 1, κέντρα διαπείρειν ibid. 26, καλλιστεῖα ἀριστεύειν Aj. 430, τυφλοῦν ἔλκος Ant. 973. τέγγειν δακρύων ἄχραν Tr. 848, τάκειν οἰμωγὰν El. 123, ἔλκος δηγνύναι Pind. N. VIII. 49, 'vulnera figere' Martial I. 61. 4.

πολύκερων] πολύκερον L. corr.

πολύκερων φόνον] 'A slaughter of many horned cattle'. Cf. 64. εὐ-κερων ἄγραν. 71. αἰχμαλωτίδας χέρας. CEd. C. 17. πυννόπτεροι — ἀη-δόνες. Ant. 146. δικάτεῖς λόγχας. Tr. 756. πολυθύτους — σφαγὰς. With πολύκερος cf. εὐκερος 64. ὀρθόκερος Fr. 921.

κύκλω ῥαχίζων, κἀδόκει μὲν ἔσθ' ὅτε *vide infra*
 δισσοῦς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,
 ὅτε δ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις

φόνον] γόνον Reiske.

56. κύκλω] 'All around'.

ῥαχίζων] 'Dividing'. Schol: σφάζων καὶ διακόπτων. διὰ τὸ τὴν
 πρώτην καὶ μεγάλην διακοπὴν κατὰ ῥαχιν γενέσθαι. See Lobeck's note.
 Cf. 298. τοὺς δ' ἄνω τρέπων | ἔσφαζε κἀρράχιζε. Æsch. Pers. 432. ἀγαῖσι
 κωπῶν — ἔπαιον, ἐρράχιζον.

κἀδόκει μὲν ἔσθ' ὅτε] I. e. apparently κἀδόκει ἔστι μὲν ὅτε, to
 which ὅτ' (ὅτε δ'?) answers 58. Cf. on Ant. 557. καλῶς σὺ μὲν τοῖς,
 τοῖς δ' ἐγὼ δόκουν φρονεῖν. El. 1147. In Homer we find ἄλλοτε μὲν
 — ἄλλοτε (without δέ).

ἔδόκει — κτείνειν] 'He fancied he was killing'.

ἔσθ' ὅτε] 'At times'. So in Horace Ep. II. 1. 63. 'est ubi peccat'.
 Arist. Ach. 313. ἔσθ' ἃ κἀδικονμένους.

57. Eur. Iph. A. 873. παῖδα σὴν πατὴρ αὐτόχειρ μέλλει κτανεῖν.

ἔχων] ἔχων (γρ. παρὼν a m. ant.) L. Which Lenting ad Med. 1117
 approves of. Qu. ἐλῶν. V. Schæf. ad Œd. R. 741. Cf. Juv. Sat. XIV.
 286. 'Hic bove percusso mugire Agamemnona credit | aut Ithacum'.

58. ὅτ' vulg. ὅτ' (supr. δ a m. rec.) L. Qu. ὅτε δ' (with Reiske), or
 εἴτ', or τότε (El. 739. τότε ἄλλος, ἄλλοθ' ἄτερος), or rather ἔσθ' ὅτε τιν'
 ἄλλον, or ὅτε δέ τιν' ἄλλον (in answer to ὅτε or ὅτε μὲν 56). For ἄλλοτ'
 ἄλλον cf. Phil. 701. εἶπε γὰρ ἄλλοτ' ἄλλα. The common reading is in-
 tolerable. For we cannot compare τοῦτο μὲν — τοῦτο δὲ Œd. R. 605.
 Gl: ἥγουν ἄλλοτε δέ. Cf. Ant. 367. El. 739. I have given ὅτε δ' ἄλλοτ'
 ἄλλον, and at another time first one and then another.

ἄλλοτ' ἄλλον] ἄλλος' ἄλλον Wund. Hart. ἄλλον ἄλλος' conj. Nauck.
 ὅτ' ἄλλοτ' ἄλλος' ἐμπιτνεῖν στρατηλατῶν Kayser prob. Fisch. For the
 particles ἔσθ' ὅτε — ὅτε Wunder refers to Herm. ad Viger. p. 792.
 Supply ἐδόκει κτείνειν.

ἐμπίτνων Elmsl. Dind. Wund. Nauck. ἐμπίπιων F. and (supr. τνῶν
 a m. rec., with γρ. ἐμπεσῶν) L. ἐμπιτνῶν A. T. vulg. The Attics used
 πίτνειν, not πιτνεῖν (v. Elmsl. ad Heracl. 77. ad Med. 53.). The right
 form is occasionally preserved in ancient mss.

59. φοιτῶντ'] 'Pacing about (like a mad excited person), raving, frantic,
 wild'. Œd. R. 1255. Hesych: φοῖτος. μανία, λύσσα. Idem: φοιταλέος.
 παράκοπος, μανιώδης. V. Blomf. Gl. Prom. 620. Hom. Il. γ'. 449. Ἀτρεΐ-
 δης δ' ἄν' ὅμιλον ἐφοῖτα θηρὶ ἐοικώς. Eur. Hipp. 144. εἴτ' ἐκ Πανός
 — ἡ ματρὸς ὀρείας φοιτᾶς. Mosch. Id. III. 28. μαινομένοισι πόδεσσι
 δόμον κἀτα πολλὸν ἐφοίτων. Trach. 980. φοιτάδα — νόσον. Æsch. Sept.
 661. φλύοντα σὺν φοίτῳ φρενῶν. Prom. 599. νόσον — ἃ μαρναίνει με
 χρίονσα κέντροισι φοιταλέοισιν. Eur. Or. 326. λύσσας μανιάδος φοιτα-
 λέον. Hipp. 144. ἐκ Πανός — φοιτᾶς. Héniochus Mein. III. 560. φοι-
 τητῆς μανίας. Wunder cites Eur. Bacch. 997. μανείσα προπίδι παρα-
 κόπῳ τε λήματι στέλλεται. Connect φοιτῶντα with μανιάσιν νόσοις.

μανιάσιν νόσοις] Eur. Or. 270. μανιάσιν λυσήμασι. 320. λύσσας
 μανιάδος. 221. ὅταν ἀνῆ νόσος | μανιάς μ'. Trach. 980. φοιτάδα δει-

ᾧτρυνον εἰσέβαλλον εἰς ἔρκη κακά.
 καῖπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνον,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
 ποίμνας τε πάσας ἐς δόμους κομίζεται,

60

νὴν νόσον. Fr. 678. ἔστιν δὲ λύσσα μανίας (al. μαινάς). Eur. Herc. 878. μανίαισιν (ταῖς μανίαις?) Λύσσας χορευθέντ' ἀναύλοισ. For the plural νόσοι cf. Ant. 819. φθινάσιν πληγεῖσα νόσοις. Tr. 882. For the plural νόσοις, attacks of frenzy, cf. 338. τοῖς πάλαι | νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

60. ᾧτρυνον, εἰσέβαλλον] ᾧτρυνον εἰς τ' ἔβαλλον conj. Bendl. Wund. ed. Hart. Similar examples of asyndeton are of frequent occurrence. Cf. El. 719. ἥφριζον, εἰσέβαλλον. Ant. 768. δρᾶτω, νοεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών. Æsch. Pers. 426. ἔπαιον, ἐρράχιζον. 463. παίουσι, κρηνοποῦσι. Sept. 60. χωρεῖ, κονίει. 186. αὔειν, λακάζειν. Cho. 288. καὶ λύσσα — κινεῖ, ταράσσει. Eur. El. 893. ἥσπαιρεν, ἐσφάδαζε. Hec. 1153. τὰς τάλαιπώρους κόρας | κεντοῦσιν, αἰμάσσουσιν. Xen. Cyr. VII. 1. 38. προσπεσόντες ἐμάχοντο, ἐώθουν, ἐώθοῦντο, ἔπαιον, ἐπαίοντο. Hell. IV. 3. 19. συμβαλόντες τὰς ἀσπίδας ἐώθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον.

εἰς ἔρκη κακά vulg. εἰς ἐρινῶν κακὴν L. a m. ant. εἰς ἔριν κακὴν Herm. Lob. Hart. (Cf. Ant. 603. λόγον τ' ἄνοια καὶ φρενῶν ἐρινύς.) εἰς ἄρκην κακὴν conj. Wund. Adv. in Phil. p. 56. Ἐρινύων ᾧτρυνον εἰς ἔρκη κακά Herm. Translate: 'into fatal toils'. Cf. Æsch. Pers. 98. παράγει βροτὸν εἰς ἄρκνας Ἄτα.

ἔρκη] 'Nets'. From ἔργω an older form of εἶργω. Hom. Od. χ'. 468. ἥ πελειαὶ ἔρκει ἐνιπλήξωσι. Fr. 382. κάτω κρέμανται σπίζ' ὅπως ἐν ἔρκεσι. Fr. 3. Arist. Av. 528. ἔρκη, νεφέλας, δίκτυα. Æsch. Ag. 1620. ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν. Eum. 142. ἐξ ἀρκύων οἴχεται θήρ. Pers. 99. παράγει βροτὸν εἰς ἄρκνας Ἄτα. Prom. 1080. εἰς ἀπέραντον δίκτυον ἄτης ἐμπλεχθήσεσθε. Eur. Med. 986. τοῖον εἰς ἔρκος πεσεῖται καὶ μοῖραν θανάτου προσλήψεται δύστανος. El. 155. ὁλόμενον δολίοις βρόχων ἔρκεσιν. Pind. N. III. 49. δολίων ἐρκέων. Herod. VII. 85. οἱ δὲ ἐν ἔρκεσι ἐμπαλασσύμενοι διαφθείρονται. Compare the γάγγαμον and δίκτυον ἄτης of Æschylus. Cf. on El. 838. Perhaps Soph. wrote ὥστ' ἔρδειν κακά, and εἰσέβαλλον is corrupt. Or εἰς ἔρκη μέσα (cf. El. 1476. ἐν μέσοις ἀρκυστάτοις | πέπτωκα).

61. ἔπειτ', ἐπειδὴ] This does not sound very euphonious to our ears. Apitz refers to Thuc. V. 65. VIII. 67. Arist. Vesp. 1313. Eccl. 1092. Pl. 695. Dem. p. 1375.

τοῦδ' ἐλώφησεν φόνον] Hom. Od. α'. 460. καὶ δὲ κ' ἐμὸν κῆρ | λωφῆσειε κακῶν. Æsch. Prom. 377. ἔστ' ἂν Διὸς φρόνημα λωφῆσῃ χόλου. πόνον R. Harl. Jen. Lipss. &c. Erf. Herm. Dind. &c. φόνον A. G. II. v. 1. L. M. P. T. Ald. Br. Gl. Harl. κόπου. Gl. Mosq. A: φόνον. Cf. CEd. C. 542. φόνον (πόνον L. pr.). Schæfer justly prefers πόνον because of τοῦδε being added, and he observes that these two nouns are constantly interchanged. V. Pors. ad Orest. 1559. In this case φόνον probably came from v. 50.

62. αὖ] εὖ conj. Ed. Lond. I. and Johns. Translate: 'in their turn'.

63. εἰς vulg. Nauck. &c. ἐς Br. (tacitly) Dind.

ὥς ἄνδρας, οὐχ ὥς εὐκερῶν ἄγρῶν, ἔχων.
καὶ νῦν κατ' οἴκους συνδέτους σφ' αἰκίζεται.

65

δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
ὥς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.

θαρσῶν δὲ μίμνε μῆδὲ συμφορὰν δέχου
τὸν ἄνδρ'· ἐγὼ γὰρ ὁμμάτων ἀποστρόφους
| αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.

70

οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας

64. οὐχ ὥς —] Gl: οὐχ ὥς ζῶα κερασφόρα. Cf. 297. εὐκερῶν τ' ἄγρῶν. 55. I have placed a comma after ἄγρῶν. For ἔχων qu. ἔλών.

65. συνδέτους αἰκίζεται vulg. I have inserted σφ' after συνδέτους. Cf. on 74.

66. δείξω δὲ καὶ σοὶ] δείξω δὲ καὶ σοι Wolff. δείξει δὲ καὶ σοὶ Seyf. Cf. (Ed. R. 1294. δείξει δὲ καὶ σοὶ (τὸ νόσημα). 710. φανῶ δέ σοι σημεία —. Qu. δείξω δέ τοι σοί. Cf. on Ant. 280.

68. Aesch. Sept. 432. τίς ἄνδρα νομπάζοντα μὴ τρέσας μενεῖ;
μῆδὲ συμφορὰν δέχου τὸν ἄνδρα] 'Nor receive (take, consider) as a misfortune the man'. El. 668. ἐδεξάμην τὸ ῥηθέν. Phil. 123. σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἐκδέχου. 1321. οὔτε σύμβουλον δέχει. 131. Arist. Pl. 63. δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ. Herod. I. 83. συμφορὴν ποιησάμενοι μεγάλην. 216. συμφορὴν ποιεύμενοι, ὅτι &c. I. 216. συμφορὴν ποιεύμενοι ὅτι οὐκ ἔνετο &c. IV. 79. κάρτα μεγάλην συμφορὴν ἐποίησαντο. IX. 91. δέχομαι τὸν οἶωνόν, τὸν Ἡγησίστρατον. Ran. 589. δέχομαι τὸν ὄρνιν. So 'accipere omen' in Latin. Schæfer, Lobeck, Wunder, and others mark a comma after δέχου, and refer τὸν ἄνδρα to μίμνε, coll. Hom. Il. ν'. 476. ὥς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ' ὑπεχώρει, Αἰνείαν ἐπιόντα βοηθόον (where the Schol. Ven: διὰ μέσου τὸ οὐδ' ὑπεχώρει). So 844. γενέσθι, μὴ φείδεσθι, πανδήμου στρατοῦ. συμφορὰν] I. q. κακόν, πῆμα. Cf. Arist. Eccl. 572. (ὅπως) μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα. Eur. Or. 139.

69. ὁμμάτων — αὐγὰς] Eur. Herc. 132. γοργῶπες ὁμμάτων αὐγαί. Ion. 1072. ὁμμάτων ἐν φαειναῖς αὐγαῖς. Phoen. 1557. ὁμματος αὐγαῖς. Hec. 1104. φλογέας ἀφίησιν ὅσων αὐγὰς.

ἀποστρόφους put by prolepsis. See Lob. ad Aj. 515. Cf. Eur. Bacch. 1122. διαστρόφους | κόρας ἐλίσσουσ'. So Ant. 785. σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς. 881. Tr. 106.

70. αὐγὰς] Qu. κόρας 'pupils'. But cf. on 69.

ἀπείργω (supr. ξ a m. recentissima) L. Cf. on 51.

ἀπείρξω — εἰσιδεῖν] (Ed. R. 129. εἶργε τοῦτ' ἐξειδέναι. Eur. Herc. 662. τίς νῦν εἶργε συμφορὰ — ἐμὴν τέρψαι φρένα; Or. 257. στήσω σε πηδᾶν. Herod. V. 92. οἰκτός τις ἴσχει ἀποκτεῖναι. More usually the negative particle μὴ is added after verbs signifying to hinder, forbid, &c.

71. οὗτος] 'Hark you!' Lat. 'heus tu'.

οὗτος, σὲ — καλῶ] Cf. 1047. οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χερσὶν | μὴ ξυγκομίζειν. So. Eur. Med. 273. σὲ — Μῆδειαν εἶπον. Cf. Hipp. 1283. Ph. 683. Ion. 452. Hel. 1113. Suppl. 840.

τὰς αἰχμαλωτίδας χέρας] 'The hands of your captives'. So στρατηγίδες πύλαι 49.

δεσμοῖς ἀπενθύνοντα προσμολεῖν καλῶ·
Αἶαντα φωνῶ· στεῖχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ.

τί δοῶς, Ἀθάνᾳ; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ; ?

75

ΟΔΥΣΣΕΥΣ.

μὴ πρὸς θεῶν· ἀλλ' ἐνδον ἀρκεῖτω μένων.

αἰχμαλωτίδας vulg. αἰχμαλώτιδας L. M. corr. R. T. αἰχμαλώτιδας A. The proparoxyton form, often found in the mss., Dindorf condemns. V. Herodian. in Cramer. Anecd. III. 276, 8.

72. ἀπενθύνοντα] 'Twisting back', or 'coercing'. Neue: 'retorquentem'. Wunder: 'regentem', i. e. 'adstringentem'. Cf. 542. 1069. Qu. ἀποστρέφοντα. (Ced. R. 1154. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;)

73. Αἶαντα φωνῶ] I. q. Αἶαν, καλῶ σέ. The Greeks often thus speak: cf. 831. 835 f. 857. 862. Tr. 227 f. Sometimes both constructions are blended in the same address, as in 835 f. coll. 843.

74. σφ' added a m. recentiss. in L. Herm. Dind. om. Nauck. Seyf.

75. οὐ σῖγ' ἀνέξει —;] Cf. Fr. 609. σύγγνωτε κἀνάσχεσθε σιγῶσαι. Eur. Here. 222. οὐκ ἀνέξομαί ποτε | σιγῶν. Herod. VIII. 26. οὔτε ἡνέσχετο σιγῶν. ἀνέξει L., ut solet. Sed στηρίζει recte 195.

μηδὲ δειλίαν ἀρεῖ] 'And not incur the charge of cowardice'.

ἀρεῖς A. (supr. ἀρης) H. (γρ. ἀρης) T. Liv. b. ἀρης (or ἄρης) F. M. P. ἄρης (supr. εἰς a m. rec., ἀρῇ written close by) L. ἄρης (supr. εἰ) R. ἀρεῖς Elmsl. ad Bacch. 344. Herm. Wund. Jebb. Read ἀρεῖ with Schn. Nauck. Seyf. Dind. Wo. Cf. Hesych: ἀρῇ. λήψη, οἶση. Σοφοκλῆς Αἶαντι μαστ. I am surprised that ἀρεῖς should so long have been tolerated here, the true reading being ἀρεῖ. Cf. 129. μηδ' ὄγκον ἄρη μηδένα. 193. μὴ — κακὰν φάτιν ἄρη. 247. ποδοῖν κλοπὰν ἀρέσθαι. Ced. R. 1225. ὅσον δ' ἀρεῖσθε πένθος. Ced. C. 460. μέγαν | σωτήρ' ἀρεῖσθε. El. 34. δίκας ἀροῖμην. Tr. 491. κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα. Pind. N. IX. 46. εἰ — ἐπίδοξον ἄρηται κῦδος. Theocr. V. 20. ἄλγος ἀροῖμην. Cf. also on Ced. R. 1225. So δειλίαν κτεῖσθαι Eur. Iph. T. 658. On the quantity of the two futures ἀρῶ (ἀερῶ from αἶρω), and ἄρῶ (from the contracted verb αἶρω) see Pors. ad Med. 848. Ἀροῦμαι from ἄρνυμαι (aor. ἡρόμην) has its first syllable short: see Elmsl. ad Heracl. 323. For οὐ (or οὐ μὴ) — μηδὲ (or καὶ μὴ) with a future v. Elmsl. ad Med. 1120. Cf. on Ced. R. 637. Tr. 1183. οὐ θάσσον οἷσις μηδ' ἀπιστήσεις ἐμοί; Eur. Hipp. 601. οὐ μὴ προσοίσεις χεῖρα, μηδ' ἄπει πέπλων; Bacch. 344. οὐ μὴ προσοίσεις χεῖρα — μηδ' ἐξομῶξαι μωρίαν τὴν σὴν ἐμοί; Arist. Ran. 300. οὐ μὴ καλεῖς — μηδὲ κατερεῖς τοῖσι μα; Sometimes for μηδὲ they put καὶ μὴ, Arist. Eccl. 1136. οὔκουν ἅπασι δῆτα γενναίως ἐρεῖς | καὶ μὴ παραλείψεις μηδέν; Eur. Hel. 144. οὐκ ἀπαλλάξει δόμων | καὶ μὴ — ὄχλον παρῆξαις δεσπόταις; Plat. Conv. 175 B. οὔκουν καλεῖς αὐτὸν καὶ μὴ ἀγῆσεις; The sense is: 'Will you not quietly submit, and not incur the imputation of cowardice?' The particle οὐ is common to both clauses. Matth. §. 498. c. §. 517. n. 2.

76. μὴ πρὸς θεῶν] Supply κάλει αὐτὸν ἔξω.

ΑΘΗΝΑ.

τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;

ΟΔΥΣΣΕΥΣ.

ἐχθρός γε τῷδε τάνδρῳ καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

οὐκοῦν γέλως ἥδιστος εἰς ἐχθρούς γελᾷν;

ΟΔΥΣΣΕΥΣ.

ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

80

ΑΘΗΝΑ.

μεμηνότ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν.

ἔνδον ἀρκείτω μένων] I. e. 'Suffice it that he remain within'. So Ant. 547. ἀρκέσω θνήσκουσ' ἐγώ. Eur. Or. 1608. ἀρκέσω δ' ἐγὼ λέγων. Hel. 1294. οὐκοῦν σὺ χωρὶς τῆσδε δρῶν ἀρκεῖς τάδε; For ἀρκείτω Nauck would prefer ἀρκέσει. But Xen. Cyr. III. 3. 3. εἰς τὴν γῆν ἀρκείτω τὰ σώματα κατακρύπτειν.

77. τί μὴ γένηται;] 'Lest what should happen?' The same words in Eur. Suppl. 544. Cf. Œd. R. 525. τοῦ πρὸς δ' ἐφάνθη —; El. 1276. τί μὴ ποιήσω; Matth. Gr. §. 488, 12. Vauv: 'quid times ne eveniat?'

πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;] Schol: οὐχ ὁ αὐτὸς ἦν καὶ πρότερον ἄνθρωπος; ἀλλ' οὐδὲν ὑμᾶς εἰργάσατο κακὸν, ἡμῶν ἐπιμελουμένων. Who perhaps read: πρόσθεν οὐχ ὄδ' αὐτὸς ἦν; or πρόσθ' ἀνὴρ οὐχ αὐτὸς ἦν; Translate, *did not this man exist before?*

ἀνὴρ] 'A man of courage'. Lat. 'vir'. I. q. ἀνδρείος. As in Œd. C. 393. ὅτ' οὐκέτ' εἰμὶ, τηνικαῦτ' ἄρ' εἴμ' ἀνὴρ; Eur. Her. 1000. οὐκ ἀριθμόν, ἀλλ' ἐτητύμως | ἄνδρ' ὄντα. So Wunder explains: 'num antea non fuit vir fortissimus?' (quem antea non formidasti, quamvis esset vir fortissimus, ne nunc quidem formidare te convenit). Hermann, Dind. and others understand it to mean the same as ἄνθρωπος 'a mortal', as in Œd. C. 567. ἔξοιδ' ἀνὴρ ὦν. Brunck, Apitz, and others suppose the discourse of Athene to be interrupted at ἦν, I think wrongly. The most simple and natural meaning of the words appears to be, *did not this man exist before?* (why then fear him now more than formerly?).

78. ἐχθρός γε — ἔτι] 'Yes, mine enemy, and such is he even now'. Wund: 'et infensus quidem mihi etiam nunc'. For the particle γε cf. Œd. C. 479. τῷδε τάνδρῳ] I. e. 'to me'. δὲ for γε F.

79. Pind. Isthm. III. 66. χρὴ δὲ πᾶν μανρῶσαι τὸν ἐχθρόν.

οὐκοῦν vulg. Dind. οὐκοῦν L. οὐκ οὖν P. Nauck.

80 ἐν δόμοις Harl. and most mss. Ald. εἰς (ἐς M.) δόμους F. M. P. T. &c. Wo. ἐς δόμους (supr. ἐν οἷς a m. rec.) L. Cf. Ant. 1241. τέλη λαχὼν δαίλαιος εἰς Αἰδου δόμους. El. 1347. οὐδέ γ' ἐς θυμὸν φέρω. Musaeus 181. ἦν δ' ἐθελήσης | ὡς ξείνος πολύφοιτος ἐμὴν ἐς πατρίδα μίμνεν. Eur. Iph. Taur. 620. εἰς ἀνάγκην κείμεθα. Herod. VIII. 60. Σαλαμίς, ἐς τὴν ἡμῖν ὑπέκκειται τέκνα τε καὶ γυναῖκες. Cf. on Ant. 1241. Apitz ad Trach. p. 127 f. Hartung reads: τόνδ' ἔσω δόμων μένειν. Nauck proposes the same. Qu. τοῦτον ἄνδρ' ἔνδον (εἴσω) μένειν.

81. At the end of the line a full stop should be marked instead of the usual one of interrogation.

ΟΔΥΣΣΕΥΣ.

φρονοῦντά γ' ἄν νιν οὐκ ἂν ἐξέστην ὄκνω.

ΑΘΗΝΑ.

ἄλλ' οὐδὲ νῦν σε μὴ παρόντ' ἰδῆ πέλαις.

ΟΔΥΣΣΕΥΣ.

πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;

ΑΘΗΝΑ.

ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

85

ΟΔΥΣΣΕΥΣ.

γένοιτο μέντ' ἂν πᾶν θεοῦ τεχνωμένον.

ΑΘΗΝΑ.

σίγα νυν ἔστις καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ.

μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.

82. φρονοῦντα] 'When in his right mind'. Ἐκστῆναί τινα, as ἀποστρέφασθαι τινα, the construction according to the sense. Matth. Gr. §. 393. Plat. Phileb. p. 273. ὑπεκστῆναι τὸν λόγον ἐπιφερόμενον τοῦτον βούλομαι. So ὑπεκτρέπεσθαι τινα Plat. Phæd. p. 245. Dem. p. 460, 1. ὑπὲρ δὲ δόξης οὐδένα πώποτε κίνδυνον ἐξέστησαν. p. 617, 15. οὐδένα κίνδυνον ἐξέστη. We should perhaps read φρονοῦντι. Cf. Ph. 1053. σοί γ' ἐκὼν ἐκστήσομαι.

γάρ νιν] γάρ τ' ἂν L. in lemm. schol. τοί νιν Heimsœth. Read γ' ἂν νιν.

οὐκ ἂν ἐξέστην] Sc. ἰδεῖν. For ἐξίστασθαι 'to avoid' cf. on Ant. 1105. ἐξίσταμαι τὸ δρᾶν.

ὄκνω] ὄκνωι ἰδεῖν (ἰδεῖν del. a m. pr.) L. ἰδεῖν (om. ὄκνω) T. and marg. P. Schol: οὐκ ἂν ὑπέστην δι' εὐλάβειαν.

83. μὴ] καὶ F. παρὼν for πέλαις conj. Nauck.

84. εἴπερ — γε] Æsch. Cho. 221. κἂν τοῖς ἑμοῖς ἄρ', εἴπερ ἐν γε τοῖσι σοῖς. Eur. Hipp. 503. εἴπερ ἐκώσει γέ σε. Med. 819.

ὀφθαλμοῖσι τοῖς αὐτοῖς P.

85. Similarly (Ed. R. 413. σὺ καὶ δεδορκῶς οὐ βλέπεις ἴν' εἰ κακοῦ. 419. βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον. Cf. 69 f. For δεδορκότα perhaps δεδορκότι or δεδορκότος. But cf. Æsch. Suppl. 409. δεδορκὸς ὄμμα.

88. μένοιμ' ἄν· ἤθελον δ' ἂν —] 'I will remain: but I could have wished to be out of the way'. These words are said aside, as noticed by Tyrwhitt on Arist. Poet. p. 205. So also Agamemnon's remark in Eur. Iph. A. 1129. ἀπωλόμεσθαι· προδέδοται τὰ κρυπτά μου.

μένοιμ' ἄν] 'I will remain'. (Ed. R. 95. λέγοιμ' ἄν οἱ ἤκουσα. (Ed. C. 507. 580. Ant. 1108. Gl. P: Ἀττικῶς, μενώ.

ΑΘΗΝΑ.

ὦ οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.
τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;

90

ΑΙΑΣ.

ὦ χαῖρ' Ἀθάννα, χαῖρε Διογενὲς τέκνον,
ὥς εὖ παρέστης· καί σε παγχρότοις ἐγὼ
στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ.

καλῶς ἔλεξας. ἀλλ' ἐκείνó μοι φράσον,
ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῶ;

95

ἐκτός] Gl. P: τοῦ ἰδεῖν τοῦτον.

τυχεῖν] κυρεῖν F. From 87.

89. ὦ οὔτος, Αἴαν A. F. H. P. T. Lipss. &c. Suid. v. ὦ οὔτος. Ald. ὦ οὔτος Αἴας E. L. Mosq. b. Eust. p. 1469, 59. Greg. Cor. de Dial. Att. p. 53. Bekk. Anecd. p. 1183. Dind. Αἴας is used as a vocative 289. (Αἴαν al.) 368. 485. 529. 584. 923. (Αἴαν Suid.) 977. 996. 1015. (Αἴαν Suid.), and, where the metre requires it, 482. (Αἴαν here also Suid.) 525. 1269. The Homeric Αἴαν, observes Dind., probably occurred to these grammarians. Translate: 'Hark you, Ajax'. Cf. 482. 525. 1269. Œd. C. 1627. ὦ οὔτος οὔτος, Οἰδίπους, τί μέλλομεν | χωρεῖν; Æsch. Suppl. 889. οὔτος, τί ποιεῖς; Arist. Vesp. 902. ὦ μιαρὸς οὔτος.

90. ἐντρέπει] Gl. P: ἐπιστρέφει. Another Gl: ἐπιστροφὴν ποιεῖς ἐμοῦ. So ἐντροπήν τινος ἔχειν Œd. C. 299.

συμμάχου A. H. L. P. T. Ald. and probably all the mss. ξυμμάχου Br. tacitly.

91. ὦ χαῖρ' Ἀθάννα] So El. 666. ὦ χαῖρ' ἄνασσα. Æsch. Sup. 602. ὦ χαῖρε πρέσβυ, φίλιτατ' ἀγγέλων ἑμοί. Eur. Hel. 616. ὦ χαῖρε Αἴδας θύγατερ. El. 1334. ὦ χαῖρε πόλις. Arist. Eq. 1254. ὦ χαῖρε καλλίνικε. Ach. 872. Pors. ad Orest. 470. Wunder and others wrongly mark a comma after ὦ χαῖρ'.

Διογενὲς τέκνον] So Eur. Cycl. 350. ὦ Παλλὰς . . . Διογενὲς θεά. Ion. 468. παῖς ἃ Λατογενής.

92. Seyffert explains ὥς here and in v. 15. by 'nam'. I think, wrongly.

λαφύροις] Æsch. Ag. 560. Τροίαν ἐλόντες δὴ ποτ' Ἀργείων στόλος, θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα | δόμοις ἐπασσάλευσαν ἀρχαίοις γάνος. Eur. Rhés. 1180. θεοῖσιν αὐτὰ (λάφυρα) πασσάλευε πρὸς δόμοις.

93. στέψω] 'I will deck, honour'. στέψω P. prob. Fischer. Cf. Ant. 431. χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει. El. 53. 458. Eur. Or. 1322. τὸν Κλυταιμνήστρας τάφον | στέψασα καὶ σπείσασα νεοτέρων χοάς. Hec. 128. τὸν Ἀχιλλεῖον τύμβον στεφανοῦν | αἷματι γλωρῶ. Cf. on Ant. 431.

χάριν] 'Because of'. El. 427.

95. ἔβαψας ἔγχος εὖ (εὖ supr. in A.) πρὸς Ἀργείων στρατῶ] Cf. 97. Æsch. Prom. 888. δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος. Eur. Phœn. 1594. φάσανον εἶσω σαρκὸς ἔβαψεν. Virg. Æn. XII. 357. 'alle fulgentem

ΑΙΑΣ.

κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μὴ οὐ.

ΑΘΗΝΑ.

ἧ καὶ πρὸς Ἀτρεΐδαισιν ἥμαξας χεῖρα;

ΑΙΑΣ.

ὥστ' οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

(*mucronem*) *tinguit jugulo*?. Qu. ἔβαψας ἔγχος πρὸς τὸν Ἀργείων στρατόν. Plut. Mor. p. 914 D. χρησμὸν — προστάττοντα βαπτίζειν Διόνυσον πρὸς τὴν θάλατταν (compared by L. Dind.). But cf. 97.

ἔγχος] 'Sword'. Cf. 287. 658. 907. (comp. with 30. 828. 1034.) CEd. R. 1255. Ant. 215. 1232. 1236. Tr. 1034. Any sharp pointed weapon is thus designated.

πρός] Gl. P: ἐν.

96. κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μὴ vulg. Cf. Ant. 443. καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ (τὸ μὴ οὐ?). Arist. Pl. 241. ἔξαρκος ἔστι μὴδ' ἰδεῖν με πώποτε. Herod. III. 66. ἔξαρκος ἦν μὴ μιν ἀποκτείνειν Σμέρδιν. Arist. Eq. 572. ἡρνοῦντο μὴ πεπτωκέναι. Dem. p. 818. μὴ λαβεῖν ἔξαρκούμενος. Plat. Lys. p. 215. ἔξαρκος εἶ τὸ ἐρᾶν. No doubt both here and in Ant. 443. the true reading is κοῦκ ἀπαρνοῦμαι τὸ μὴ οὐ. The particles τὸ μὴ οὐ (or simply μὴ οὐ) always follow a negative; and moreover τὸ μὴ means *ita ut non*, as in Æsch. Prom. 236. ἔξεργασάμην βροτοῦς | τὸ μὴ διαρρησθέντας εἰς Αἶδον μολεῖν. 867. ἕμερος θείλξει τὸ μὴ | κτείνειν σύνευνον. Ag. 15. 1571. Cho. 300. Eum. 211. 661. 901. Cf. on Ant. 443. CEd. R. 1388. Tr. 90. Plat. Gorg. 461 C. τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχί &c. Æschin. I. 136. οὐτ' αὐτὸς ἔξαρκούμεμαι μὴ οὐ γεγονέναι ἐρωτικός. "Alia res est facta (Tr. 225. Ph. 349.), alia facienda (Tr. 90. Prom. 787.)", observes Seyffert, who declines to add οὐ here after μὴ. The copyists constantly omit οὐ after μὴ. Cf. on Tr. 90.

97. ἥμασας χεῖρα the mss. vulg. Gl. P: ἡμόντισας. Schol: σὺν αἰχμῇ ἐκίνησας. 'Didst thou direct thy hand'. Cf. Rhes. 444. δέκατον αἰχμάξεις ἔτος. Tr. 356. αἰχμάσαι τάδε. Which passages however have no resemblance to the present one. Reiske conjectures ᾠμασας or ἥμαξας; Musgrave ἥμαξας, which latter is adopted by Wunder, and approved of by Bergk. Cf. on 453. ὥστ' ἐν τοιοῦσδε χεῖρας αἰμάξαι βοτοῖς. Ant. 1175. αὐτόχειρ δ' αἰμάσσεται. El. 90. Aj. 909. Ph. 1002. Eur. Rhes. 223. οὐδ' ἀναιμάκτω χερὶ | ἥξω πρὸς οἴκους. Bacch. 760. οὐχ ἥμασσε βέλος. Cf. also 95. ἔβαψας ἔγχος, and on 40. καὶ πρὸς τί δυσλόγιστον ὦδ' ἥξεν χεῖρα; Qu. ἧ καὶ πρὸς Ἀτρεΐδαις (or —ας) νιν (ἔγχος) ἥμασας χεῖρί; Hom. Il. IV. 324. αἰχμὰς αἰχμάζειν. Oppian. Hal. II. 499. αἰχμάζειν δηλοῖς μόρον.

χεῖρα] χεῖραι (a confusion apparently of the two readings χεῖρα and χεῖρί) L. χεῖρας F. conj. Nauck.

98. ὥστ'] ὡς Elmsl. ad h. l. and Med. 596. prob. Dind. I. c. 'know that'. Cf. on CEd. C. 45. 861. Gl. P: ναί. Cf. Eur. Hec. 249. ἔσωσα δῆτά σ', ἔξέπεμψά τε χθονός; | ΟΔ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε.

Αἴανθ' | There is an ethical force in his describing himself by his

ΑΘΗΝΑ.

τεθναῖσιν ἄνδρες, ὥς τὸ σὸν ξυνῆκ' ἐγώ. 4

ΑΙΑΣ.

θανόντες ἤδη τὰμ' ἀφαιρείσθων ὅπλα.

100

ΑΘΗΝΑ.

εἶεν· τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου;
ποῦ σοι τύχης ἔσθηκεν; ἢ πέφενυγέ σε;

name instead of using the simple pronoun ἐμέ. So 864. and II. I. 240. ἢ ποτ' Ἀχιλλῆος ποθὴ ἔξεται νῆας Ἀχαιῶν. Schneid.

οἷδ'] οἷδ' L. pr. P. v. l. in H. and marg. Turn. Erf. The Schol. explains both readings: ἐὰν θασυνθῇ τὸ οἰ, ἔσται ἐπὶ τῶν Ἀτρειδῶν· ἐὰν δὲ ψιλόν, τὸ οἷδα, ἀντὶ τοῦ ἐπίσταμαι. Οἷδ' seems hardly right. Qu. Αἴαντ' ἐξατιμάσουσ' ἔτι. Or Αἴαντ' ἐξατιμάσαι σφ' ἔτι. Or Αἴαντά σφ' ἀτιμάσαι γ' ἔτι.

ἀτιμάσουσ'] ἀτιμάσωσ' L. pr. (corr. a m. rec.).

99. ἄνδρες] ἄνδρες the mss.

τὸ σόν] 'Your account'. Cf. 1401. εἴμ' ἐπαινέσας τὸ σόν. Æsch.

Ag. 533. ὥς νῦν τὸ σόν δὴ, καὶ θανεῖν πολλή χάρις.

ἐγώ] ἔπος Mein. Anal. p. 275.

100. θανόντες — ἀφαιρείσθων] Said with sarcastic irony, as Ant. 310. ἴν' εἰδότες τὸ κέρδος ἐνθεν οἰστέον | τὸ λοιπὸν ἀρπάξῃτε (sc. when dead) &c. 717. Ant. 653. μέθες τὴν παῖδ' ἐν Αἰδον νυμφεύειν τινί.

τὰμ'] 'Which really belong to me'. Schol: τὰ ἀνήκοντα ἐμοί.

ἀφαιρείσθων] Qu. ἀφαιρείσθων μ'. Cf. Phil. 376. εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με.

101. εἶεν] 'Well'. This word implies a change of subject. Cf. El. 534. Ph. 1308. CEd. C. 476. 1308.

εἶεν· τί γὰρ δὴ —] 'Well, and what has become of (how fares) the son of Laertius?' We may supply πράσσει or the like. Cf. 983. φεῦ τάλας· τί γὰρ τέκνον | τὸ τοῦδε; ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος; Phil. 421. τί δ' ὅς (αὐ?) παλαιὸς ἀγάθος φίλος τ' ἐμὸς | Νέστωρ ὁ Πύλιος; ἔστιν; Eur. Iph. T. 576. τί δ' ἡμεῖς οἳ τ' ἐμοὶ γεννήτορες; | ἄρ' εἰσὶν; ἄρ' οὐκ εἰσὶν; Arist. Pac. 700. τί δαὶ Κρατῖνος ὁ σοφός; ἔστιν; Τρ. ἀπέθανεν. Dem. p. 242, 2. τί δ' Ἀρίστωτος ἐν Σικυῶνι; καὶ τί Περίλαος ἐν Μεγάροις; οὐκ ἀπερριμμένοι; S. John Ev. XXI. 21. 'Lord, and what shall this man do?' The γὰρ is here interrogative. After Λαερτίου I mark a note of interrogation with Br.

παῖς ὁ τοῦ Λαερτίου] The second article τοῦ seems unnecessary (cf. on Tr. 1048. ἄνοιτις ἡ Διός, &c.). Qu. εἶεν· τί γὰρ δὴ παῖς ὁ Λαερτίου τὰ νῦν; or — νῦν ὁ Λαερτίου γόνος;

Λαερτίου] Λαερτίου P. Harl.

102. ποῦ σοι τύχης ἔσθηκε;] 'In what state of fortune does he stand to thee (at thy hand)?' Cf. 314. κἀνήρετ' ἐν τῷ πράγματι κυροῖ. Tr. 375. ποῦ ποτ' εἰμι πράγματος; Ant. 42. ποῦ γνώμης ποτ' εἰ; CEd. R. 1442. ἴν' ἔσταμεν χρείας. El. 390. ποῦ ποτ' εἰ φρενῶν; Tr. 390. 705. 1145.

ΑΙΑΣ.

ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου;

ΑΘΗΝΑ.

ἔγωγ' · Ὀδυσσέα τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ.

ἦδιστος, ὦ δέσποινα, δεσμώτης ἔσω

105

Ph. 833. Eur. Iph. T. 1015. Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάξεται πόνου;
Hel. 748. οἱ τ' ἐσμὲν τύχης. For the dative cf. on 970. Ph. 1030.

ἦ vulg. ἦ (supr. ἦ) P. I should prefer ἦ here.

103. ἦ] ἦ P. Cf. on 342.

ἦ — ὅπου;] 'Did you enquire of me concerning that rascally fox where he is?' Cf. Ph. 439. ἀναξίον μὲν φωτὸς ἐξεργήσομαι — τί νῦν κυρεῖ.

ἐπίτριπτον] 'Hanged, cursed', lit. worthy of being destroyed. Gl. P: τοῦπίτριπτον. ἄξιον συντριβῆναι. Arist. Ach. 557. ὠπίτριπτε καὶ μιαρῶτατε. Pac. 1236. Pl. 619. ἠπίτριπτος. Andoc. de myst. p. 49. ὦ συνοφράντια καὶ ἐπίτριπτον κίναδος.

κίναδος] Schol: τὸ ἐξῶλες θηρίον. κίναδος γὰρ ἡ ἀλώπηξ. Zonaras I. 131 explains the word by πανούργημα ἢ ἐπίτριμμα. Cf. Av. 429. πυνότατον κίναδος. Arist. Nub. 448. κύρβις, κρόταλον, κίναδος, τρυμν. Dem. de Cor. §. 52. οὓς σὺ, ὦ κίναδος. §. 71. τοῦτο δὲ καὶ φύσει κίναδος. Andoc. de myst. p. 49. ὦ συνοφράντια καὶ ἐπίτριπτον κίναδος. Aesch. 77. Theoc. V. 25. καὶ πῶς, ὦ κίναδεῦ —;

ὅπου] Sc. ἐστί. Cf. 890. ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. (Ed. R. 926. μάλιστα δ' αὐτὸν εἶπαι' εἰ κάτισθ' ὅπου. Ant. 318. τί δὲ θυθμίζεις τὴν ἐμὴν λύπην ὅπου; Arist. Ach. 748. ἐγὼ δὲ καρνεῶ Διαιόπολιν ὅπα. Aesch. Eum. 300. τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν. Prom. 485. σεαυτὸν οὐκ ἔχεις | εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος (sc. εἶ). 104. ἔγωγ'] ἐγὼ δ' F. ἐγὼ δ' Zonar. II. 1448. Translate: 'Yes, I do'. Lat. 'profecto'. So 1347. Tr. 1248. and often elsewhere. On the contrary οὐ δῆτ' ἔγωγε means 'no', as in (Ed. R. 1161. Tr. 1208. Ph. 735. (Wund.) There is no stop after ἔγωγ' in P. Which Fischer and Wolff approve of. And so edits Seyffert. Dindorf now reads thus, Ὀδυσσέα γὰρ τὸν σὸν ἐνστάτην λέγω, who thinks that the corruption arose from Ὀδυσσέ' ἐγὼ being written, as usual, for Ὀδυσσέα γὰρ. Perhaps rightly.

Ὀδυσσέα is here pronounced by synizesis as a trisyllable. So Ἡρακλέα is a trisyllable Tr. 476. Cf. Eur. Ph. 913. Μενοιτιά. Iph. A. 1341. Ἀχιλλέα. El. 439. Ἀχιλλῇ (Ἀχιλλέα?). Alc. 25. ἱερῇ (ἱερέα?). Phæth. XV. 23. βασιλῇ (βασιλέα?). Soph. Aj. 390. βασιλῆς (βασιλέας?). We find however the contracted form Ὀδυσσῇ Eur. Rhes. 708. Cf. on Arist. Thesm. 26. τὸν σὸν ἐνστάτην] 'Your opponent', lit. 'him who stands in your way'. Schol: ἦτοι κατὰ πάντα ἐνιστάμενόν σοι. — ἐχθρὸν, ἀντίπαλον. Explained by ἀντιστάτην in Etym. M. p. 625, 24. Lysias p. 73. ed. T. ἐπειδὴ δὲ αὐτὸν ἡμυνάμην, ἐνστάς ἔβαλλέ με λίθοις (so Toup Em. III. 234.). Cf. 572. ὁ λυμεὼν ἐμὸς (Ulysses). 726. τοῦ — ἐπιβουλεutoῦ στρατοῦ. Xen. Hell. V. 2. 33. ὑμετέροισι δυσμενέσι. Ant. 187. δυσμενῇ χυθρός. Eur. Phoen. 1666. πόλεως ἐχθρός.

105. ἦδιστος] 'Much to my delight'. Schol: καθ' ἡδονήν μοι.

θακεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.

ΑΘΗΝΑ.

πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον;

ΑΙΑΣ.

πρὶν ἂν δεθείς πρὸς κίον' ἐρκείου στέγης — *completed in 110*

ΑΘΗΝΑ.

τί δῆτα τὸν δύστηνον ἐργάσει κακόν;

ἔσω θακεῖ] I. q. ξνδον. Cf. 235. Ph. 533. CEd. R. 57. 1171. Ant. 491. 1248. El. 1103. Tr. 867. CEd. C. 18. Usually ἔσω or εἴσω indicates motion.

106. οὐ τί πω] Cf. CEd. C. 1370. Aesch. Cho. 735.

107. Cf. Eur. Med. 663. πρὶν ἂν τί δράσης, ἢ τίν' ἐξίκη χθόνα; Where Elmsley had not overlooked the present passage.

κερδάνης] κερδάνης (supr. εἰς a m. rec.) L.

108 f. πρὶν ἂν — φοινηχθεὶς θάνῃ] The sense of these words, which seem to convey a truism, as Wunder rightly explains, is this: '*nolo eum ante mori, quam flagello terga ejus ita cruentavero, ut ea ipsa re mortem consequatur*'. "Strictly speaking it is illogical to say, θανεῖν αὐτὸν οὐ τί πω θέλω, πρὶν ἂν θάνῃ; but the case is different here, because the second member is augmented and strengthened by the addition of the circumstances which were to precede his death. Hence the emphasis in the passage before us is on μάστιγι πρώτον νῶτα φοινηχθεὶς. Cf. Tr. 1130. τέθνηκεν αὐτῇ πρὸς αὐτῆς. — Πρὶν, ὡς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χερὸς. Phil. 1329. παῦλαν ἴσθι τῆσδε μήποτ' ἂν τυχεῖν | νόσον βαρείας — πρὶν ἂν τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν | νόσον μαλαχθῆς τῆσδε." Schneid. Cf. also Ant. 308. οὐχ ὑμῖν Αἰδης μῶνος ἀρκέσει, πρὶν ἂν | ξῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν, &c.

108. πρὸς κίον'] I. e. πρὸς κίονα (not κίονι). Lobeck cites Artemidor. I. 68. δῆσαντες πρὸς τὸν κίονα αὐτὸν ἐμαστίγουν. Aeschin. c. Tim. p. 83. Lysias Fr. XLV. 407, 4. Hyperides ap. Poll. III. 80. Elsewhere the dative is used, as in Aesch. Prom. 15. δῆσαι βία φάραγγι πρὸς δυσχειμέρω. Arist. Th. 946. κέλευε πρὸς τῇ σανίδι δεῖν τὸν τοξότην. Artemidor. On. I. 80. προσδεθείς κίονι πολλὰς ἔλαβε πληγὰς. V. Elmsl. ad Her. 693. The upright pole, that supported the tent, seems to be meant, ὁ τὴν ὀροφὴν ὑπερείδων (Schol.). See Il. ω'. 448 f. A post or pillar was often thus used for the purpose of inflicting the lash on criminals, slaves, and others. Cf. Hom. Od. β'. 22.

ἐρκείου στέγης] '*Of my domestic abode*'. Schol: τοῦ περιφράγματος τῆς αὐλῆς, ἢ τῆς τοῦ δώματος στέγης· ἐρκιον γὰρ τὸ δῶμα. Aesch. Cho. 554. ἐφ' ἐρκείους πύλας. 642. θύρας ἄκουσον ἐρκείας κτύπον. 564. βαλὼν ἐρκιον πυλῶν. Eur. Tro. 17. 483. Cf. on Ant. 487.

ἐρκίου the mss. ἐρκείου Elmsl. A common corruption, owing to the similarity of pronunciation of *ει* and *ι* in Greek. Lobeck has a good note on the form ἐρκείος.

ΑΙΑΣ.

μάστιγι πρώτον νῶτα φοινιχθεὶς θάνη.

110

ΑΘΗΝΑ.

μὴ δῆτα τὸν δύστηνον ᾧδ' ἔγ' αἰκίσῃ.

ΑΙΑΣ.

χαίρειν, Ἀθάνᾳ, τᾶλλ' ἐγὼ σ' ἐφίεμαι·
κεῖνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.

110. μάστιγι] Schol: ἐντεῦθεν ἢ ἐπιγραφὴ τοῦ δράματος . οὐ πρότερον φονεύω (φονεύσω?) αὐτὸν, πρὶν ἂν μαστίξω.

φοινιχθεὶς] 'Made red' with blood. Eur. Or. 1277. σφάγια φοινίσσειν. Iph. A. 183. φοινίσσουσα παρῇδ' ἐμὴν αἰσχύνᾳ νεοθαλεῖ. Plut. Æm. Paul. 19. τὸν τε χιτῶνα διακρύψαι καὶ τὴν σάρκα φοινίξαι. Theocr. XX. 16. καὶ χροά φοινίχθην ὑπὸ τῷ λγος, ὡς ῥόδον ἔρσα. Arist. Ach. 320. τί φειδόμεσθα — μὴ οὐ καταξάινειν τὸν ἄνδρα τουτονὶ φοινικίδα (τοῦτον ἐς φ. vulg.); 112.

φοινιχθεὶς θάνη vulg. Herm. Seyf. Nauck. φοινιχθεὶς φανῇ Bo. Mein., ad Œd. C. p. 276. Herw. ad Œd. R. 1437. (Cf. Phil. 1335. πρὶν ἂν — τὰ πέργαμα — πέρσας φανῇς. Ant. 177. πρὶν ἂν ἀρχαῖς — ἐντριβῆς φανῇ. Œd. C. 808.) φοινιχθεὶς φθάνῃ Madvig. — δαμῇ Dind. "φανῇ dicit Ajax, quia Ulixem terga cruentatum militum oculis exponere propositum habet." (Dind.) φοινιχθῇ διπλῇ (coll. 243. παῖει λιγυρᾷ μάστιγι διπλῇ) conj. Herm. An ingenious and probable conjecture. Dindorf supposes θάνη to be corrupt, since the sense requires δίκην τίση or the like. We might read φανῇ. But I think the passage is sound. Cf. Phil. 1329. καὶ παῦλαν ἔσθι τῆσδε μὴ ποτ' ἂν τυχεῖν | νόσον βαρείας — πρὶν ἂν — τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν | νόσον μαλαχθῆς τῆσδε. Ant. 308 f. Tr. 1130. What Ajax means is that, that he does not wish Ulysses to die yet, but first to be scourged and then to die, or, in other words, to die under the whip. The reading θάνη is somewhat confirmed by πρώτον φοινιχθεὶς. Ulysses is to die, but first to be scourged.

111. Cf. Œd. R. 1153. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίσῃ. δύστηνον] δέλαιον conj. Wolff. because of δύστηνον v. 109. Cf. on 1000.

112. χαίρειν] 'To be satisfied'. Schol: ἐφίεμαί σε εἰς τὰ ἄλλα κελεύειν μοι, καὶ χαίρειν ὡς πειθόμενον (πεισ.?) μου· εἰς τοῦτο δὲ μόνον οὐκ ἀκούσομαι σου. Cf. Tr. 227. χαίρειν τὸν κήρυκα προὔννέπω. Qu. αὐδᾶν or λέγειν, 'to command'.

τᾶλλ' Qu. πόλλ'. El. 1456. ἢ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως. ἐγὼ σ' ἐφίεμαι A. vulg. ἐγώ γ' σ' — F. L. T. ἐγώ γ' σ' εὔχομαι conj. Schm. τᾶλλα πάντ' ἐφίεμαι Hart. Qu. ἐγώ γ' σ' οὐ φθονῶ. Or ἐγὼ σε προὔννέπω. Or χαίρειν Ἀθάνᾳ τᾶλλα πάντα προὔννέπω. Cf. Tr. 227. We have ἐφίεμαι close again, 116.

ἐφίεμαι] 'I desire'. Gl. P: ἐφίεμαι . βούλομαι. Cf. Œd. R. 1055.

113. τήνδε κοῦκ ἄλλην] Cf. 20. Œd. C. 908. τοῦτοισι κοῦκ ἄλλοισιν ἄρμωσθήσεται (νόμοις). Lucian alludes to this obstinacy of Ajax in Dial. M. 29. τὸν γοῦν Ὀδυσσεά μὴ οὐχὶ μισεῖν οὐκ ἂν δυναίμην, οὐδ' εἰ αὐτῇ μοι Ἀθηνᾶ τοῦτο ἐπιτάττοι.

ΑΘΗΝΑ.

σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
χωρῶ χειρὶ, φείδου μηδὲν ὦνπερ ἐννοεῖς.

115

ΑΙΑΣ.

χωρῶ πρὸς ἔργον· σοὶ δὲ τοῦτ' ἐφίεμαι
τοιάνδ' αἰεὶ μοι σύμμαχον παρεστάναι.

ΑΘΗΝΑ.

ὄρᾱς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὄση;
τούτου τίς ἂν σοι τάνδρὸς ἢ προνοούστερος,

114. σὺ δ' οὖν — χωρῶ χειρὶ] 'Well then, do you f-c.' Tr. 1157.
σὺ δ' οὖν ἄκουε —. El. 891. σὺ δ' οὖν λέγ'. Tr. 1157. σὺ δ' οὖν
ἄκουε. Eur. Andr. 258. Herc. 726. Rhes. 868. Arist. Vesp. 6. σὺ δ' οὖν
παρακινδύνεν'. Av. 56. Nub. 39.

ἐπειδὴ — τὸ δρᾶν] I. e. 'since this is a gratification to thee to do so'.
The same attraction as in Tr. 483. ἤμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.
Compare also CEd. C. 766. ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός. 775.
τίς αὖτις τέρψις ἄκοντας φιλεῖν; Ph. 61. Ant. 320. Eur. Med. 14. ἦπερ
μεγίστη γίγνεται σωτηρία. Qu. τέρψις ἦδε τοῦτο (or σοῦστί) δρᾶν, or
τέρψις ἐστὶν ὥδε δρᾶν. Equivalent to τερπνόν. But the common reading
is quite Sophoclean.

ἦδε A. L. Harl. vulg. ὥδε P. T. Lips. b. corr. ἦδε (supr. ὦ) F. I.
τὸ δρᾶν] Cf. Phil. 1241. ὅς σε κωλύσει τὸ δρᾶν. Ant. 1106. τὸ δρᾶν
ἀνάγκη. CEd. R. 1417. CEd. C. 442. Ant. 78. El. 1030. 1079. Ph. 1241.
Matth. Gr. §. 543. and on Eur. Hipp. 49.

115. φείδου μηδὲν ὦνπερ ἐννοεῖς] 'Spare by no means to do what
you purpose'. Cf. 844. γενέσθαι, μὴ φείδεσθαι, πανδήμου στρατοῦ. Eur.
Med. 400. ἀλλ' εἴα, φείδου μηδὲν ὦν ἐπίστασαι. Hec. 1044. ἄρασσε,
φείδου μηδέν. Herc. 1400. ἐκμασσε, φείδου μηδέν.

ἐννοεῖς A. L. T. vulg. νοεῖς F. ἐννέπεις v. l. a m. ant. in L.

116. χωρῶ πρὸς ἔργον] Arist. Pac. 555. Ran. 882.

τοῦτό σοι δ' ἐφίεμαι the mss. vulg. Nck. Wo. σοὶ δ' ἐφίεμαι, θεὰ
Dind. (too boldly). Qu. σοὶ δὲ τοῦτ' ἐφίεμαι (so also conj. Bergk), or σοὶ
δ' ἐφίεμαι τόδε. Or thus: χωρῶ πρὸς ἔργον τοῦτο· σοὶ δ' ἐφίεμαι.
Gl. P: ἐφίεμαι. κελεύω. Cf. El. 1111. ἀλλά μοι γέρων | ἐφείτ' — ἀγ-
γεῖλαι &c. 144. Tr. 286. ταῦτα γὰρ πόσις τε σὸς ἐφείτο. Aesch. Prom.
3. σοὶ δὲ χορὴ μέλειν ἐπιστολὰς | ἄς σοι πατήρ ἐφείτο. Hom. Od. ν'. 7.
ὕμειον δ' ἀνδρὶ ἐκάστω ἐφιέμενος τάδε εἴρω. Theocr. Epigr. VIII. 1.
ξείνε, Συρηκόσιός τοι ἀνὴρ τόδ' ἐφίεται Ὀρῶν.

117. παρεστάναι] Gl. P: ὡς νῦν. Ajax here returns to his tent.

118. τὴν θεῶν] τῶν θεῶν Suid. v. προνοούστερος.

ὄση] ὅση L. Supply ἐστί. Cf. 33. 103. Ant. 318. τί δὲ θυνθμίξεις
τὴν ἐμὴν λύπην ὅπου; After ὄση Brunck marks a full stop, instead of
an interrogation. And so Wolff. Cf. CEd. R. 1424.

119. τίς ἂν σοι τάνδρὸς] τίς ἀνδρῶν ἄλλος only F. Hart. (Perhaps
rightly.) τίς ἦν σοι τάνδρὸς Wakef. S. C. CXXIX. Translate: 'Who

ἥ δρᾶν ἀμείνων ἠύρεθῃ τὰ καίρια,

120

ΟΔΥΣΣΕΥΣ.

ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτεῖρω δέ νιν
 δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
 ὁθούνεκ' ἄτῃ συγκατέξενκται κακῇ,

could have been found?' Cf. 1144. 'Who could be found' would be in Greek τίς ἂν εὗρεθείη; Wunder: 'Quis repertus esset (si quæsitus esset)?' Neue compares Aj. 411. 430. CEd. R. 117. Ant. 390. 502. Tr. 709. Ph. 443. 869.

ἥ L. T. &c. vulg. ἦν A. Lipss. and some others of less note.

προνούστερος] Πρόνους occurs Æsch. Suppl. 982. Herod. III. 173. The prudence of Ajax is commended by Hector Il. η'. 289. Αἶαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε, | καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατος ἔσσι. Compare also Il. α'. 144 f. β'. 404 f. κ'. 53 f. 108 f.

120. δρᾶν ἀμείνων — τὰ καίρια] 'More ready to act where needful'. Cf. Æsch. Prom. 335. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν. Arist. Vesp. 904. ἀγαθὸς γ' ὑλακτεῖν.

εὐρέθῃ the mss. ἠύρεθῃ Dind. Cf. on 617. 763. 1023. 1135. CEd. C. 946. Tr. 1075. So ἐξηυρέθῃ is found in Arist. Pac. 128. Matthiæ Gr. §. 167, 6. and Seidler ad El. 380. maintain that this verb does not admit of augment. V. Elmsl. ad Her. 305. Med. 191. Præf. CEd. R. p. IX.

καίρια] Gl. P: ὠφέλιμα.

121. οὐδέν' οἶδ'] Sc. προνούστερον &c. The comma usually placed after νιν was rightly removed by Schæfer, in order to preserve the connection between ἔμπας and ἐποικτεῖρω. Compare 563. 1338. Hom. Il. ξ'. 1. Νέστορα δ' οὐκ ἔλαθεν ἱαχὴ πίνοντά περ ἔμπης. ω'. 552. ἄλγεα δ' ἔμπης | ἐν θυμῷ κατακείσθαι ἔασομεν ἀχνύμενοί περ. Od. ε'. 205. σὺ δὲ χαῖρε καὶ ἔμπης. Æsch. Prom. 48. ἔμπας τις αὐτὴν ἄλλος ὠφελεν λαχεῖν. Eum. 220. μέγας γὰρ ἔμπας παρ Διὸς θρόνοισι λέγει. Theocr. XV. 36. καλὸν ἔμπας.

122. ἔμπης all the mss. and Suid. h. v. ἔμπας from schol. Heath. Pors. Br. &c. Schol: Ἴωνες ἔμπης φασίν, Ἀττικοὶ δὲ ἔμπας καὶ ἔμπα. So ἐπὴν and ἐπάν. Hesych: ἔμπας· ὅμως, πάντως, ὁμοίως. Hom. Il. ξ'. 1. Νέστορα δ' οὐκ ἔλαθεν ἱαχὴ πίνοντά περ ἔμπης. ο'. 399. χατέοντί περ ἔμπης. ρ'. 229. καὶ τεθνειῶτά περ ἔμπης ἐς Τρώας ἐρύσει. Od. σ'. 164. ἀπεχθομένοισί περ ἔμπης. ο'. 360. ἀχέουσά περ ἔμπης. λ'. 350. τ'. 356. Ἐμπης, though frequent in Homer and other poets, occurs seldom in the Tragedians. Cf. 563. 1338. Ant. 845. Æsch. Prom. 48. Eum. 229. &c. Eur. Alc. 931. Cycl. 533. It is formed from ἐν πασι 'in all circumstances, in any case, all the same, any how'. In French 'toutefois'.

123. ὁθούνεκ' Lob. ὅθ' οὐνεκ' the mss. here and elsewhere.

ἄτῃ συγκατέξενκται κακῇ] Cf. on Ant. 1311. δειλαῖα δὲ συγκέκραμαι δύναι. Phil. 1025. ἀνάγκη ξυγγεῖς. CEd. C. 526. κακῇ μ' εὐνῇ πόλις οὐδὲν ἴδρις γάμων ἐνέδησεν ἄτα. Arist. Pl. 853. οὕτω πολυφόρῳ συγγέκραμαι δαίμονι. Æsch. Ag. 1624. τὸν δὲ μὴ πειθάνορα | ξεύζω βαρείαις. Eur. Hipp. 1389. ὦ τλήμον, οἷα ξυμφορῇ ξυνεξήγης. Andr. 98. στερερόν τε τὸν ἐμὸν δαίμον', ὃ ξυνεξήγη. Hel. 262. Æsch. Cho. 598. ἄταισι συννόμοις. Qu. ἄταις ἐγκατέξενκται κακαῖς. Cf. 736. νέοισιν ἐγκαταξεύξας τρόποις. Ἄτῃ in the tragedians is said of any heavy

οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν·
 ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
 εἰδῶλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

ΑΘΗΝΑ.

τοιαῦτα τοίνυν εἰσορῶν ὑπέροκτον
 μηδὲν ποτ' εἵπης αὐτὸς ἐς θεοὺς ἔπος,
 μηδ' ὄγκον ἄρη μηδέν', εἴ τινος πλέον

calamity, more especially of one inflicted more immediately by the hand of Providence.

124. Compare the language of the same Ulysses 1365.

125 f. *Œd. R.* 1187. *ὡς γενεαὶ βροτῶν, ὥς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.*

126. *εἰδῶλ' — ἢ κούφην σκιάν*] Cf. 1257. *Phil.* 947. *ἐναίρων νεκρὸν ἢ καπνοῦ σκιάν, | εἰδῶλον ἄλλως.* *Fr.* 13. *ἀνθρώπος ἐστὶ πνεῦμα καὶ σκιά μόνον.* 682. *ὥς οὐδὲν ἐσμεν πλὴν σκιαῖς εἰκότες.* 587. *σκιας εἰδῶλον.* *Œd. C.* 1211. *Æsch. Ag.* 839. *εἰδῶλον σκιάς.* *Fr.* 282. *τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ, | καὶ πιστὸν οὐδὲν μᾶλλον ἢ καπνοῦ σκία.* *Pind. P.* VIII. 136. *σκιάς ὄναρ ἀνθρώπος.* *Eur. Med.* 1193. *τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν.* *Eur. Melan. Fr.* 27. *τί δ' ἄλλο, φωνὴ καὶ σκιά γέρον ἀνὴρ.* *Philemon Stob. p.* 133. *γνώσει σεαυτὸν ἄλλο μηδὲν (οὐδὲν ἄλλο?) πλὴν σκιάν.* *Hor. Od. IV. 7. 16. 'Pulvis et umbra sumus'.* *S. James Epist. IV. 14.*

εἰδῶλ'] Gl. P: φαντάσματα. Hom. Od. λ'. 475. ἐνθα τε νεκροὶ | ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων. Œd. C. 110. Οἰδίπῳ τόδ' ἄθλιον | εἰδῶλον. Eur. Phœn. 1568. ἀφανὲς αἰθέρος εἰδῶλον.

κούφην σκιάν] Perhaps *καπνοῦ σκιάν*, as in *Ant.* 1170. *Phil.* 946. But *κούφην* is found also in *Stob. p.* 115 Gr. *Schol. Villos. ad Il. ε'. 449.* and *Schol. ad Œd. R. 1187. Gl. P: κενήν.*

127. *ὑπέροκτον A. L. T. vulg. ὑπέροκτον F. P. and some others. ὑπέρογκον Stob. XX. Schol: ἀντὶ τοῦ ὑπέροκτον. A common error of the grammarians. It comes from ὑπερκόπτειν (compare προκόπτειν, προκοπή, &c.). Cf. Blomf. ad Æsch. Sept. 387. 'Arrogant, haughty'.*

128. *εἵπης — ἔπος*] As *Ajax* 767 f.

129. *μηδ' ὄγκον ἄρη*] I. q. *μηδ' ὀγκωθῆς.* *Gl. P: ἡγουν μὴ ἐπαρ- θῆς κατὰ τινας. Cf. Fr. 679. οἶκος — ὀγκωθεὶς χλιδῇ. Eur. Hec. 623. εἶτα δῆτ' ὀγκούμεθα, | ὁ μὲν τις ἡμῶν πλουσίοις ἐν δώμασιν, | ὁ δ' &c.; El. 381. δοκῇσι δωμάτων ὀγκωμένος. For ὄγκος cf. Tr. 817. ὄγκον — ὀνόματος — τρέφειν. Plat. Alc. I. 121. τῷ τε γένους ὄγκῳ — καὶ τῇ ἄλλῃ τροφῇ. Polit. p. 277. θαυμαστὸν ὄγκον ἀράμενοι τοῦ μύθου.*

129. *ἄρη A. H. L. P. R. Bodl. Laud. Bar. 2. Lipss. Suid. (2 mss.) Dind. Wund. Hart. αἶρη two others. ἄρης T. vulg. Cf. on 193. 75. Ἀρη is right, first aorist of αἶρομαι. Cf. 193. μὴ — κακὰν φάτιν ἄρη (ἀ). The first syllable in ἄρη (second aor. of ἄρηναι) would be short. So *El.* 34. δίκας ἀροίμην —. *Aj.* 247. ποδοῖν κλοπὰν ἀρέσθαι. Translate, 'nor entertain any feeling of pride'. Cf. *Œd. R.* 1224. ὅσον δ' ἀρεῖ- σθε πένητες.*

ἡ χειρὶ βρίθεις ἡ μακροῦ πλούτου βάθει.
ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
ἅπαντα τὰνθρώπεια· τοὺς δὲ σῶφρονας

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130. χειρὶ βρίθεις] 'Art powerful (lit. weighty, heavy) of hand'. Explained δυνατός εἶ by Eust. p. 54. Cf. Eur. Phoen. 1557. σὺς δ' ἀλάστορ ξίφεσιν βρίθων καὶ πυρὶ &c. Tro. 216. Pind. N. VIII. 28. ἔβρισε πλούτῳ. III. 40. συγγενεὶ δέ τις εὐδοξία μέγα βρίθει. Soph. Fr. 269. πάντα δ' ἐρίθων ἀραχνῶν βρίθει. Elsewhere the passive form occurs, Æsch. Sept. 153. ἔλακον ἀξόνων βριθομένων χυοίαι &c. Fr. 107. the middle Eur. El. 305. πίνῃ θ' ὅσῳ βέβριθ'. and the active βρίθειν Æsch. Pers. 346.

μακροῦ] I. e. μεγάλου. Cf. 812. So μήκος for μέγεθος Ant. 393. Plutarch T. II. p. 607 E. μήκεος ὄλβον. In Aristotle we find, οἱ μακρὰς οὐσίας κεκτημένοι. Qu. μακροῦ.

βάθει A. supr. L. T. Bodl. Laud. Liv. b. Augg. Dresdd. Mosqq. Trin. Suid. v. εἰδωλον. Br. Dind. Wund. Apitz. Hart. Fisch. Schn. βάρει A. pr. P. T. Aug. a. Jen. Bar. 2. 3. Laud. supr. Ald. Lob. Sch. Brunck thinks βάρει is the correction of some copyist, who preferred it because of βρίθεις. Cf. Paul. Ep. Rom. XI. 33. ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. Act. Apost. XX. 9. βαθὺς πλοῦτος. Æsch. Suppl. 556. βαθυπλοῦτον χθόνα. Pers. 471. κακῶν ὀρεῶν βάθος. 718. πρὶν κακῶν ἰδεῖν βάθος (al. βάρος). Eur. Hel. 310. εἰς γὰρ τοσοῦτον ἤλθομεν βάθος κακῶν. Tyrtæus, πλουτοίη δὲ Μίδεω καὶ Κινύρεω βάθειον. Ælian. V. H. 3, 18. ἐν εἰρήνῃ τε διάγειν καὶ πλούτῳ βαθεῖ. So also πλοῦτος ἄβυσσος Æsch. Sept. 957. ἀργύριον ἄβυσσον Arist. Lys. 174. V. Dorv. in Charit. p. 54. The same confusion of reading occurs in Arist. Vesp. 1193. πλενρὰν βαθυτάτην (al. βαρ.). On the other hand βάρει, which certainly agrees better with βρίθεις, is supported by Eur. Iph. T. 416. ὄλβον βάρος οἱ φέρονται. El. 1286. καὶ δότῳ πλούτου βάρος. Hipp. 617. χρυσον βάρος.

131. ἡμέρα] 'Time, life'. Gl. P: ἡμέρα. ὁ παρὼν βίος. Eur. Œdip. Fr. 13. ἀλλ' ἡμέρα τοι μεταβολὰς πολλὰς ἔχει. Or rather 'a single day, one day'. Schol: ἡμέρα γὰρ μία ἐλαττοῖ καὶ πάλιν αὖξει. Cf. Ph. 615. κακὸν δὲ καὶ ἐν ἡμέρᾳ γνοιῆς μιᾶ. 480. El. 1149. 1363. Ant. 14. Fr. 239. ἐπ' ἡμαρ 'in one day'. Hom. Od. β'. 284. ἐπ' ἡματι πάντας ὀλέσθαι. Eur. In. Fragm. 23, 2. μὴ ἡμέρα | τὸν μὲν καθεῖλεν ὑπόθεν, τὸν δ' ἦρ' ἄνω. Hec. 248. τὸν πάντα δ' ὄλβον ἡμαρ ἐν μ' ἀφείλετο. Compare also proverb, ἔργον συναγαγεῖν σωρὸν ἐν πολλῷ χρόνῳ, | ἐν ἡμέρᾳ δὲ διαφορῆσαι ὀάδιον. Burges in Class. Journ. XXIX. 293 reads: ὡς ἡμαρ ἐν κλίνει τε κἀνάγει πάλιν, comparing similar passages, Eur. Phoen. 1683. ἐν ἡμᾶρ μ' ὠλβισ', ἐν δ' ἀπόλεσεν. Sosiphanes Stob. 22, 3. βοροτοὶ, τί σεμνύνεσθε ταῖς ἐξουσίαις, | ἃς ἐν τ' ἔδωκε φέγγος, ἐν τ' ἀφείλετο; The same correction is proposed also by some one in the Class. Journ. 1815. p. 254. and by Nauck. It had also occurred to myself, and indeed seems very probable. We might also correct μὴ ἡμέρα —, or ἡ μοῖρα γὰρ —.

κλίνει] 'Lays low, abases'.

κἀνάγει] 'And lifts, raises up, exalts'. Qu. κἀναίρει, or κἀείρει. But cf. Ph. 866. κινεῖ γὰρ ὄμμα κἀνάγει κᾶρα.

θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

ΧΟΡΟΣ.

Τελαμώνιε παῖ, τῆς ἀμφιρύντου

Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,

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133. κακούς] ἄνους Morstadt. Seyf. κενούς (Ant. 707 f. Eur. Suppl. 744.) conj. Seyf. Cf. on 758. and Herod. 1, 4. where ἀνόητοι are opposed to σώφρονες. The correction ἄνους seems probable.

134—171. Athene having disappeared, and Ulysses having retired to his tent, the Chorus, consisting of Salaminian sailors, enter. Unwilling to credit the rumour spread by Ulysses through the camp, that the person, who during the past night has massacred the sheep, is their leader Ajax, they pray him to step forth from his tent and repudiate the slanderous report.

134. Τελαμώνιε παῖ] So in Hom. II. ε'. 67. Τελαμώνιον νιόν. Cf. on (Ed. R. 267. τῷ Λαβδακείῳ παιδί. El. 570. Δητῶα κόρη.

ἀμφιρύντου F. and Barr. Bergk brackets τῆς ἀμφιρύντου, as a gloss on ἀγχιάλου. With ἀμφιρύντος compare χουσόρυντος Ant. 950. φονόρυντος Æsch. Sept. 935. ἀγνόρυντος Prom. 413. αἰμόρυντος, &c.

135. Σαλαμῖνος — βάθρον] Βάθρον means 'that on which anything rests', as a base or pedestal, hence, as in this place, a raised eminence (Salamis rising from its foundation in the sea). Cf. 860. ὃ πατρῶον ἐστίας βάθρον. Phil. 1000. γῆς τόδ' αἰπυνόν βάθρον. Eur. Phœn. 1010. Δωδώνης βάθρα. Iph. A. 1273. Τροίας — βάθρον. Eur. Hel. 1652. ἐπεὶ δὲ Τροίας ἐξανεστάθη βάθρα, &c.

ἀγχιάλου] I. e. simply 'maritime'. Salamis is called ἀγχιάλος, as the island Peparethus in Hom. II. Apoll. 32. ἀγχιάλη Πεπάρηθος, Tenedos by Q. Cal. XIII. 467. ἀγχιάλου Τενέδοιο, and other islands by Æsch. Pers. 889. καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάντους, | Ἀῆμον, Ἰνάρον θ' ἔδος, | καὶ Ρόδον &c. (where Blomfield observes, "Mirum insulæ epitheton"). Eur. Iph. A. 165. Χαλκίδα πόλιν ἐμὴν προλιποῦς ἀγχιάλου. The same epithet ἀγχιάλος is applied to Salamis by Geminus in Anthol. Pal. IX. 288. ὑβρίζων Μαραθῶνα καὶ ἀγχιάλου Σαλαμῖνος | ἔργα. Cf. also Hom. II. β'. 640. Χαλκίδα δ' ἀγχιάλου. 697. ἀγχιάλόν τ' Ἀντρῶν. Both maritime places. Lobeck thinks Salamis is styled ἀγχιάλος, as if πρόσγειος, from its close proximity to the main land, so that it only faced the sea as it were on one side, thus losing in a measure its insular character. Cf. Hom. Epigr. IV. 6. Σμύρνην ἀλιγείτονα. As however other islands have this epithet applied to them, Hermann prefers to understand it of the chief town of the island so called. Wunder explains it 'in mari sita', comparing ἀγχίπολις (i. q. ἔμπολις, ἐγχώριος) Ant. 953. For ἀγχιάλου some (Both. Benedict. Thiersch. Wolff.) read ἀγχιάλον. Which correction is disapproved of by Elmsley on Her. 750., because in some passages one noun is found coupled with a double epithet, another is left without any. But surely in such matters we should be guided by the sense of each individual passage, and not blindly adhere to a rule arbitrarily laid down. On Med. 816 he observes: "Recentiores dixissent ἀγχιάλον". Why so? The position of the epithet is certainly in favour of ἀγχιάλου; and, besides, the addition of such an epithet to an island,

σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς

already designated as ἀμφίρυντος, would be superfluous and ill-judged. The corruption perhaps arose from the ending of ἀμφιρύτων in prec. v. I should however prefer myself ἀμφιάλον, as in Phil. 1463. χαῖρ', ὦ Λήμνον πέδον ἀμφιάλον. Cf. Hom. Od. α'. 401. ἐν ἀμφιάλῳ Ἰθάκῃ. The Schol. draws a distinction between ἀγγχίαλος 'near or on the sea', and ἀμφιάλος 'sea-girl'.

136. σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω] Such is the common reading. But the usual construction of ἐπιχαίρειν is with a dative, as in 961. See however Bernh. Synt. p. 253. Schol: ἀντὶ τοῦ συγκαίρω. For the construction, commonly called an Oropism ('schema Oropicum') cf. 790, 1085 f. (Ed. R. 785. κἀγὼ τὰ μὲν κείνουν ἐτερόπομην. 936. Phil. 1314. ἦσθην πατέρα τὸν ἀμὸν εὐλογοῦντά σε. Æsch. Sept. 814. τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα· | πόλιν μὲν εὖ πράσσουσαν &c. Eur. Rhes. 390. χαίρω δέ σ' εὐτυχοῦντα καὶ προσήμενον | πύργοισιν ἐχθρῶν. Hipp. 1339. τοὺς γὰρ εὐσεβεῖς θεοὶ | θυήσκοντας οὐ χαίρουσι. (Where see Monk.) Eur. Sis. Fr. 1. χαίρω δέ σ', ὦ βέλτιστον Ἀλκμήνης τέκος, | [ἐλθόντα], τὸν τε μιὰρὸν ἐξολολότα. Suppl. 326. Arist. Eq. 783. ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως. Eupolis Mein. II. 442. ἦδη γὰρ Ἀρίσταρχον στρατηγοῦντ' ἄχθουμαι. Cratinus ap. Schol. Ven. ad Iliad. ζ'. 479. γέγηθα τὸν ἄνδρα. (In which passage I doubt not that some participle has fallen out.) Hom. Il. ν'. 352. ἤχθετο γὰρ ῥα | Τρωσὶν δαμναμένους. Θ'. 378. εἰ νῶϊ — γηθήσει προφανείσα. ι'. 77. τίς ἂν τὰδε γηθήσει; So ἀνέχεσθαι τινα ποιοῦντά τι (Eur. Andr. 933). Matth. Gr. §. 414. Cf. also Herod. III. 40. ἡδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα. Wunder with Lobeck thinks that, because the following clause σὲ δ' ὅταν πληγὴ &c. contains the sum of the remark, the accusative is here put by a certain attraction instead of the genitive σοῦ μὲν εὖ πράσσοντος ἐπιχαίρω. The passages quoted by Matthiæ (§. 412, 12. and 555, 1.), are, he observes, all different from the present one. Qu. σὲ μὲν εὖ πράσσοντ' αἰεὶ (or αἰέν) χαίρω. Or εὖ μὲν πράσσοντά σ' αἰεὶ χαίρω. Or σὲ μὲν εὖ πράσσοντά τι χαίρω. (Ed. R. 1006. ὅπως — εὖ πράξαιμί τι.) Or σὲ μὲν εὖ πράσσοντα γέγηθα. Or εὖ μὲν πράσσοντά σε χαίρω. (But σὲ μὲν — and σὲ δὲ — seem put in marked opposition.) πράσσοντ'] πράττοντ' F.

ἐπιχαίρω] This verb, commonly used of one who is ἐπιχαίρεκας, is here used in the opposite sense. So ἐπὶ χαρτος Tr. 1263. Æsch. Ag. 704. Alciph. II. 4.

137. σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς — ἐπιβῇ] σὲ δ' ὅταν ζαμενῆς πληγὴ Διὸς ἢ | λόγος — Madvig, who observes: "Miror duplex ad τὸν λόγον adjunctum adjectivum, prius non aptissimum ad λόγον, alteri nomini πληγὴ nullum". Herwerden (Anal. Crit. p. 11.) for the same reason proposes the same correction. Qu. σὲ δ' ὅταν πληγὴ ζαμενῆς Διὸς ἢ &c. (But ζαμενῆς well accords with λόγος κακόθρους.) Or πληγὴ δ' ὁπόταν —, or ὅτε δ' ἂν πληγὴ —. For the construction σὲ ἐπιβῇ cf. 144. and on Phil. 193.

πληγὴ Διός] The Schol. explains it νόσος. I. e. 'srenzy sent from Jove'. In allusion probably to the Homeric Διὸς μάστιξ (Il. μ'. 37. Ἀργεῖοι δὲ Διὸς μάστιγι θαμέντες. ν'. 812. Διὸς μάστιγι κακῇ ἐδάμηνεν), which Eustathius explains by θεομηνία. Cf. 279. δέδοικα μὴ 'κ θεοῦ πληγὴ τις ᾗκη. Fr. 656. θεοῦ δὲ πληγὴν οὐχ ὑπερπερὶ βροτός.

λόγος ἐκ Δαναῶν κακόθρους ἐπιβῆ,
μέγαν ὄκνον ἔχω καὶ πεφόβημαι
πτηνῆς ὥς ὄμμα πελείας.
ὥς καὶ τῆς νῦν φθιμένης νυκτὸς

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Æsch. Prom. 682. οἰστροπλήξ δ' ἐγὼ | μάστιγι θεία γῆν πρὸ γῆς ἐλαύνομαι. 903. φρενοπληγεῖς μανίαι. Sept. 608. πληγεῖς θεοῦ μάστιγι παγκοίνῳ δάμη. Ag. 642. 367. Eur. Rhes. 36. Πανὸς τρομερᾷ μάστιγι. Pind. P. IV. 390. μάστιγι Πειθοῦς. Hom. Il. μ'. 37. Διὸς μάστιγι δαμέντες. ξ'. 414. ὥς δ' ὄθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρῶς.

ζαμενῆς] *'Violent, vehement'*. Similar compounds are ζάθεος, ζάπλουτος (Andr. 1282.), ζάχρυσος (Rhes. 366.), ζάπυρος, ζατρεφῆς, ζαπότης, ζαπληθῆς, ζαφεγγῆς, ζαχρῆς, δάσκιος, δαῦλος, δαφεινός. The prefix ζά is Æolic for διὰ (Etym. M. h. v.), and corresponds with the Latin *per*, as in *pergratus*. V. Blomf. Gl. Pers. 321.

138. λόγος ἐκ Δαναῶν] So Phil. 560. βούλευμ' ἀπ' Ἀργείων. Musgrave thinks that the allusion is to Ajax's turning his back in battle under the inspiration of Jove, as mentioned by Homer Il. λ'. 545. But the remark seems to be of a general character.

κακόθρους] *'Slandorous, abusive'*. Schol: διάβολος. Gl. P: κακόφημος. Cf. Æsch. Ag. 912. φήμη — δημόθρους. 1387. δημόθρους — ἀράς.

139. καὶ πεφόβημαι] Ejected as an interpolation by Herwerden Anal. Crit. p. 11., who also suspects πτηνῆς ὥς ὄμμα πελείας.

140. πτηνῆς ὥς ὄμμα πελείας] φήνης — πελείας Pierson. Verisim. I. p. 6. prob. Valek. ad Phœn. 415. and Vauv. Cf. Hom. Od. γ'. 372. φήνη εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας. π'. 217. Arist. Av. 304. Arist. H. A. IX. 34. But, as Musgrave remarks, "Chorus scilicet columbæ se non inepte comparat: aquilæ quod comparari possit nihil est". The correction however will not be amiss, if we read also πελειᾶς for πελείας (as perhaps Pierson intended), in this sense, *'as the dove (fears) the sight of the vulture'*. Cf. on 169.

πτηνῆς — πελείας] Phil. 289. ὑπόπτεροι πέλειαι. Ant. 1069. Æsch. Sept. 1022. πετεινοὶ οἴωνοί. Arist. Av. 1084. πτηνοὶ ὄρνιθες. Eur. Tro. 148. Below 168. πτηνῶν ἀγέλαι.

ὥς (ὥς eras. in P.) ὄμμα πελείας] Schol: ἐπεὶ περιδεῖς τὸ ζῶον. ὄμμα δὲ πελείας περιφραστικῶς ἢ πέλεια. Lobeck and Wunder think that ὄμμα πελείας is something more than a poetic periphrasis, and that the Poet alludes to that nervous winking of the eye which is indicative of some inward mental emotion, and they compare Œd. C. 729. ὀμμάτων — φόβον. Tr. 527. "Sophocles cogitate ita scripsit, quod animi metus maxime oculorum nictitatione proditur; quare οἱ σκαρδαμνται timidi putantur. Arist. Physiogn. p. 154." Lob. "The terror of the timid dove (τρήρων πέλεια Homer) first betrays itself in the eye (cf. Tr. 524), and then she seeks safety in flight". Schneid. The dove is a common emblem of timidity, as in Il. φ'. 493. φύγεν ὥς τε πέλεια. Hence the epithet τρήρων (from τρέω) in Homer. Cf. Eur. Ion. 1197.

πελείας] πελειᾶς Bar. 3. πελειᾶδος Suid. (ms.) v. πελειάδες.

141. τῆς νῦν φθιμένης νυκτὸς] *'During the night just now passed'*.

μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῆ

Gl. P: παρελθούσης. Hom. Od. λ'. 183. ὄϊζυραὶ δέ οἱ αἰεὶ | φθίνουσιν
νύκτες τε καὶ ἡμέματα δακρυχεούση. ν'. 338. λ'. 330. νύξ φθίτ' ἄμβροτος.
κ'. 470. μηνων φθινόντων. ξ'. 162. τοῦ μὲν φθίνοντος μηνός, τοῦ δ'
ἵσταμένοιο. τ'. 307. Æsch. Pers. 383. φέγγος ἡλίου κατέφθιτο. Similarly
Trach. 94. νύξ ἐναριζομένα. 1169. χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν.
For this use of the genitive cf. 285. ἄρκας νυκτός. El. 698. ἄλλης ἡμέ-
ρας εἰσῆλθε. Hom. Il. λ'. 691. τῶν προτέρων ἐτέων. φ'. 111.

142. μεγάλοι θόρυβοι] '*Alarming (dire, dread) rumours*'. So 173. με-
γάλα φάτις.

θόρυβοι] Cf. 164.

κατέχουσ' ἡμᾶς] '*Beset us*'. Pind. Ol. VII. 10. ὁ δ' ὄλβιος, ὃν φᾶμαι
κατέχοντ' ἀγαθαί. Æsch. Pers. 432. οἰμωγὴ δ' ὁμοῦ | κωκύνουσιν κατεῖχε
πελαγίαν πλάνα. Arist. Av. 1726. μεγάλοι κατέχουσι τύχαι | γένος ὀρνί-
θων. Phil. 10. ἀγρίαις κατεῖχ' αἰεὶ πᾶν στρατοπέδον δυσσημίαις. (Ed.
C. 371. Eur. Tro. 566. φονία βοὰ κατεῖχε Περσέων ξέδρας. Fr. 353.
πόλιν δὲ πολεμῖα κατεῖχε φλόξ. Pytho Athen. 595 D. Ἀτθίδα χθόνα
τίνες τύχαι κατέχουσιν;

143—5. Dindorf Ed. III. divides these lines thus: ἐπὶ δυσκλείᾳ | σὲ —
ὀλέσαι — λείαν. And so 150—2: καὶ σφόδρα πεῖθει | περὶ — | καὶ πᾶς —
χαίρει μᾶλλον. The usual division is: ἐπὶ — | λειμῶν' — | βοτὰ —
λείαν, &c.

143. ἐπὶ δυσκλείᾳ] '*Tending to our dishonour (or disgrace)*'. So
Ant. 759. ἐπὶ ψόγοισι. El. 108. ἐπὶ κωνυῶ. Arist. Ran. 404. ἐπὶ γέλωτι.

τὸν ἵππομανῆ λειμῶν] '*The meadow which abounds in horses*'. Gl.
P: ἵππικόν. So a field is said ὑλομανεῖν '*to abound in wood*' Strab. XIV.
fin., and a tree φυλλομανεῖν Theophr. H. Pl. VIII. 7. Hesych: καρπο-
μανής. εἰς κόρον (qu. ἢ καρπῷ) ἐξυβρίζουσα. Σοφοκλῆς Περιλάῳ. Mus-
grave refers also to Plutarch T. II. p. 15 F. Theophr. de c. pl. III. 1.
Clem. Alex. p. 320. Toup explains in like manner Em. I. 272. "Eleganter
dicitur λειμῶν ἵππομανής '*pratum quod abundat equis, quod multos equos
alit*'. Sic πεδιά ὑλομανοῦντα '*campi sylvis abundantes*' Strab. XIV. p. 1003.
Ita legendum. Hesych: Ἰλομανής· ὁ ταῖς ὕλαις χαίρων. Idem: καθυ-
λομανοῦντων· ὕλην ἐχόντων πολλήν." Wakefield (Silv. Crit. XIV.) ex-
plains in like manner, '*pratum equis abundans*', comparing the expression
θαλλομανεῖν (*frondibus insanire, i. e. abundare*) in Schol. Hom. Il. ν'. 130.
Virg. Æn. VI. 135. '*Insano (Servius, 'magno') juvat indulgere labori*'. Add
Plin. N. H. XVI. 27. '*vites triferæ, quas ob id insanas vocant*'. Æsch. Fr.
405. μάχλος ἄμπελος. And the verbs χορτομανεῖν, χερσομανεῖν. Fr. 591.
καρπομανής (Hesych.), τριχομανής, &c. Toup proposes another expla-
nation, '*pratum quo equi delectantur*' (quod equos lascivire, atque adeo
μαίνεσθαι prae gaudio facit), citing Theocr. II. 48. ἵππομανὲς φυτόν ἐστι
παρ' Ἀρκασί. τῷ δ' ἐπὶ πᾶσαι | καὶ πῶλοι μαίνονται ἀν' ὄρεα καὶ θοαὶ
ἵπποι. Cf. Schol: τὸν εὐανθῆ, ἐφ' ᾧ οἱ ἵπποι μαίνονται, ἢ τὸν ἄγαν
μεμηνότα καὶ ἀνθοῦντα καὶ ἐνυβρίζοντα (ἐξυβρ.?) τῇ χλόῃ διὰ τὸ πλη-
θος. Etym. M: ἵππομανής ἐστι καὶ ἐπὶ τοῦ λειμῶνος, ἦτοι ὅπου ἵπποι
μαίνονται. ἢ τὸν εὐανθῆ, ἐν ᾧ εὐανθῆς βοτάνη, ὥστε μαίνεσθαι τοὺς
ἵππους — . καὶ τὸν ἀνθοῦντα τῇ χλόῃ, ἐπεὶ καὶ φυλλομανής. Suid. v.

λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν

βοτὰ καὶ λείαν,

145

ἥπερ δορίληπτος ἔτ' ἦν λοιπὴ,

κτείνοντ' αἰθῶνι σιδήρῳ.

τοιούσδε λόγους ψιθύρους πλάσσων

εἰς ὧτα φέρει πᾶσιν Ὀδυσσεὺς,

Ἰπομανῆ: — εἰ δὲ ἐπὶ τοῦ λειμῶνος, τὸν ἄγαν ἀνθοῦντα καὶ ἐνυβρίζοντα (ἐξυβρ. Τουρ) τῇ χλῇ διὰ τὸ πλῆθος. ἢ ὁ εὐανθής, ἐφ' ᾧ οἱ ἵπποι μαίνονται. Σοφ. &c. Lobeck and Wunder, in accordance with the Scholiasts' interpretation, ἐφ' ᾧ οἱ ἵπποι μαίνονται, explain it thus of a meadow in which horses run wild, as in Virg. G. II. 487. 'virginibus bacchata Lacænis | Taygeta'. From many passages of ancient writers we learn that numerous herds of horses were kept in the neighbourhood of Troy. Musgrave refers to II. v. 221. τοῦ τρισχίλιαι ἵπποι ἔλος κᾶτα βουκολέοντο (of Erichthonius king of Troy). Q. Cal. 11. 486. πεδίον μέγα ἱππόβατόν τε (— βοτόν τε?) | ὀππόσον ἀμφὶ ῥοαῖς Σιμόεις καὶ Ξάνθος ἔεργει. Plut. Eumen. p. 1073. τοῖς βασιλικοῖς ἱπποφορβίοις περὶ τὴν Ἰδην νεμομένοις ἐπιτυχῶν. Virg. G. III. 269. and Nicander Ther. 669, who mentions certain Ἴππου λειμῶνες in the neighbourhood of Troy. An Ἰππόβοτος λειμῶν in Armenia is mentioned by Strabo XI. 13. 7. καλεῖται δὲ τις καὶ λειμῶν ἱππόβοτος. Cf. Hom. II. ε'. 551. Ἴλιον εἰς εὐπωλον. Theocr. 24, 121. Ἀργεῖ ἐν ἱπποβότῳ. Eustathius (p. 1524, 48) wrongly refers τὸν ἱπομανῆ (i. e. τὸν πάννυ μανιῶδη) to Ajax. Qu. τὸν ἱππονόμον λειμῶν. (El. 181. βουνόμον — ἀπᾶν.) Or τὸν ἱποθερῆ λειμῶν (Tr. 188. ἐν βουθερεῖ λειμῶνι. Schol: ὑπὸ βοῶν θεριζομένῳ — βοῦς τρέφοντι.). Or σὲ γε ποιομανῆ λειμῶν (cf. 602.). Or σὲ τὸν εἰαμενῆς λειμῶν. (Cf. Hom. II. ο'. 631. ἐν εἰαμενῇ ἔλος μέγαλοιο νέμονται μυρίαί (βόες). Theocr. 25, 16. λειμῶνες ὑπόδροσοι εἰαμεναί τε. Callim. Dian. 193.) The words σὲ τὸν ἱπομανῆ &c. depend upon θόρυβοι κατέχουσ', the equivalent of θορυβοῦσι or θορυβεῖται.

145. βοτὰ καὶ λείαν] I. e. λείαν βοτῶν, 'the sheep which constituted the booty'. A hendiadys. Cf. 54. λείας ἄδαστα βουκόλων φρονεήματα.

146. λοιπὴ] κοινὴ Herwerd. ad Œd. R. 591. coll. 54. ἄδαστα. 175. πᾶνδαμος. Translate: *which was still left* (undivided).

147. κτείνοντ'] Musgrave would prefer καίνοντ' or even θείνοντ'. αἰθῶνι σιδήρῳ] 'With the glittering steel'. II. δ'. 485. An Homeric phrase. Cf. 1025. τοῦδ' αἰόλου κνώδοντος. Arist. Pac. 1328. λῆξαι τ' αἰθῶνα σίδηρον. Hom. II. ι'. 366. πολὺν τε σίδηρον.

148. ψιθύρους] Pl. P: δολερούς, κρυφίους.

πλάσσων] Æsch. Prom. 1066. ὡς ὅδ' οὐ πεπλασμένος | ὁ κόμπος. Dem. p. 778. προφάσεις πλάττων καὶ ψευδεῖς αἰτίας συντιθεῖς. Phil. I. 16. λόγους πλάττοντες. Herod. IV. 77. οὗτος μὲν ὁ λόγος ἄλλως πέπλασται ὑπ' αὐτῶν. I. 68. ἐκ πλαστοῦ λόγον. Isæus VIII. 16. λόγοις πεπλασμένοις. XI. 32. τότε ἤδη πλάττει τὰντα παῖ μηχανάται. Fr. I. 12. τὰντα — αὐτοὶ πλάττοντες λέγουσι.

149. εἰς ὧτα φέρει —] Eur. Andr. 1091. εἰς οὓς ἐκάστῳ δυσμενεῖς ἡνῆδα λόγους. Or. 615. ἢ τῇ τεκνύσῃ σ' ἡγρώσῃ, εἰς οὓς αἰεὶ | πέμπουσα

καὶ σφόδρα πείθει· περὶ γὰρ σοῦ νῦν

150

εὖπιστα λέγει, καὶ πᾶς ὁ κλύων

gen. corr. τοῦ λέξαντος χαίρει μᾶλλον

τοῖς σοῖς ἄχεσιν καθυβρίζων.

τῶν γὰρ μεγάλων ψυχῶν εἰς

μύθους. Eur. Hipp. 939. ἀλλ' ἢ τις εἰς σὸν οὖς με διαβαλὼν ἔχει; Ion. 695. πότερ' ἐμᾶ δεσποίνῃ τάδε τορῶς ἐς οὖς γεγωνήσομεν —; 1521. δεῦρ' ἔλθ'· ἐς οὖς σοι (al. γὰρ) τοὺς λόγους εἰπεῖν θέλω. 211. Trag. inc. ap. Plut. de Cur. p. 518. οἴμοι, τὸ κακὸν τῆς εὐτυχίας | ὥς μᾶλλον ἐς οὖς φέρεται θνητῶν. Jambl. V. Pyth. §. 61. εἰς τὸ οὖς προσψιθυρίσας τῷ ταύρῳ. Hor. Sat. I. 9. 9. 'in aurem | dicere nescio quid puero'. Martial. I. 97. 3. 'Pauca verba — dicas in aurem, sic ut audiat solus'. V. 61. 3. nescio quid dominæ teneram qui garrat in aurem V. Dawes M. C. p. 106.

πᾶσιν vulg. Dind. πάντων L. P. supr. πάντων Ὀδυσσεὺς Nauck. Seyf. Wolff. The form Ὀδυσσεὺς occurs in anapaests Eur. Hec. 140. Cf. on Ant. 156.

151. Schol: εὖπιστα λέγει . ὅτι ἐν ἀτυχίᾳ καθέστηκας, τῆς ἥτις χάριν ἢ ἐπεὶ μέγας εἶ, εἶχες τὸν φθόρον συμπράττοντα.

εὖπιστα D. E. F. L. corr. a m. ant. R. Harl. Jen. Trin. Br. Pors. Herm. Wund. Dind. εὖπειστα A. L. pr. P. T. Lipss. Ald. Lob. Sch. Hart. In like manner the mss. vary between εὖπειθῆς and εὖπιθῆς (v. Blomf. ad Æsch. Prom. 841. Cho. 253.). Cf. on Phil. 2. Dindorf's distinction, "εὖπιστα quæ facile creduntur, εὖπειστα de quibus facile persuadetur", is probably right. We find ἄπιστος 'incredible' Pind. Ol. I. 31. δύσπειστος 'difficult to be persuaded'. Arist. Eth. VII. 9. 2. εἰσὶ δέ τινες — δύσπειστοι καὶ οὐκ εὐμετάπειστοι. Εὖπιστος sometimes means *credulous*, Trag. Fr. Adesp. 91. &c.

καὶ πᾶς —] 'And every one that hears (the rumour) rejoices more than he who uttered it at your troubles, insulting over you (or them)'. Wunder construes χαίρει καθυβρίζων τοῖς σοῖς ἄχεσιν, but καθυβρίζειν can scarcely govern a dative. Bothe and others therefore rightly remove the comma after μᾶλλον. Dindorf connects χαίρει καθυβρίζων.

πᾶς] πῶς L. pr. (a letter erased after s). Perhaps the true reading is καὶ πῶς ὁ κλύων —.

152. τοῦ λέξαντος] τοῦδ' ἐξ ἀνδρὸς Schmidt. Nauck with reason suspects and omits τοῦ λέξαντος.

153. καθυβρίζων] Sc. σου. Ph. 1364. Œd. C. 960. Connect τοῖς σοῖς ἄχεσιν with χαίρει. Unless the true reading be τῶν σῶν ἄχέων.

154. ψυχῶν εἰς] λόγους add. P. Harl. ψόγον εἰς Reiske. Schol: εἰς . ἀφίεις, τοξεύων . ἀπὸ κοινοῦ δὲ τὸ τις . κατὰ μὲν τῶν μεγάλων ψυχῶν εἰς τις οὐκ ἂν ἀμάρτοι· κατ' ἐμοῦ δὲ εἰς τις οὐ πείθει τὸν ἀκούοντα. Translate: 'For when you take aim at mighty persons you cannot miss them'. The gen. is put, because εἰς is equivalent to τοξεύων. Cf. on Ant. 1034. πάντες ὥστε τοξόται σκοποῦ | τοξεύειτ' ἀνδρὸς τοῦδε. Pind. N. VI. 28. ἔλπομαι — σκοποῦ ἅντα τυχεῖν ὅτ' ἀπὸ τόξου εἰς. Eur. Bacch. 1096. αὐτοῦ χερμάδας ἔρριπτον. Cycl. 51. ῥίψω πέτρον σου. Of course the expression is metaphorical. Qu. τις ψόγον εἰς οὐκ ἂν ἀμάρτοι. ψυχῶν] 'Souls, persons'. El. 775.(?) Eur. Phœn. 1570. τρισεαὶ ψυχὰι | ἔλιπον φάος.

οὐκ ἂν ἀμάρτοις· κατὰ δ' ἂν τις ἐμοῦ
τοιαῦτα λέγων οὐκ ἂν πείθοι.

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πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
καίτοι σμικροὶ μεγάλων χωρὶς

σφαλερὸν πύργου ῥῦμα πέλονται·

μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν

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καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.

155. ἀμάρτοις L. pr. (the *s* crossed out a m. rec.) Suid. as v. κλύει. Elmsl. ad Med. 188. Dind. &c. ἀμάρτοι vulg. Schol. (who supplies *τις*). Cf. 1144. and on Trach. 2. El. 697. Eur. Med. 188. σκαιοὺς δὲ λέγων | κοῦδέν τι σοφοὺς τοὺς πρόσθε βροτοὺς | οὐκ ἂν ἀμάρτοις. Translate: 'You cannot miss them, you cannot fail to hit them'.

155. ἂν] αὖ Wakef. S. C. CXXIX. Hart.

157. τὸν ἔχονθ'] 'The man of wealth or influence'. Eur. Suppl. 240. οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίον — εἰς τοὺς ἔχοντας κέντρ' ἀφί-
ᾱσιν κακά. Alc. 57. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης (where see Monk.). Cress. Fr. 8. ὡς τῶν ἐχόντων πάντες ἄνθρωποι φίλοι. Arist. Eq. 1295. ἐρεπιτόμενον τὰ τῶν ἐχόντων ἀνέρων(?). Pl. 596. τοὺς μὲν ἔχοντας καὶ πλουτοῦντας. Menand. Sent. Mon. 43. αὐτὸς πενόμενος τοῖς ἔχουσι μὴ φθόνει. Valek. ad Phœn. 408. So in Latin 'habere'. Ovid. A. Am. III. 541. 'nec nos ambitio, nec amor nos tangit habendi'. Sen. Vit. B. 26. 'si uterque habere volumus'. Cic. Ep. Fam. VII. 29. For the sentiment cf. Pind. N. VIII. 21. ὄψον δὲ λόγοι φθονεροῖσιν· ἄπτεται δ' ἐσλῶν αἰεὶ, χειρόνεσσι δ' οὐκ ἐρίξει. P. XI. 45. ἔσχει τε γὰρ ὄλβος οὐ μείονα φθόνον. Liv. VIII. 31. 'Intacta invidia media sunt; ad summa ferme tendit'. Ovid. R. Am. 769. 'Summa petit livor'. Qu. τὸν μέγαν. I rather suspect the line.

158—61. Cf. 1071 f.

158. καίτοι] 'And yet'.

σμικροί] Gl. P: ἄνδρες.

159. πύργου ῥῦμα] I. e. 'a protecting tower, a tower of defence'. As ἀσπίδος ἔρμα 1ph. A. 189. Ajax is called in Homer πύργος Ἀχαιῶν. Œd. R. 1200. θανάτων δ' ἐμᾷ χώρᾳ πύργος ἀνέστας. 56. Eur. Alc. 322. καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν. Med. 390. πύργος ἀσφαλῆς. Alcæus Fr. 22. ἄνδρες πόληος πύργος ἀρεῖοι. For ῥῦμα cf. Æsch. Suppl. 83. βωμὸς Ἄρης φυγάσι ῥῦμα. Fr. 287. ὅσπερ (θάνατος) μέγιστον ῥῦμα τῶν πολλῶν κακῶν. Eur. Her. 261. ἅπασι κοινὸν ῥῦμα δαιμόνων ἔδρα. Phœn. 997. τί δῆτα ῥυμά μοι γενήσεται; — Πόμπιμος ὁ δαίμων. The Schol. wrongly explains: ἀσθενὴς φυλακὴ πόλεως. Whom Wunder follows.

σφαλερόν] χαλεπὸν Suid. v. ῥῦμα.

πέλονται] πέλεται Suid. v. ῥῦμα. Qu. πέλονσιν. Πέλεσθαι is found also in Fr. 583. Æsch. Sept. 768. Ag. 255. Eum. 149. 199. Suppl. 123. 810.

161. Donaldson Crat. p. 551. translates freely "Great without small Make a bad wall", and supposes the allusion here to be to the ancient well-known mode of constructing walls by adjusting large picked blocks of stone and filling up the interstices with smaller ones. In illustration he aptly refers to Plato Legg. X. p. 902 D. οὐ μὴν οὐδὲ κυβερνήταις οὐδὲ στρατηγοῖς οὐδ' οἰκονόμοις — οὐδ' ἄλλω τῶν τοιούτων οὐδενὶ χωρὶς τῶν ἐρίγων καὶ σμικρῶν πολλὰ ἢ μέγала· οὐδὲ γὰρ ἄνευ σμικρῶν

ἀλλ' οὐ δυνατόν τοὺς ἀνοήτους
 τούτων γνώμας προδιδάσκειν.
 ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ.
 χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ'
 ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ·
 ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,

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τοὺς μεγάλους φασὶν οἱ λιθολόγοι λίθους εὖ κειῖσθαι. Hence perhaps γνώμας 163.

ὀρθοῖθ' '*Prosper*', lit. '*be kept right or steady*'. Gl. P: ὠφελοῖτο. A figure borrowed from vessels, which, unless kept ὀρθαί, are apt to founder. Cf. Œd. C. 394. Ant. 1158. El. 742. Ph. 1299.

μικροτέρων] *σμικροτέρων* A. F. P. R. T. Harl. &c. Eust. p. 864, 33. 970, 34. 1124, 27. Stob. Flor. 41. Qu. καὶ μέγας ὀρθοῖτ' ἂν ὑπὸ σμικρῶν (or μετὰ μικρῶν).

162. We here gain an insight into the poet's political views, which no less than those of his contemporary Aristophanes seem to have been of an aristocratic rather than of a democratic character.

τοὺς ἀνοήτους] '*The senseless multitude*'. Cf. Arist. Ran. 1501. καὶ σῶζε πόλιν τὴν ἡμετέραν | γνώμαῖς ἀγαθαῖς, καὶ παίδενσον | τοὺς ἀνόητους· πολλοὶ δ' εἰσίν.

163. τούτων γνώμας] '*Precepts or maxims about these (such) things*'. Johnson: '*sana de his rebus judicia*'. Reiske conj: ταῦτα γνώμας προβιάσκειν (προβιάζειν?). In what sense? Qu. τούτους, or ἀγαθὰς (χρηστάς).

τούτων] Schol: τῶν λεχθέντων. Gl. P: τῶν πραγμάτων ἢ λόγων.

προδιδάσκειν] Tr. 681. Ph. 1015. Arist. Nub. 476. 987. Plat. Gorg. p. 489 D. πρῶτόν με προδίδασκε (Schol: περιτενεῖ ἢ πρόθεσις Ἀττικῶς). Euthyd. p. 302 C. Hipp. Maj. p. 291 B. The πρὸ in this compound seems to imply a notion either of elementary or progressive instruction. Schneid. thinks the latter. Compare προμανθάνω (Phil. 538.). Stallb. ad Plat. Gorg. p. 154.

164. θορυβεῖ] '*Art thou clamoured against, cried down, assailed*'. Cf. 142. θόρυβοι.

165. πρὸς ταῦτ' ἀπαλέξασθαι] '*To make any reply to this*'. Hesych: Ἀπαλέξασθαι. ἀποφυλάξασθαι. Σοφ. Ἰππώνω. (Fr. 286.) The true reading, I doubt not, is ἀπαμείψασθαι to reply. Xen. Anab. II. 5. 15. ὥδε ἀπημείφθη.

167—71. Of this passage Dobree observes: "Locus in vexatissimis, quem nemo adhuc mihi reddidit expeditum". Schneid: "ἀλλὰ shews that the Chorus means to say: '*I alone cannot withstand them, but thou must appear and silence the insolent tongues of their enemies*'; but by placing the causal proposition (ὅτε γὰρ δὴ — ἀπέδραν) before the assertion which is grounded upon it, a different turn is given to the sentence; εἰ δὲ σὺ φανείης &c. being immediately opposed to παταγοῦσιν"; Schol: ὁ δὲ νοῦς· διὰ τοῦτο κομπάζουσι, σοῦ ἀφανοῦς ὄντος, ὡς πτηνῶν ἀγέλαι παταγοῦντες. Cf. Hom. Od. γ'. 372. φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας. Il. χ'. 139. ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν, | ῥῆιδίως οἴμησε μετὰ τρήρωνα πέλειαν, | ἥ δέ θ' ὕπαιθα φοβεῖται —. Alcæus Fr. 27. ἔπταζον ὥστ' ὄρνιθες ὠκὺν | αἰετὸν ἑξαπίνης φανέντα. Aleman Fr. 16. οὐσαν δ' ἄπρακτα νεανίδες, ὥστ' ὄρνεις ἰέρα-

παταγοῦσιν ἅπερ πτηνῶν ἀγέλαι· *gloriosa*
 μέγαν αἰγυπιὸν δ' ὑποδείσαντες
 τάχ' ἂν ἐξαίφνης, εἰ σὺ φανείης,

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κος ὑπερπταμένω. Æsch. Prom. 882. οἱ δὲ — κίρκαι πελειῶν οὐ μακρὰν
 λειψιμένοι | ἥξουσιν θηρεύοντες οὐ θηρασίμους | γάμους. Eur. Andr.
 1141. οἱ δ' ὅπως πελειάδες | ἱέρακ' ἰδοῦσαι πρὸς φυγὴν ἐνώτισαν. Apoll.
 Rh. I. 1049. οἱ δ' ἄλλοι εἴξαντες ὑπέτρσαν, ἥντε κίρκους | ὠκυπέτας
 ἀγελῆδον ὑποτρέσσωσι πέλειαι. 506. Virg. Æn. I. 393 f. 'Aspice bis
 senos lætantes agmine cygnos, | ætherea quos lapsa plaga Jovis ales aperto |
 turbabat cælo: — | ut reduces illi ludunt stridentibus alis, | — cantusque de-
 dere ꝑ-c.' Ovid. Met. I. 506. Art. Am. I. 117. Sil. Ital. V. 281. Similarly
 also Sosithens trag. ap. Stob. 51, 23. εἷς μυρίους ὄρνιθας ἀετὸς σοβεῖ,
 | λαὼν τε δειλῶν πλῆθος εὐ τραφεῖς (εὐθαρσῆς Herw. Perhaps ἐσθλὸς
 εἷς, or ἀγαθὸς εἷς) ἀνήρ. Claudian de B. G. 366. 'Ac veluti famuli, men-
 dax quos mortis herilis | nuntius in luxum falso rumore resolvit, | dum marcent
 epulis atque inter vīna chorosque | persultat variis effræna licentia tectis;
 | si reducem dominum sors improvisa revereit, | hærent attoniti, libertatemque
 perosus | conscia servilis præcordia concutit horror'.

167. ἀπέδραν for ἀπέδρασαν, as ἐπέβαν for ἐπέβησαν, &c. Gl. P:
 ἀπέφυγον. So Eur. Her. 14. ἐξέδραμεν. Arist. Eccl. 55. ἐκδρᾶσα. Herod.
 IV. 148. ἐκδράντες. From ἐκδιδράσκειν.

168. παταγοῦσιν] 'They clatter'. Often used of noisy birds. So Clem.
 Alex. p. 221. ὁ κόσσυφος — παταγητικός ἐξ ὠδικοῦ γεγόμενος. And a
 talkative man is called πατάγημα by Menand. ap. Suid. (From Musgr.)

ἄτε L. corr. and vulg. ἅπερ L. pr. and lemma schol. Dind. Wund.
 Hart. Nauck. ἅπερ i. q. καθάπερ. Cf. on CEd. R. 177. ἅπερ εὐπτερον
 ὄρνιν. Æsch. Eum. 660.

ἀγέλαι] ἀγέλα Cobet. Cf. Eur. Ion. 106. πτηνῶν τ' ἀγέλας.

169. μέγαν] With reference to Ajax, who is called ὁ μέγας 205.

αἰγυπιὸν ὑποδείσαντες the mss. αἰγυπιόν γ' — Heath. Vanv. αἰ-
 γυπιόν σ' — Toup Emend. II. 39. (coll. Triclin: ὑποδείσαντες οἱ Ἀχαιοί
 σε. Hom. Il. χ'. 282. ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.) Erf.
 αἰγυπιὸν δ' — Dawes M. C. p. 225. Musgr. Br. Lob. Herm. Dind. Wund.
 Schn. Hart. Apitz with Schneider corrects μέγαν αἰγυπιῶν, as in Eur.
 Hipp. 161. τᾷ δυστρόπῳ γυναικῶν. Dobree proposes to expunge alto-
 gether ὑποδείσαντες, as an interpolation from the schol., and to read
 thus: ἀλλ', (ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν, | παταγοῦσιν, ἄτε πτη-
 νῶν ἀγέλαι | μέγαν αἰγυπιόν) τάχ' ἂν ἐξαίφνης, | εἰ σὺ φανείης, | σιγῇ
 &c. Bergk and Nauck likewise expunge it. Seyffert transposes ὑποδείσαν-
 τες after εἰ σὺ φανείης. The particle δὲ is added solely because of the
 intervening clause, to strengthen the sentence, as in Trach. 552. ἀλλ' οὐ
 γὰρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν | γυναῖκα νοῦν ἔχουσαν· ἥ δ' ἔχω,
 φίλαι, | λυτήριον λύπημα, τῇδ' ὑμῖν φράσω. Otherwise the passage
 would have run on without interruption thus, ἀλλὰ, μέγαν αἰγυπιὸν
 ὑποδείσαντες, τάχ' ἂν &c. Qu. ἀλλ', (ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
 παταγοῦσιν,) ἅπερ πτηνῶν ἀγέλαι | μέγαν αἰγυπιόν σ' ὑποδείσαντες
 (or καταδείσαντες) | τάχ' ἂν &c.

170. τάχ' ἂν — πτήξειαν] Cf. 345. 691. 778. 1042. 1148. Ph. 20.
 1061. 1078. CEd. R. 139. Fr. 483. Some connect ἐξαίφνης 'on a sudden' (Lat.

σιγῇ πτήξειαν ἄφωνοι. *dim.*

Στροφή.

ἦ ῥά σε Ταυροπόλα Διὸς Ἀρτεμις —

derepente') with φανείης, as in the fragment of Alcæus just quoted, *ἐξαπίνας φανέντα*. Lobeck aptly compares Hippocrates *Epist. ad Philop.* T. I. p. 14. *δμῶες — θορυβούντες καὶ στασιάζοντες, ὁπόταν ἐξαπιναίως ἢ δέσποινα αὐτοῖς ἐπιστῇ, πτοηθέντες ἀφησυχάζουσιν*. Hermann rightly joins it with *πτήξειαν*.

εἰ σὺ φανείης] Cobet would eject these words, as redundant and superfluous.

171. *σιγῇ πτήξειαν ἄφωνοι*] So Pind. P. IV. 57. *ἔπταξαν ἀκύνητοι σιωπᾷ*. And in Homer *ἀκὴν ἐγένοντο σιωπῇ*. Eur. Cycl. 407. *ὅπως ὄρνιθες ἐν μυχοῖς πέτρας | πτήξαντες εἶχον*. Herc. 974. Incert. ap. Plut. Alc. p. 352. *ἔπτηξ ἀλέκτωρ δοῦλον ὥς κλίνας πτερόν*.

172—98. The Chorus surmise that possibly some deity, from a sense of neglect, may have urged Ajax on to this disgraceful deed; for that in his right mind he would never have attempted such a thing. But they are disposed to disbelieve the truth of the story; and if it be indeed a malicious rumour, invented and spread by his enemies, then he must come forth and clear himself.

172. ἦ ῥα] The use of ῥα in Attic poetry, as Dind. observes, is very unusual. Cf. 954. Pind. Isthm. VI. 3. *ἦ ῥα ἀνίκ' ἀντείλας Διόνυσον*, ἦ — *δεξαμένα τὸν φέρετατον θεῶν*. Sometimes ἦ ῥα is interrogative, as in Il. ε'. 421. 762. η'. 446. ι'. 674. &c. Answered by ἦ — 179.

Ταυροπόλα] The goddess was thus surnamed after the return of Iphigenia to Greece, acc. to Eur. Iph. T. 1469. She was worshipped at Brauron, a village of Attica. Paus. Attic. I. 23. The reason why the Tauric Artemis in particular is mentioned here Lobeck thinks is because that goddess was worshipped with wild bacchanalian rites: so that she might not unreasonably be supposed to have caused the madness of the hero. On the form *Ταυροπόλα* Lobeck presents the patient reader with a very copious and learned note. See also Pors. ad Med. p. 822. Præf. ad Hec. p. X. So Eur. Ion. 1478. *ἴστω Γοργοφόνα*. Arist. Lys. 344. *ὦ χρυσολόφα*. Ach. 567. *ὦ Γοργολόφα*. Valck. ad Phœn. 120. Cf. Eur. Iph. T. 1456. *Ἀρτεμιν δέ νιν βροτοὶ | τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν*. Where Elmsley, because of the unusual kind of anapæst (Ed. Rev. XIX. 70), thinks it probable *Ταυροπόλην* should be restored. Arist. Lys. 447. *εἰ τᾶρα νῆ τὴν Ταυροπόλον ταύτῃ πρόσσει* &c. The cases of Æneus (Il. ι'. 530), who had neglected to honour Diana with offering of the vintage; and of Agamemnon, who had slain her favourite stag, might possibly have been in the Poet's thoughts, as examples of the revengeful disposition of that goddess. Cf. 450. *ἦ Διὸς γοργῶπις ἀδάματος θεά*. 401. *ἂ Διὸς ἀλκίμα θεός*. 952. *Ζητὸς ἦ δεινὴ θεὸς Παλλάς*. Œd. C. 623. *ὁ Διὸς Φοῖβος*. Fr. 724. *τὴν Διὸς γοργῶπιν Ἐργάνην*. Æsch. Fr. 375. *Ἐργῶνις Μαίας καὶ Διὸς Ἐρμᾶ*. Eur. Iph. A. 1570. *ὦ θηροκτόν' Ἀρτεμις Διός*. Hipp. 59. *τὰν Διὸς οὐρανίαν Ἀρτεμιν*. Alc. 854. *ἦ Τιτὸν θία | Ἠλεκτρύονος — Ἀλκμήνῃ*. Or. 1702. *τῇ θ' Ἠρακλείους Ἥβῃ*. Ion. 1619. *ὦ Διὸς Αἰητοῦς τ' Ἀπολλων, χαῖρ'*. Bacch. 859. *τὸν Διὸς | Διόνυσον*. Ran. 631. *Διόνυσος Διός*.

ὦ μεγάλα φάτις, ὦ ~~ῥα~~
 μᾶτερ αἰσχύνας ἐμᾶς —
 ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελείας,
 ἥ πού τινος νίκας ἀκαρπώτου χάριν,
 ἥ ῥα κλυτῶν ἐνάρων ~~γλαυκῶν~~
 ψευθεῖς, ἀδώροις εἴτ' ἐλαφαβολίαις.

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173. ὦ μεγάλα φάτις, ὦ — ἐμᾶς] *'O dire rumour, o cause of my disgrace'*. These words, as the Schol. observes, are parenthetic. Μέγας in Tragedy often means the same as δεινός, as in Æsch. Cho. 479. μέγας μόρος. Ag. 1492. μέγας δαίμων. Cf. 142. μεγάλοι θόρυβοι. 226. ὁ μέγας μῦθος. Tr. 853. μέγαν ἄταν. 1276. μεγάλους — θανάτους. Æsch. Prom. 732. λόγος μέγας. Æsch. Ag. 1523. ἔργων μεγάλων. Herod. III. 33. νοῦσον μεγάλην νοσέων. So Ægisthus μέγα μήσατο ἔργον, Hom. Od. γ'. 261. Musgrave suggests ὦ μογερά φάτις, Nauck ὦ μελέα, Morstadt ὦ μιαιρά. Cf. 187. κακῶν — φάτιν. 193.

174. ὦ μᾶτερ] I. e. *'o cause or origin'*. Phil. 1360. οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται, &c. Æsch. Sept. 210. πεῖθαρχία γὰρ ἐστὶ τῆς εὐπραξίας | μήτηρ. Eurip. ap. Stob. XLIX. 187. ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφν. Theognis 384. πενίης μητέρ' ἀμχανίην. Aleman ap. Plutarch. p. 318 A. Τύχη — Προμηθείας θυγατὴρ. And Philodemus, quoted by Musgrave, calls a whip ῥοίζον μητέρα. The Chorus here speak as if involved in the disgrace of their chief.

175. πανδάμους] *'Belonging to the entire army'*. Cf. 53 f.

βοῦς ἀγελείας] An Homeric phrase, Od. ρ'. 181. Ἴρηνον δὲ σύας σιάλους καὶ βοῶν ἀγελίην.

176. ἥ πον] *'Either perhaps'*. ἥ πον Lob. Wund. Hart. Bgk. &c. Schol: ἄρα οὖν. Cf. Phil. 204. ἥ πον (ἥπον vulg.) τῇδ' ἥ τῇδε τόπων. 214. ἥ πον πταίων — ἥ &c. Qu. εἴτ' οὖν τινος — εἴτε κλυτῶν ἐνάρων — εἴτ' ἐλαφαβολίαις. Cf. CEd. R. 1049. εἴτ' οὖν ἐπ' ἀργῶν εἴτε ἀνθ' ἀδ' εἰσιδῶν. El. 199. 560. Phil. 345. We find also εἴτε — εἴτε — εἴτε El. 606.

νίκας] Qu. θήρας.

ἀκαρπώτου] ἀκαρπώτου Johns. Reiske ms. Erf. Neu. (νίκη ἀκαρπώτος, as ἄδωροι ἐλαφαβολίαι). ἀκαρπώτος Nauck. Gl. P: ἀναπόδοτον. Ἀκαρπώτον, by a poetic enallage of case is made to accord with χάριν, instead of νίκης. Cf. 860. πατρῶον ἐστίας βάθρον. Ant. 794. νεῖκος ἀνδρῶν ξύναιμον. The example cited by Apitz, Eur. Iph. T. 566. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο, is not quite to the point. The meaning of the words is διὰ τὸ μὴ καρπώσασθαι νίκην τινά, *'on account of some victory from which she derived no fruit'*. Wunder: *'ob non perceptum fructum alicujus victoriæ'*. Then translate: *'or it may be disappointed of illustrious spoils, or in consequence of unrequited success in the chase'*. Cf. Eur. Iph. T. 661. φόνον ἀμνημόνευτον θεῶ προδοῦναι (i. e. gratiam deæ debitam ob cædem propulsatam prodere, negligere). Ἀκαρπώτος occurs also Æsch. Eum. 664. μηδ' ἀκαρπώτους κτίσαι (χρησμούς). Another form ἀκαρπιστος (?) occurs Eur. Phœn. 210.

177. Gl. P: ἐνάρων. ἔνεκα For ἥ ῥα perhaps εἴτε (ἥ — εἴτε — εἴτ').

178. ψευθεῖσα δώροις, εἴτ' ἐλαφροβολίαις vulg. ψευθεῖς, ἀδώροις

ἡ χαλκοθώραξ σοί τιν' Ἐννάλιος

εἴτ' ἔλ. Steph. Musgr. Lob. Erf. Dind. Wund. Ap. Hart. Ben. The latter words Musgrave explains: '*vel ob cervos jaculo confixos nullo postea munere deæ oblato*'. Cf. Schol: ἀπὸ κυνηγεσίας δῶρον οὐ λαβοῦσα. C. Matthiæ explains *ψευσθεῖσα* δώροις '*quod ei non spolia consecravisti*', a word being often used to denote not the thing itself mentioned, but the absence of it (cf. Tr. 94. Matth. §. 634, 3). And ἐνάρων δῶρα he renders: '*dona quæ spoliis constant*'. For the syntax he refers to Eur. Or. 462. Hipp. 978. Andr. 921. Add 531. below and Ant. 391. Dæderlein Min. Soph. p. 4. proposes, *ψευσθεῖς* ἀδώρως, εἴτ' ἐλαφηβολίαις. Seyffert gives *ψευσθεῖς* ἀδώροις &c. Qu. *ψευσθεῖς* ἀδώρων, εἴτ' ἐλαφαβολίας. Or *ψευσθεῖς*, ἀδώροι' εἴτ' ἐλαφαβολίας. For ἡ — εἴτε Lobeck compares Eur. Alc. 114. ἡ Ἀνκίας εἴτ' ἐπὶ τὰς Ἀμμωνιάδας ἔδρας. Iph. T. 273. εἴτε Διοσκόρων ἡ Νηρέως ἀγάματα. Plat. Legg. IX. 862 D. εἴτε ἔργοις ἡ λόγοις. See Matth. §. 617. Cf. Eur. Hipp. 144. σὺ δ' ἄμφι τὰν πολύθηρον Δίκυνναν ἀπλακίαις ἀνίερος ἀθύρων πελάνων τρύχει.

Gl. P: *ψευσθεῖσα*. ἀποτυχοῦσα.

ἐλαφηβολίαις the mss. ἐλαφαβολίαις Dind. Bergk. Seyf. ἐλαφηβολίαις L. pr. (perhaps α had been written over η, and had crept into the wrong place, when it was changed to ε). ἐλαφαβολίας (retaining *ψευσθεῖσα* δώροις) Nauck. Cf. on Tr. 214. (Ed. R. 181. Gl. P: *ἐνεκα τῶν κυνηγεσιῶν*).

179. ἡ] ὁ H. Jen. in schol. Erf. Hart. This answers to ἡ ῥα — 172.

χαλκοθώραξ] Il. ε'. 704. *χάλκεος Ἄρης*.

ἡ (ἡ L. pr.) τιν' the mss. ἡ τιν' Herm. ad Hec. 991. ed. pr. Dind. II. ἦν τιν' Johns. Br. Lob. Dind. Wolff. εἴ τιν' Elmsl. Herm. Ap. Wund. Schn. C. Matth. Fisch. (Cf. 885. Ph. 1204. Xen. An. V. 3. 3. ἀπόλοντο ὑπὸ τῶν πολεμιῶν καὶ εἴ τις νόσῳ. Schæf. Melet. Crit. p. 45 f.) μὴ τιν' (an vero —?) Musgr. σοί τιν' Reisk. Nauck. conj. Bergk. οἷ τιν' Bergk. οὐτίν' conj. Apitz. ὁ χαλκοθώραξ ἡ τιν' Ἐννάλιος Erf. Hart. Qu. πού τιν' (cf. 176. ἡ πού τινος νίκας &c.). But σοί τιν' seems preferable, a dative after *μουφὰν ἔχων* appearing to be called for.

Ἐννάλιος] The god of battle. Eur. Phœn. 1565. κοινὸν Ἐννάλιον. Schol: διαστελλεῖ τὸν Ἄρεα ἀπὸ τοῦ Ἐνναλίου, ὥς ἕτερον δαίμονα ὑποῦργον τοῦ μείζονος. καὶ δῆλον ἐκ τῶν συνδέσμων. A distinction is clearly made between the two in Arist. Pac. 457. Ἄρει δὲ μὴ; — μὴ. — μὴδ' Ἐνναλίῳ γε; — μὴ. And in the oath administered at Athens to the Ephebi, ἵστορες θεοὶ, Ἄγραυλος, Ἐννάλιος, Ἄρης, Ζεὺς. Also in Hom. Il. ε'. 592. Ἄρης καὶ πότνι' Ἐννώ. Æsch. Sept. 45. Ἄρη τ'; Ἐννώ, καὶ φιλαίματον Φόβον | ὠρκομότησαν. Cf. Schol. Ven. ad Il. XVII. 211. That this deity was not considered to be precisely the same as Ares, is evident from the fact that the latter was an ally, not of the Greeks, but of the Trojans. Perhaps Ares was, in a general sense, the god of war; Enyalios, in a more confined sense, the god of battle. If Ares were intended to be distinguished here from Enyalios, Dindorf contends that he would have been mentioned by his proper name, not by the common epithet χαλκοθώραξ. Ajax, it is supposed, may have arrogated to himself the entire glory of some deed of valour, in which he had been aided by Ares. C. Matthiæ however understands this of Ares complaining of the defeat of his allies the Trojans by Ajax; rather than of want of gratitude on the part of Ajax for his assistance, since Ares was always unfriendly

μομφὰν ἔχων ξυνοῦ δορός|ἐννυχίοις 180
μαχαναῖς ἐτίσατο λώβαν.

Ἀντιστροφή.

οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά,
παῖ Τελαμῶνος, ἔβας

to Ajax. "On the island of Salamis there was a temple of Enyalios (Plut. Sol. 9.), and the Athenian Archon Polemarchos offered sacrifice every year to Ἀρτεμις ἀγροτέρα (172) and Enyalios (Poll. 8, 91.). Perhaps these circumstances had some influence on the composition of this passage". Schn.

180. μομφὰν ἔχων ξυνοῦ δορός] *'Having a complaint against you because of his aiding spear (i. e. because of his assistance not being sufficiently acknowledged)'*. Wunder: *'tibi succensens propter sociam hastam (i. e. quod adjutus ab eo ingratus fueris)'*. Cf. 41. χόλω βαρυνθεις τῶν Ἀχιλλείων ὀπλων. Phil. 1309. κοῦκ ἔσθ' ὅτου | ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ. Tr. 124. ὦν ἐπιμεμφομένα σ'. Eur. Hipp. 1402. Κύπρις — τιμῆς (*'for neglect of honour'*) ἐμέμφθη. Or. 1069. ἐν μὲν πρώτῃ σοι μομφὴν ἔχω. Phoen. 780. ὥστ' ἐμοὶ μομφὰς ἔχειν. Hom. Il. α'. 93. οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὐδ' ἐκατόμβης Theocr. 25, 200. οἷον δ' ἀθανάτων τιν' εἴσκομεν ἀνδράσι πῆμα | ἱρῶν μηνίσαντα Φορωνήεσσιν ἐφείναι. Arist. Vesp. 368. ἡ δέ μοι Δίκτυννα συγγνώμην ἔχοι τοῦ δικτύου.

ξυνοῦ] A rare word in Tragedy. It is found in Æsch. Sept. 76. Suppl. 367. and perhaps in CEd. C. 1752. Also in Herod. VII. 53.

ξυνοῦ δορός] Equivalent to συμμάχου δορός (Eur. Andr. 525), συμμάχιας. Gl. P: οὔνεκα. Cf. Il. σ'. 309. ξυνὸς Ἐννάλιος. Æsch. Eum. 723. συμμάχῳ δορί. Musgrave, who is followed by Hermann, wrongly connects ξυνοῦ δορός with λώβαν, *'ultus est contumeliam hastæ auxiliatrici suæ illatam'* (cum utique Ajax, a Marte adjutus, rei bene gestæ gloriæ sibi soli arrogaret). Qu. κοινοῦ δορός.

ἐννυχίοις — λώβαν] *'Has avenged the injury (slight, neglect) by (prompting this) nocturnal enterprise'*.

181. ἐτίσατο λώβαν] *'Has avenged the insult (or neglect)'*. Cf. Hom. Il. τ'. 208. ἐπὴν τισώμεθα λώβην. Below 304. ὕβριν ἐκτίσσι. El. 116. τίσασθε πατρὸς φόνον ἡμετέρου. Accusative of the person Tr. 809. 1111. Ph. 1041. CEd. C. 994. 996. Pind. P. II. 24. τὸν ἐνεργέταν ἀγαναῖς ἀμοιβαῖς ἐποιχομένους τίναςθαι. After λώβαν most editors (Herm. Wund. Dind. &c.) wrongly interrogate. Cf. 954. ἡ ῥα — ἐφρυβρίζει.

182. Qu. οὐτι γὰρ ἂν φρενόθεν γ'. Or οὐ γὰρ ἂν ἐκ φρενὸς ᾧδ' (or — ἐκ φρενόθεν γ'). Or οὐ γὰρ ἂν ᾧδε φρονῶν γ'. I have always rather suspected φρενόθεν. For οὐ γὰρ ἂν cf. on CEd. R. 220.

φρενόθεν γ'] I. q. φρονῶν γε (cf. 82. &c.). *'With the use of your reason, in your right mind, at least'*. Cf. 186. Others explain: *'Purposely, of your own will'*. Schol. rec: ἀπὸ οἰκείας γνώμης. Musgr: *'proprie mentis impulsu'*. Wund: *'tue mentis impulsu'*.

ἐπ' ἀριστερά — ἔβας τόσσον] *'Hast thou so far gone wrong'*. Cf. on Arist. Av. 1567. ἐπ' ἀριστερ' οὕτως ἀμπεχει; Theognetus ap. Athen. p. 671. ἐπ' ἀριστερ' ἔμαθες, ὧ πονηρὲς, γράμματα. Menand. ap. Clem. Al.

τόσσον, ἐν ποίμναις πίτνων

ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι 185

καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.

εἰ δ' ὑποβαλλόμενοι

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,

p. 504. ἐπαριστέρως γὰρ αὐτὸ λαμβάνεις. Schol: οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονεῖς, ὥς ἄνευ αἰτίας ἐμπεσεῖν τοῖς ποιμνίοις. ἀριστερὰ δὲ τὰ μωρὰ οἱ παλαιοὶ ἐκάλουν, δεξιὰ δὲ τὰ συνετά. In like manner *sinister*, and in Latin '*sinister*', are often used in a bad sense.

184. τόσσον L. T. Liv. a. vulg. τόσον A. F. H. Bar. Bodl. Laud. Mosqq. Dresdd. Augg. Lipss. τόσσ' ἂν Morstadt. ἂν τόσον ποίμναις πίτνων Blomf. ad Pers. 871. For the double σσ cf. 390. ὀλέσσης. Ant. 1223. 1236. Phil. 1163. πέλασσον. Tr. 635. μέσσαν. CEd. R. 1100. ὄρεσσιβάτα. Eur. Med. 832. ἀφροσαμέναν. Alc. 234. πελάσσαι. Suppl. 59. ὄσσον. Aesch. Pers. 553. βαρίδεσσι. All these occur in choral pieces. Μέσσης is found twice in senarii, Ant. 1223. 1236. Τόσσον περ occurs Aesch. Ag. 140. I rather suspect τόσσον here. Τόσος occurs but once in Soph., Aj. 277. δις τόσ'. Connect τόσσον with ἔβας. Schol: οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονεῖς (ἀφρονεῖ L. ἀφρων εἰ Dind. from Suid. v. φρενόθεν) ὥς ἄνευ αἰτίας θεῶν ἐμπεσεῖν τοῖς ποιμνίοις. Cf. on 300. ἐν ποίμναις πίτνων. 42. Qu. τόσον ἂν, or τόσσ' ἂν, or ὥδ' ἂν, or ὥδέ γ', or τοιάδ'.

ποίμναις T. Livv. ποίμναισι A. H. L. P. R. Harl. Bodl. Augg. Bar. &c. Suid.

πιτνῶν A. T. vulg. πίτνῶν (the former accent a m. ant., the latter a m. rec.) L. πίτνων Dind. &c. πίτνειν Hart.

185. ἦκοι γὰρ ἂν θεία νόσος] 'For a malady may have come (upon him) from the gods'. Qu. ἦκοι τάχ' ἂν —. Or ἦκοι μὲν ἂν.

ἦκοι γὰρ ἂν] Gl. P: ἦκοι . ἦλθε.

θεία νόσος] 'A heaven-sent malady', i. e. *madness*. The same as πληγὴ Διὸς 137. Cf. 611. θεία μανία ξύνανλος. Ph. 192. θεῖα — παθήματα. 1039. κέντρον θεῖον. CEd. C. 1585. θεία — τύχη. Ant. 421. θεῖαν νόσον. Fr. 611. νόσους δ' ἀνάγκη τὰς θεηλάτους φέρειν. 684. τῶν ἐμφύτων τε καὶ θεηλάτων κακῶν.

186. Ζεὺς is mentioned as the supreme deity and Σωτήρ, Apollo as ἀλεξητήριος. Schn. Zeus was also the progenitor of Ajax. V. 382. 824.

187. ὑποβαλλόμενοι] Schol: ὑποβλήτως λέγοντες, ἢ ἰδιοποιήσαντες. Gl: ὑποσπείροντες. Gl. P: κρυφίως λέγοντες μῦθον. 'Falsely suggesting, fabricating'. Cf. 481. ὑπόβλητον λόγον | ἔλεξας. CEd. C. 794. τὸ σὸν — ὑπόβλητον στόμα. Qu. εἰ δ' ὑποβαλλομένοις κλέπτουσι μύθοις (El. 56. λόγῳ κλέπτουτες ἡδεῖαν φάτιν). Or εἰ δ' ὑποβαλλομένους κλέπτουσι μύθους.

188. κλέπτουσι μύθους] 'Secretly propagate rumours'. Schol: ὑποσπείρουσι. Cf. 1137. πόλλ' ἂν — κλέψειας κακά. Tr. 437. μὴ — ἐκ κλέψης λόγον. Ant. 493. Ph. 57. El. 37. δόλοισι κλέψαι — σφαγὰς. 56. In like manner κλέπτειν τινὰ, Ant. 681. 1218. Tr. 243. Ph. 55. 968. El. 56. (Neue). Eur. Herc. 100. κλέπτουσι μύθοις ἀθλίους κλοπὰς. Suppl. 416. διαβολαῖς νέαις κλέψας τὰ πρόσθε σφάλματα. Perhaps σπείρουσι μύθους (cf. on Tr. 437. El. 642.).

ἡ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς, 500
μὴ μηκέτ', ὦναξ, ὥδ' ἐφάλοις κλισίαις

190

βασιλῆς L. pr. Liv. b. Dresd. a. Turn. βασιλῆς T. βασιλεῖς vulg. A. L. rec. P. and most mss. Cf. 863. Eustathius p. 50, 18. writes βασιλῆς, ἱερῆς, ἱππῆς &c., and calls these Attic forms. Cf. El. 1107. Φωκῆς (so L. Φωκεῖς the other mss.) — ἄνδρες.

189. ἡ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς] 'Or (he) of the profligate race of the *Sisyphidae*'. Such is the common reading, but the article can hardly be dispensed with, nor can it well be supplied from the preceding οἱ μεγάλοι βασιλῆς, as Wund. and Dind. bid us do. Others supply τις (cf. on El. 1322). In Arist. Nub. 1128. καὶ γὰρ ποτ' αὐτὸς ἡ τῶν ξυγγενῶν ἡ τῶν φίλων, we should probably read τῶν ξυγγενῶν τις ἡ φίλων. Johnson conj: ἡ παῖς —. Bergk conj: ἡ τᾶς αἰέζω — (coll. Bekk. Anecd. p. 347, 26.). Morstadt and Nauck χῶ τᾶς —. Qu. χῶ τᾶς (χῶναξ, ἄναξ τ', ὅ τ' ἐξ, ἡ φῦς, or ἡκων τ') — Σισυφίδας γενεᾶς. (Eustathius p. 1701, 59. says Ulysses is called by Sophocles Σισυφίδης.) Perhaps also ἀσώτου is corrupt, and we should read for it Ὀδυσσεύς. Or ἡ παῖς Λαέρτου Σισυφιδᾶν γενεᾶς (or Σισυφίδας γενεάν). Cf. 202. γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν. See Add.

ἀσώτου] 'Abandoned, lost'. Schol: τῆς ἐξώλους καὶ σώζεσθαι μὴ δυναμένης. Aesch. Ag. 1597. ἔσθαι βορᾶν ἄσωτον — γένει. Aristot. Eth. N. IV. 1. τοὺς ἀκρατεῖς καὶ ἐς ἀκολασίαν δαπανηροὺς ἀσώτους καλοῦμεν. Should we read πανώλους? Phil. 1357. τῷ πανώλει παιδί τῷ Λαερτίου. 322. τοῖς πανωλέθροις — Ἀτρεΐδαις.

Σισυφιδᾶν A. &c. Σισυφιδᾶν (supr. ω) T. Σισυφιδῶν Harl. Barr. Suid. v. ἀσωτία et Σίσυφος. Σισυφίδα v. l. in Schol. Σισυφίδας Hart. With Σισυφιδᾶν compare Ἐρεχθιδᾶν 202, Θησειδᾶν Aed. C. 1066. Ulysses is often taunted in the Tragedians with being a son of Sisyphus. Cf. Phil. 417. 625. (with schol.) Fr. ap. Schol: ὦ πάντα πράσσων, ὡς ὁ Σίσυφος πολὺς | ἐνδηλος ἐν σοὶ πανταχοῦ, μητρὸς πατήρ. Aesch. Fr. 161., ἀλλ' Ἀντικλείας ἄσπον ἦλθε Σίσυφος, | τῆς σῆς λέγω τοι μητρὸς, ἥ σ' ἐγένετο. Eur. Iph. A. 514. Cycl. 104. Ovid. Met. XIII. 31. 'Quid sanguine cretus Sisyphio'. He is for the same reason called 'Æolides' Virg. Aen. VI. 529, Æolus having been the father of Sisyphus.

190. μὴ μὴ μ', ἄναξ, ἔθ' ὥδ' vulg. μὴ μοί μ' — Suid. v. μὴ μοι. μὴ μοί γ' — Erf. μὴ μὴ μοι, ὦναξ, ὥδ' — Hart. Gl. T: μοι. Schol: τὸ πλήρες μὴ μὴ μοι. ὁ δὲ νοῦς, εἰ δὲ πλάσσουσι ταῦτα, καὶ οὐκ ἀληθεῖα συνέδρασας, μηκέτι κρυπτόμενος ἐν ταῖς ἐφάλοις κλισίαις κακὴν φάτιν ἄρη καὶ περιποίησιν, ἀλλὰ προελθὼν δεῖξον ψευδῆ τὰ λογοποιούμενα. Musgrave supposes an elision of μοι, as below 587. οἴμ' ὡς ἀθυμῶ. 354. Wunder thinks, as the dative is so suitable here, that Sophocles may have indulged in an Epic license (Il. ξ'. 165.). Hermann and Matthiæ (Gr. §. 633, 7.) with little probability suppose μ' to be the accusative. Dindorf thinks this elision may be defended, comparing Phil. 782. (where however see note). Schneid. also thinks it excusable on account of "the passionate character of the verses". Elmsley on Med. 56. rightly remarks that μοι, though capable of coalescing by crasis with other words, never suffers elision. No other instance, I believe, of such an elision is to be found in the remains of Greek Tragedy. The only elision of οἱ that we know of, if indeed it be not rather a crasis, occurs in οἴμ' ὡς (see Ant. 320.).

ἐμμένων κακὰν φάτιν ἄρη.

Ἐπιδόσ.

ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι
στηρίζει ποτὲ τᾶδ' ἀγωνίῳ σχολᾷ

V. Elmsl. ad Med. 56. I am inclined therefore to suspect a corruption. Qu. μή μοί γ'. (Arist. Eq. 19. μή μοί γε, μή μοι, μή διασκανδικίσης. Vesp. 1179. μή μοί γε μύθους.) Or μή τήνδ'. Or μή δῆτ'. Or μή μή (without μ', the hiatus being sufficiently excused by the intervening stop and the arsis. Cf. Œd. C. 209. μή μή μή μ' ἀνέρη. Arist. Lys. 741. μή μή ἀποδείρης. Pac. 459.). Or thus: μή μηκέτ', ὦναξ, ὦδ' —. Which correction I find is made also by Morstadt, and adopted by Nauck. Or μή μοι σὸν, ὦναξ, ὦδ' &c. Or μή δῆτ' ἔτ', ὦναξ, ὦδ' &c. Nauck suspects the words ἔθ' — ὅμμ' ἔχων.

ἐφάλοις κλισίαις] Cf. 3. ἐπὶ σκηναῖς — ναυτικάῖς. 413. νέμος ἐπάκτιον. Lobeck compares ἔφαλον κῦμα (i. e. παράκτιον) from Anthol. T. IV. p. 172. Musgrave thinks the epithet ἐφάλοις useless, and proposes ἀφανές 'ab aspectu remotum'.

191. ὅμμ' ἔχων vulg. *Contemplating*. Cf. Hor. Od. III. 20. 'ne semper udum Tibur et Æsulæ | declive contempleris arvom'. Wunder renders: 'desidens in tentoriis nauticis'. But how can ὅμμ' ἔχων signify this? Schneid: 'fixo vultu naves contemplant'. Reiske conjectures ἐμμένων. Seyffert ἀντέχων. Qu. ἐμμένων, ἀμμένων, προσμένων, or αἰὲν ὦν.

κακὰν φάτιν ἄρη] Cf. 129. μηδ' ὄγκον ἄρη μηδέν'. (Where the first syllable in ἄρη is also long.) 247. Æsch. Eum. 161. βλοσυρὸν ἀρόμενον ἄγος. Below 494. βάξιν ἀλγεινὴν λαβεῖν. El. 1006.

ἄρη A. L. P. Harl. Laud. Bodl. ἄρης R. T. Aug. b. Dresd. a. and Suid. v. μή μοι. Cf. on 129. 75. 247. and Œd. R. 1225. 'Gel'. Schol: περιποίησις. Gl. Aug. b. λάβης.

192—199. On the restoration of this passage see Dind. Præf. p. VII —IX. ed. 1863. The metre of the three first verses, according to Dind., is, — — — — — | — — — — — | — — — — —.

192. ἀλλ' ἄνα] '*But rise thou*'. An Homeric phrase. Il. σ'. 179. ἀλλ' ἄνα μηδ' ἔτι κείσο. Æsch. Cho. 942. ἄνα γε μὰν, δόμοι. Eur. Tro. 98. Gl. P: ἄνα. ἀνάστα. Schol: ἀνάστα ἐκ τῶν θρόνων, ὅπου πολὺν χρόνον σεαυτὸν ἐνεστήριξας, τὴν ἐκ τοῦ οὐρανοῦ πεμφθεῖσαν ἄτην αὖξων καὶ οἷον ἐμπυρρῶμενος ὑπὸ τοῦ πάθους, καὶ ἐν ἀγωνίᾳ πολλῇ ὦν. Nauck conj: ἀνάστα δ' ἐξ ἐδράνων.

ἄνα ἐξ vulg. ἄν' ἐξ Dresd. b. Aug. c. ἄνα' ξ Jen. ἄναξ Mosq. b. Suid. in ἐδράνων (but vulg. in ἄνα). Bergk conj: ἀλλ' ἄν' — μακραίων. But ἄνα, for ἀνάστηθι, does not suffer elision. So Il. ι'. 247. ἀλλ' ἄνα, εἰ μέμονάς γε &c.

ἐξ ἐδράνων] Œd. C. 233, σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος — ἔκθορε. 176. Æsch. Pers. 4. πολυχρύσων ἐδράνων φύλακες. Eur. Tro. 539. ἔδρανα λάϊνα.

μακραίωνι] μακραίων Wund. Hart. Which Neue also proposes. Dindorf thinks μακραίωνι may be a gloss on some word having a short penultimate. Qu. ὅπου σὺ μακραίων (αι). Cf. Œd. R. 518. οὔτοι βίου μοι τοῦ μακραίωνος πόθος. Œd. C. 152.

193. στηρίζει L. pr. and some few others. στηρίξῃ A. L. rec. m. T. and most mss.

ἄταν οὐρανίαν φλέγων· ἐχθρῶν δ' ὕβρις
ἀτάρβητος ὀρμᾶται

195

ποτὲ the mss. vulg. ποτὶ Ritschel. Wund. Hart. Bergk. Schn. Seyf. Dind. Perhaps rightly. Ποτὲ is not appropriate here; and, if it were, it would have been connected closely with ὅπου, as in CEd. C. 12. Ph. 780. Morstadt proposes πόδα. For the Epic and Doric form ποτὶ cf. Fr. 230. 747. Æsch. Sept. 295. ποτὶ πύργους. 346. ποτὶ πτόλιν. Eur. Alc. 413. ποτὶ σοῖσι πίτνων στόμασιν. El. 204. Ποτὶ occurs frequently both in Æschylus and Euripides, seldom in Soph. The Greeks, it appears, said equally στηρίζεσθαι εἰς τι, πρὸς τι, πρὸς τινι. Στηρίζεσθαι πρὸς τινι seems to mean 'to be fixed to a certain pursuit, to be engaged or engrossed about a thing'. Wunder compares the phrase γίνεσθαι πρὸς τινι. Gl. P: στηρίξῃ. κάθησαι. Nauck suspects ποτέ. Qu. ποτὶ γὰρ.

ἀγωνίῳ σχολᾷ] I. e., say some, σχολῇ ἀπὸ ἀγώνων, 'cessation from fighting', more fatal to Ajax than fighting itself. So Hermann and Wunder explain: 'a bellicis negotiis cessatio'. Cf. on 49. Others with more probability understand ἀγώνιος to mean 'begetting trouble'. So Schol: ἀγωνίῳ, τὸν ἀγῶνα ἐμποιοῦντί σοι. Dind. explains it of leisure fraught with strife and danger. And Schneid. renders it 'a toil-begetting inactivity' (because the fact of Ajax's remaining inactive in his tent only serves to increase the violence of his enemies). Musgrave conj: ἀγωνιῶν σχολᾷ, 'otio a praeliis'. Perhaps τάνδ' ἄγων ἀεὶ σχολάν. Or τόνδ' ἄγων (ἐχών) ἀεὶ χόλον. For ἀγωνίῳ qu. ἀγωνιῶν.

194 f. ἄταν — | ἐχθρῶν — | ὀρμᾶτ' — | πάντων — | βαρυνάλητ' —
ἔστακε vulg. ἄταν — | ἀτάρβητος — | ἐν — | ἀπάντων — | γλώσσαις — |
ἐμοὶ — ἔστακεν Dind.

194. ἄταν οὐρανίαν φλέγων] Schol. on 194: τὴν ἐκ τοῦ οὐρανοῦ πεμφθεῖσαν ἄτην αὖξων &c. Wunder: 'calamitatem divinitus immissam' (insaniam). Cf. on Ant. 418. οὐράνιον ἄχος. Blomf. Gl. Pers. 579. Above 186. θεία νόσος. But, as the allusion is not to the madness of Ajax, of which the Chorus at present know nothing certain, but to the calumnious report about him and its bad consequences, I would rather explain the passage thus: φλέγων ἄταν (ὥστε εἶναι) οὐρανίαν, 'inflaming (aggravating, augmenting) to an immense degree the calamity'. Hermann: 'malum in immensum accendens (i. e. augens)'. And so Schol. rec: εἰς οὐράνιον ὕψος ἀνάπτων σὴν βλάβην. Cf. Eur. El. 860. οὐράνιον πήδημα. Tro. 1088. οὐράνια τείχεα. (El. 1158.) 519. ἵππον οὐράνια βρέμοντα. Isocr. Or. XV. §. 142. τὰ μὲν ἀμαρτανόμενα παρόψονται, τὸ δὲ κατορθωθὲν οὐρανόμηκες ποιήσουσιν. Qu. φάμαν (or ὀργάν) — φλέγων. Cf. 226. ἀγγελίαν ἄτλατον — τὰν ὃ μέγας μῦθος ἀέξει. Hart: ἄταν δ' οὐρανίαν φλέγουσ' | ἐχθρῶν ὕβρις ὧδ' ἀτάρβηθ' ὀρμᾶται ἐν —.

φλέγων] 'Aggravating'. Lit. 'kindling'. Lat. 'accendens'. Schol: φλέγων δὲ, ξωπυρῶν, ἀνεγείρων. Another explains by αὖξων. Æsch. Sept. 509. διὰ χειρὸς βέλος φλέγων. Eur. Phoen. 248. Ἄρης αἶμα (χεῖμα or κῦμα?) δάτον φλέγει (Schol: διεγείρει). Arist. Thesm. 1041. πολυδάκρυτον Ἄϊδα γούον φλέγουσαν. Φλέγειν is transitive also below 673. Æsch. Sept. 272. 509. Pers. 370. and ἐπιφλέγειν Pers. 401.

'For the insolence of your enemies spreads fearlessly (as it were) in well-sheltered glens'.

195. ὧδ' (ὧδε T.) ἀτάρβητα (ἀταρβῆτα L. pr. m. ἀτάρβητα L. rec.)

ἐν εὐάνεμοις βάσσαις,
ἀπάντων καχαζόντων
γλώσσαις βαρυάλγητα·
ἔμοι δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

ναὸς ἄρωγοι τῆς Αἴαντος,

200

the mss. Wo. ἀταρβήτως (om. ὦδ') Suid. v. ἀτάρβητος. Hence ἀτάρβητος (om. ὦδ') Dind. Herm. Wund. Nauck. conj. Erf. Bergk. ἀτάρβητος is given as v. l. in D. Schol: ἀντὶ τοῦ ἀταρβήτως, ὃ ἐστὶν ἀνειμένως. Cf. Œd. R. 883. εἰ δέ τις ὑπέροπτα — πορεύεται. Eur. Ion. 717. λαιψηρὰ πηδᾶ. So also κατάμεμπτα Œd. C. 1696. παιδρὰ 319. ἀνάματα El. 164. ἄλεντρα 962. Erf. conj: ἐχθρῶν δ' ὕβρις ὦδ' ἀτάρβητος ὁρ- | μάται ἐν εὐ-ανέμοις βάσσαις. Bergk conj: ἐχθρῶν δ' ὕβρις ὦδ' ἀτάρβητος ὁρμαῖτ' ἐν —. The Schol. evidently read ἀτάρβητα.

ὁρμαῖται T. Br. Dind. Herm. Lob. Seyf. &c. ὁρμαῖτ' (ὠρμαῖτ' H.) the mss. Ald. ὁρμαῖ Suid. l. c. Zon. I. 338. ὁρμαῖ τ' Weckl. The elision in ὁρμαῖτ' is evidently faulty. Cf. Œd. C. 1068. Eur. Med. 185. πένθος γὰρ μεγάλως τόδ' ὁρμαῖται.

196. ἐν εὐάνεμοις] ἐν δ' ἀνέμοις A. (γρ. εὐάνεμοις in marg.) P. εὐάνεμοις Ven. Seyffert thinks the second syllable in εὐάνεμος common, as in ἀνάρθμος. I believe it is always long.

ἐν εὐάνεμοις βάσσαις] Some take this literally of the valleys in which Ajax slaughtered the sheep. But I have no doubt the expression is simply figurative, as indeed it is explained in the second interpretation of the Schol: οἶον, ἐν εὐδίᾳ καιρὸν ἔχοντες διαβάλλουσιν. — λείπει ὡς πῦρ· ὡς πῦρ ἐν εὐάνεμοις βήσσαις. Cf. Hom. Il. ξ'. 396. οὔτε πυρὸς τόσσος γε πέλει βρόμος αἰθομένοιο | οὔρεος ἐν βήσσης, &c. π'. 765. Hesiod. Op. 510. οὔρεος ἐν βήσσης. Œd. C. 673. χλωραῖς ὑπὸ βάσσαις. Εὐήνεμος means 'sheltered from the winds', as in Eur. Andr. 750. λιμένας ἦλθες εἰς εὐήνεμους.

βήσσαις Mosq. b. Dresd. b. Jen.

197. πάντων] ἀπάντων Dind., that the metre may be antispastic like that of the preceding verses (— | — — —). And so Nauck.

καχαζόντων vulg. A. T. L. m. rec. Seyf. κακχαζόντων L. βακχαζόντων F. κακχλαζόντων Aug. c. and Suid. v. κακχάζει. καχαζόντων Liv. a. (qu.) Dind. Nauck. Κακχάζειν is not used by the Attics. Cf. Arist. Eccl. 849. καχάζων (κακχάζων the mss., against the metre) μεθ' ἑτέρου νεανίου. Nub. 1073. πότων, καχασμῶν (so R.).

198. βαρυάλγητα Aug. b. Wo. βαρυάλγητ' vulg. Nauck. βαρυαλγήτως (to avoid the hiatus) Dind. Schol: βαρέα καὶ ἀλγεινά. Active, as ἀλύπητος Œd. C. 1662. Nauck suspects γλώσσαις βαρυάλγητ'. Cf. Arist. Nub. 716. μὴ νυν βαρέως ἄλγει λίαν. Qu. κακοῖς σοῖς ἀναλγήτως. See also Add.

199. ἄχος] ἄλγος Nauck. (the metre as in 197—199.).

ἔστακεν L. P. T. Dresd. a. Erf. Dind. ἔστακε vulg. A. ἔστηκεν F. Jen. Dresd. b. Hesych: ἔστακε, κεῖται. 'Is fixed, settled'. Cf. 102. 950. 1084. ἐστάτω μοι καὶ δέος.

200. Tecmessa, the captive wife of Ajax, here comes forth, and acquaints the Chorus that Ajax is indeed the author of a dreadful deed;

γενεᾶς χθονίων ἀπ' Ἐρεχθιδῶν,
 ἔχομεν στοναχὰς οἱ κηδόμενοι
 τοῦ Τελαμῶνος τηλόθεν οἴκου.
 νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς

and learns from them in return that the sheep so slaughtered were those belonging to the camp. Each party questions the other as to what it is ignorant of.

ναός] ὦ ναὸς F.

ναὸς ἀρωγοί] 'Shipmates'. So 357. *ἰὼ γένος ναῖας ἀρωγὸν τέχνας*. Aesch. Ag. 47. *στρατιῶτιν ἀρωγάν*. 73. Perhaps *ὀπαδοί*.

201. *γενεᾶς ἀπ' Ἐρεχθιδῶν*] So Ant. 193. *παίδων τῶν ἀπ' Οἰδίπου*. Dindorf supplies *όντες*, "participes generis Attici". V. Add.

γενεᾶς] *γενεᾶ* Reisk. Hart. Morstadt. Nauck. *γενεᾶ* conj. Seyf. (coll. Ant. 949. *γενεᾶ τίμιος*. Aj. 1094. *μηδὲν ὦν γοναῖσι*). Either *γενεᾶ offspring*, or *γενεάν* (i. q. *γένος*) seems the true reading. Cf. 636. *ὃς ἐκ πατρῴας ἦκων γενεᾶς ἄριστος*. Dindorf also proposes *γενεάν*. But cf. 190. Qu. *γενέθλα*.

χθονίων] I. q. *αὐτοχθόνων*, 'indigenous'. Cf. on Œd. C. 948. Hesych: *χθονίους Ἰναχίδας: αὐτόχθονας καὶ οὐκ ἐπήλυδας*. Cf. Ant. 981. *ἃ δ' ἐσπέρμα μὲν ἀρχαιογόνων ἄντας* (ἐβλάστ'?) *Ἐρεχθιδῶν*.

Ἐρεχθιδῶν A. L. &c. *Ἐρεχθιδῶν* (sup. ω) T. *Ἐρεχθιδῶν* F. Bar. 3. Dresd. a. Dind. *Ἐρεχθιδῶν* Aug. b. Cf. on 190. Ant. 981. *ἀρχαιογόνων* — *Ἐρεχθιδῶν*. Sophocles speaks of the Salaminians in the light of native Athenians. The Salaminians and the Athenians are joined in Homer Il. β'. 557. *Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας, | στήσε δ' ἄγων ἔν' Ἀθηναίων ἵσαντο φάλαγγες*. In the time of Sophocles Salamis belonged to Athens, though formerly it was in the possession of the Megarians (Strab. IX. 1.). The anachronism in a dramatic poet is quite excusable, being made to gratify the national vanity of the Athenians. Ajax, before throwing himself on his sword, is made to bid farewell to Athens and the Athenians, 861. Homer mentions Erechtheus Il. β'. 548. *Ἐρεχθῆος μεγαλήτορος, ὃν — τέκε ζείδωρος ἄρουρα*. "Since the time of Cleisthenes Ajax had always been honoured as one of the ten national heroes of Athens: he was the ἥρως ἐπώνυμος of the φυλὴ Αἰαντίς. Salamis, even before its annexation to Attica, had been closely connected with Athens. Not only had Solon, by the interpolation of a verse in Il. β'. 557, taught the Athenians to consider Ajax as *ἄστρυγείων* and *σύμμαχος*; but many of the most distinguished families traced their descent from his sons Eurysaces and Philaios, who were said to have given up the island to the Athenians (Plut. Sol. 10). They were the reputed ancestors of Pisistratus, Miltiades, Cimon, Alcibiades, and others. — Before the battle of Salamis (to which 596 refers), the Athenians invoked the protection of Ajax and Telamon of Salamis, as the guardian heroes of Athens; and when the victory was gained, dedicated the acrothina to them, in conjunction with Poseidon and Athene (Herod. VIII. 64. 121)". Schneid. Introd. p. 44.

203. *τοῦ — οἴκον*] Some explain, '*the distant house of Telamon*'. Supply *όντος*. Cf. Phil. 209. Tr. 315. 601. Musgrave, Schneid. and Dind. connect *τηλόθεν* with *κηδόμενοι*. Which seems a more probable construction.

204. ὁ δεινός] ὁ om. Harl.

ὁ μέγας the mss. μέγας Erf. Lob. Elmsl. Dobr. &c. The article before

Αἴας θολερῶ

205

κεῖται χειμῶνι νοσήσας.

ΧΟΡΟΣ.

τί δ' ἐνήλλακται τῆς ἡρεμίας

μέγας is omitted, all three epithets being placed under one common article. Perhaps also it might be dispensed with before δεινός, as Dobree suggests. Cf. 913. ὁ δυστράπελος, δυσώνυμος (ὁ δυσ. mss.) Αἴας. 607. τὸν ἀπότροπον αἰδῆλον Αἶδαν. More usually however the article is repeated, as in Arist. Pac. 241. ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῖν σκελοῖν. Æsch. Sept. 572. τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα. Qu. νῦν γὰρ ὁ δεινός τε καὶ ὠμοκρατής. Possibly ὁ μέγας may be an interpolation. Μέγας here means 'huge, powerful'. Il. ο'. 560. μέγας Τελαμώνιος Αἴας. Ὁ μέγας is the ordinary epithet of Ajax. Hom. Il. π'. 358. Theocr. XV. 138. Cf. Eur. Bacch. 1315. ὁ Κάδμος ὁ μέγας. and below 758. 1077.

ὠμοκρατής] I. e. καρτερός τοὺς ὤμους. Cf. Lucian. V. A. 25. τοὺς ὤμους καρτεροί. Somn. 7. τοὺς ὤμους ἔξεις καρτερούς. Arist. Nub. 1012. ἔξεις — ὤμους μεγάλους, and the epithet κρατεράνχην Plat. Phædr. 253. Wunder explains thus, ὁ ἐν τοῖς ὤμοις κράτος ἔχων, i. e. ὁ τοὺς ὤμους ἔχων κρατερούς, coll. 1250. Hom. Il. γ'. 225. ἔξοχος Ἀργείων κεφαλὴν ἥδ' εὐρέας ὤμους. Musgrave takes it to mean μετὰ ὠμότητος κρατῶν. Schneid: 'savage in his might'. The scholiasts doubt whether ὠμοκρατής be derived from ὠμός, or whether it mean ὁ διὰ τῶν ὤμων κρατεῖν δυνάμενος (or ὁ ἐν τοῖς ὤμοις τὸ κράτος ἔχων, Moschop. Sched. p. 184). Lobeck adopts the latter explanation, coll. Hom. Il. III. 225. ἔξοχος Ἀργείων κεφαλὴν ἥδ' εὐρέας ὤμους. V. 623. IX. 169. Reiske conj: ὀπλοκρατής. Qu. ὠμοπλατής (?), 'broad-shouldered'. (Cf. 1250. οὐ γὰρ οἱ πλατεῖς | οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι. Compare the noun ὠμοπλάτη, Xen. Eq. I. 7.) Or ὠμοφυής (?) 'of savage disposition'. Or ὠμόφρων. Cf. 931. Tr. 975. πατρὸς ὠμόφρονος. Ph. 194. Ajax is called ὠμόθυμος 885, ὠμόφρων 931, στερεόφρων 926. Cf. also 548. 613.

205. θολερῶ — χειμῶνι νοσήσας] 'Afflicted with a sad malady'. Schol: ἐν ταραχῶδει ζάλῃ κεῖται, ὃ ἐστὶ μανία.

θολερῶ] Lit. 'turbid, dark'. Opposed to λαμπρός. Eur. Suppl. 222. λαμπρὸν δὲ θολερῶ δῶμα συμμίζας. Æsch. Prom. 885. θολεροὶ δὲ λόγοι παῖλους' εἰκῇ &c. Herod. IV. 53. ᾧ ἐνὶ καθαρός παρὰ θολεροῖσι (ποταμός). Eur. Alc. 1088. θολοὶ δὲ καρδίαν. V. Blomf. Prom. 910.

206. κεῖται] Cf. 1306. ἐν πόνοισι κείμενος. 323. ἐν τοιᾷδε κείμενος τύχη. Eur. Hec. 955. ἐν τοιοῖσδε κείμενος κακοῖς.

χειμῶνι] 'Trouble, affliction'. Aj. 1144. ἡνίκ' ἐν κακῷ | χειμῶνος εἵχετ'. Phil. 1460. χειμαζομένῳ (sc. νόσῳ). Ant. 670. Æsch. Pr. 664. θεόσσυτον χειμῶνα. Sept. 705. δαίμων | λήματος (χείματος?) ἐν τροπαίᾳ χρονία μεταλλακτός &c.

207 f. τί δ' ἐνήλλακται — βάρος;] Qu. τί ἐνήλλακται &c. Lit. 'what calamity has this night exchanged for the day (or the events of the day)?' Schol: τί αὐτῷ παρὰ τὴν ἡμερινὴν ὄχλησιν γέγονε βάρος; Wunder explains: 'quam malam mutationem diurnus Ajacis status hac nocte subit?' Schneid: 'What heavy woe is this for which the past night has exchanged the events of the day?' (i. e. what terrible change in the state of Ajax has taken place since yesterday?).

νῦξ ἦδε βάρος,
παῖ τοῦ Φρυγίου Τελεύαντος;

207. ἐνήλλαται] *'Has got in exchange; has brought with it new'*. Schol: ἔλαβεν. The passive form in a middle sense (cf. on Œd. C. 1016). Lobeck compares Diod. Fr. LX. p. 65. ἐγένετο βασίλισσα ἰδιωτικῆς ἐστίας ἐξηλλαγμένη ἡγεμονίαν. Cf. 1060. νῦν δ' ἐνήλλαξεν θεὸς | τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.

ἀμερίας] ἀημερίας (expl. ἀηδοῦς φορᾶς, ἀηδίας) v. l. ap. Schol. Which reading, as Dind. points out, arose from ἡμερίας with ἀ written over it, to introduce the Doric form. Hence αἰμερίας v. l. in F. Tricl: τῆς ἡμερινῆς καταστάσεως. Schol. Bar: τῆς χθερσινῆς ἡμέρας. Ὁρας is supposed by others to be understood. Compare ἡ ἑωθινή, ἡ πρωΐα, ἡ ὀψία, &c. So Hom. Od. δ'. 447. πᾶσαν δ' ἡοίην μένομεν τετληότε θυμῷ. See Bernh. Synt. p. 187 f. Herod. I. 202. τὴν χειμερινήν. In French *'journalée'*. Instead of νῦξ therefore, strictly speaking, ἡ νυκτερινή should have followed. Dindorf supposes ἡμερία to be a prolonged form of ἡμέρα, as ὥραία is of ὥρα; but this is utterly improbable. Thiersch's conjecture ἡρεμίας, which he adopts, seems preferable. The noun occurs in Dem. p. 168, 15. Arist. Eth. N. II. 3. 5. Wecklein adopts the same, coll. Rhes. 882 f. Hartung reads ἀμμορίας. Nauck εὐμαρίας. Bergk conj: ἀμμορίας or ἀτρεμίας. Qu. τί δ' ἐνήλλαται, τί (or τὸ) δυσημερίας, or τί ἐνήλλαται δὲ δυσημερίας &c., connecting δυσημερίας βάρος. Or τί ἐνήλλαται δ' εὐημερίας &c. Cf. Fr. 518. μοῖρα δυσαμερίας. Pind. Isth. 1, 40. ἀρχαίας εὐαμερίας ἐπέβασε. Βάρος would hardly be put absolutely by itself. Cf. El. 939. πημονῆς — βάρος. Tr. 325. συμφορᾶς βάρος. Eur. Hec. 104. ἀγγελίας βάρος ἀραμένα | μέγα.

208. βάρος] φορᾶς ('cursus') Seyf.

209. Φρυγίου Τελεύαντος P. T. vulg. Lob. Sch. Erf. Wund. Φρυγίου Τελλεύαντος A. E. H. L. corr. m. rec. Laud. Liv. b. Mosq. a. Bentl. Br. Hart. Φρυγίου Τελεύαντος (conj. Jäger) Dind. III. Herm. Bgk. Nck. Seyf. (The Ionic termination of the genitive is found even in a trimeter, Eur. Archel. Fr. 2. ὃς ἐκ μελαμβρότοιο πληροῦται ῥοὰς | Αἰθιοπίδος γῆς. Cf. Ant. 100.) Φρυγίου σὺ Τελεύαντος Porson ad Hec. 120. Ap. Gaisf. Elmsl. Dind. (The omission by the transcribers of σὺ after ον seems natural, but its insertion here is hardly required.) Gl. Liv: εὐρηται καὶ τέφραντος. The metre requires Τελεύαντος below 331. Τέκμησσα, δεινὰ, παῖ Τελεύαντος, λέγεις. Lobeck observes that Tecmessa's father is called Teuthras by Malela p. 42. Dares p. 174. Dictys II. p. 41. Tethras by Cedrenus I. 127. Teuthas by Tzetz. Chil. III. 76. Teleutas by schol. II. α'. 138. If the father's name had been Teuthras, we might easily have corrected ὦ τοῦ Φρυγίου παῖ Τεύθραντος. Donaldson, who would write here Τελλεύαντος, compares similar instances of the doubled liquid, Æsch. Sept. 488. Ἰππομύδοντος, 517. Παρθεννοπαῖος, Arist. Eq. 328. Ἰπποδάμουν. For so he would write them. So also Αἰσχινάδης (Pac. 1154.), Διόνυσος, Ὀλυμπος, κυνοκέφαλος (Arist. Eq. 417.), &c. But this theory is shaken by Soph. Fr. 785. Ἀλφεισίβοιαν (where also some write Ἀλφεσίβοιαν). The short syllable in all these instances is lengthened, I conceive, only by a poetic license, limited to proper names, to suit the metre.

λέγ', ἐπεὶ σὲ λέχος δουριάωτον

210

στέρξας ἀνέχει θούριος Αἴας·

ὥστ' οὐκ ἂν αἰδοῖς ὑπείποις.

ΤΕΚΜΗΣΣΑ.

πῶς δῆτα λέγω λόγον ἄρρητον;

θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.

210. ἐπεὶ σε vulg. Dind. ἐπεὶ σὲ Lob. Seyf. Nauck.

ἐπεὶ σε — Αἴας] Translate: 'Since the brave Ajax having loved you upholds you (honours you) as his captive wife'. Cf. Tr. 361. τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχει λέχος. 27. λέχος γὰρ Ἡρακλεῖ κριτὸν | ξυστᾶσ' &c. 1227. Œd. C. 251. Eur. Med. 555. σὸν ἐχθαίρων λέχος. Tecmessa, daughter of Teleutas, was assigned to Ajax as his portion of the booty, when her father's town was captured by him. Hor. Od. II. 4. 5. 'Movit Ajacem Telamone natum | forma captivæ dominum Tecmessæ'.

λέχος δουριάωτον] I. q. αἰχμάλωτον. Æsch. Sept. 359. αἰχμάλωτον εὐνάν. Eur. Andr. 908. ἄλλην τιν' εὐνὴν ἀντὶ σοῦ στέργει πόσις; | EP. τὴν αἰχμάλωτον Ἑκτορος ξυνευνέτιν. Virg. Æn. III. 323. 'nec victoris heri tetigit captiva cubile'.

δουριάωτον perhaps F. M. Liv. b. Br. &c. δοριάωτον A. F. G. L. P. Bodl. Laud. Bar. 2. most mss. and Suid. v. ἀνέχει. δορνάωτον Bar. 3. δωριάωτον Aug. b. δορνάωτον Mosq. b. Cf. 1013. τὸν ἐκ δορὸς γε-γῶτα πολέμιον νόθον (i. e. from the captive Hesione).

211. στέρξας ἀνέχει] στέρξασαν ἔχει L. pr. Which reading is proposed also by Reiske, who observes: "Coactus στέργει, vel invitus complectitur, conditionem obtrusam, ut fœmina bello capta". Both readings are explained in the Schol. Cf. Tr. 486. καὶ στέργε τὴν γυναῖκα. 577. Eur. Andr. 470. τὴν μίαν μοι στεργέτω πόσις — εὐνάν. 907. ἄλλην τιν' εὐνὴν ἀντὶ σοῦ στέργει πόσις; Herod. II. 181. κάρτα μιν ἔστρεξε (αὐτήν). Perhaps στέρξας σὸν ἔχει. But see next note.

ἀνέχει] 'Upholds, supports, cherishes, honours'. I. q. αὔξει. Hom. Od. τ'. 111. ὅς τε — εὐδινίας ἀνέχησι (schol: ἄνω ἔχει, αὔξει). Arist. Th. 948. ὅταν ὄργια σεμνὰ θεαῖν — ἀνέχωμεν (schol: αὔχωμεν, ἐπαίρωμεν). Eur. Iph. A. 1160. τὸ σὸν | μέλαθρον αὔξουσ'. Schol: ἀνυψοῖ, τιμᾷ. Cf. on Œd. C. 674. Eur. Hec. 120. τῆς μαντιπόλου βάνης ἀνέχων | λέκτρ' Ἀγαμέμνων. Pind. P. II. 88. ὃς ἀνέχει τότε μὲν τὰ κείνων, &c. Aristid. I. 19. ὅσοι θεοφιλεῖς, οὐκ ἂν πατεῖ τὰς κεφαλὰς, Ἀθηνᾶ δὲ ἀνέχει καὶ ἐμβατεύει.

212. ὑπείποις] 'Suggest, explain'. Compare ὑποτίθεσθαι. The arsis falls feebly on the middle syllable of αἰδοῖς. Qu. ὥστ' οὐκ αἰδοῖς τὰδ' ἂν εἴποις.

213. πῶς δῆτα λέγω] πῶς δ' ἀρα λέγω (supr. ἀρα λέξω) Dresd. a. λέγω is of course the subjunctive.

214. Cf. Œd. C. 529. ὦμοι, θάνατος μὲν τὰδ' ἀκούειν. Ant. 933.

πάθος A. and the best mss. Ald. πάθος (supr. β ρ a m. pr) L. πάθος (γρ. βάρος) D. βάρος Barr. T. and (γρ. πάθος) F. Cf. 209.

μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς 215
 νύκτερος Αἴας ἀπελωβήθη·
 τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 χειροδάκτυλα σφάγι' αἰμοβαφῇ,
 κείνου χρηστήρια τάνδρός. 219

ΧΟΡΟΣ.

Στροφή.

οἷαν ἐδήλωσας ἀνδρὸς αἰθονος ἀγγελίαν ἄτλατον οὐδὲ φερτάν,

215. μανία — ἀλούς] Tr. 446. τῇδε τῇ νόσω | ληφθέντι.

ἡμῖν A. T. Livv. and probably others. Benti. Br. ἡμῖν L. P. vulg.

216. νύκτερος] 'By night, in the night'. Equivalent to νύκτωρ. So μεσημβρινὸς, κνεφαῖος, &c. Cf. 929.

ἀπελωβήθη] Two interpretations are mentioned in the Schol., ἐνν-
 βρίσθη, λωβητὸς γέγονε, and ἐφύβριστα εἴργασται. Wunder explains it
 in a passive sense. Perhaps rightly. Cf. 367. οἷον ὑβρίσθην ἄρα. 402.
 ἀλλὰ μ' — αἰκίζει. But the construction may be ἡμῖν ἀπελωβήθη, 'has
 inflicted injury upon us'. The preposition ἀπὸ serves to intensify the force
 of the verb, as 'de' in Latin. Λωβᾶσθαι τινι occurs Eq. 1408. &c. Cf.
 Phil. 330. ἐξελωβήθην (pass.).

217. ἴδοις] εἶδοις L. pr. (ε erased).

218. χειροδάκτυλα] 'Slain by hand or by force'. Gl. P: χειρὶ σφακτά.

Gl. P: σφάγια . θύματα. Ant. 1291. Eur. Orest. 805. σφάγια γεν-
 ναίων τεκνέων. El. 1287. μυσαροῖς τοῖσδε σφαγίοις.

αἰμοβαφῇ] Cf. αἰμορραγῆς (Ph. 825), αἰμοσταγῆς, αἰμόρραντος, αἰ-
 μόρρυτος, αἰμοφόρρυκτος (Hom. Od. 20, 348.), κυμοδέγμων (Eur.), &c.

219. χρηστήρια] 'Victims'. Schol: τὰ διεφθαρμένα ποίμνια, παρὰ
 τὸ διαχρήσασθαι αὐτά . — ἃ διεχρήσατο ἐκείνος. The usual meaning
 of the word is 'a victim', ἱερεῖον. Aesch. Sept. 230. σφάγια καὶ χρηστή-
 ρια (coupled as here) | θεοῖσιν ἔρδειν. Suppl. 445. δεῖ κάρτα θύειν καὶ
 πεσεῖν χρηστήρια &c. Eur. Ion. 431. χρηστήριον πέπτωκε &c. Valek.
 Anim. Ammon. p. 236 proposes δραστήρια, to which reading he refers the
 interpretation in the Schol., τὰ τολμήματα καὶ πράξεις. Hartung reads
 ληστήρια.

220—25. For the old arrangement of these lines see Dind.

220. ἐδήλωσας ἀνδρὸς the mss. ἔφηνας ἀνέρος Wund. olim. Hart. ἔδει-
 ξας ἀνέρος Wund. (who considers ἐδήλωσας to be a gloss, coll. Schol.
 Pind. Ol. XIII. 100. ἔδειξεν . ἀντὶ τοῦ ἐδήλωσεν. Schol. Soph. Phil. 616.).
 ἐδήλωσας ἀνέρος Fisch. Herm. Nauck. Seyf. ἐδήλους ἀνέρος conj. Nauck.
 For ἀνέρος cf. Œd. R. 869. θνατὰ φύσις ἀνέρων. Phil. 706. ἀνέρες ἀλ-
 φησταί. Tr. 1011.

ἀνδρὸς — ἀγγελίαν] 'Report of (concerning) the man'. Cf. on Œd.
 C. 307. So Ant. 11. μῦθος — φίλων. 632. ψῆφον τῆς μελλονύμφου.
 Aj. 998. ὄξεϊα γὰρ σου βάξεις — διῆλθ' Ἀχαιοὺς πάντας ὡς οἴχει θα-
 νών. El. 1154. Thuc. I. 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγ-
 γελία τῶν πόλεων ὅτι ἀφεςτᾶσι. VIII. 15. ἀγγελία τῆς Χίου ἀφίκετο.
 Eur. Hipp. 128. ὅθεν μοι | πρῶτα φάτις ἦλθε δεσποίνας. 858. τέκνων
 ἐπιστολάς. El. 690. ἦν μὲν ἔλθῃ πύστις εὐτυχῆς σέθεν. Hel. 350. θα-

τῶν μεγάλων Δαναῶν ὑπο κληζομέναν,
τὰν ὁ μέγας μῦθος ἀέξει.

νόντος — βάξις — ἀνδρός. Pind. P. II. 8. ὑμῖν τόδε — φέρων μέλος ἔρχομαι, ἀγγελίαν τετραορίας ἐλελίχθονος. S. Matth. Ev. IV. 24. ἡ ἀκοὴ αὐτοῦ. XIV. 1. ἤκουσεν Ἡρώδης τὴν ἀκοὴν Ἰησοῦ. Joseph. Ant. VIII. 6. 5. τῶν σὼν ἀγαθῶν ἡ φήμη.

αἰθωπος A. T. and most mss. and Schol. also Suid. h. v. Turn. Cant. Lob. Wund. Seyf. αἰθο..νος (supr. π a m. rec., and two letters erased after θο) L. Eust. p. 357, 14. 1072, 7. αἰθωνος Dind. Nauck. Wolff. αἰθωνος F. P. Harl. Ald. Herm. Cf. Eust. p. 862, 10. φέρεται αἰθων βοῦς καὶ σίδηρος καὶ ἄνθρωπος καὶ λέων· αἰθων δὲ οὐδείς αὐτῶν λέγοιτ' ἂν, ἀλλὰ τοῦνομα οἶνω μέλανι ἐπιτίθεται. Id. p. 1072, 6. αἰθων ἀνὴρ παρὰ Σοφοκλεῖ. Who seems to have found αἰθωπος in some copies). Dindorf defends αἰθωνος (for αἰθωνος), by a comparison of Αἰσωνος Αἰσωνος, Νάρωνος Νάρωνος, πρίωνος πρίωνος, and by a gloss of Hesychius, αἰθωνα (αἰθωνα cod.): μέλανα, πυρώδη, ἢ θερμαντικόν. A similar variation, he remarks, occurs in Plat. Rep. VIII. 559 D. αἰθωσι θηροὶ (αἰθωσι several mss. αἰθωσι supr. in one). Nauck also reads αἰθωνος. (Cf. on 194.) Cf. Æsch. Sept. 448. ἀνὴρ δ' ἐπ' αὐτῷ — αἰθων τέτακται λῆμα. Eur. Rhes. 122. αἰθων γὰρ ἀνὴρ καὶ πεπύργωται θράσει. Aj. 1088. αἰθων, ὑβριστής. 147. αἰθωνι σιδήρῳ. Hom. Il. λ'. 547. αἰθωνα λέοντα. Pind. Ol. XI. 22. αἰθων ἀλώπηξ. Alexis (Mein. III. 383): αἰθων ἀνὴρ. Æsch. Eum. 510. γεῖα δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ. Wunder also thinks the correction αἰθωνος probable. Apitz, who reads αἰθωνος, considers αἰθωπος to be a false correction of the corrupt reading αἰθωνος, comparing Rhes. 122. Hermipp. ap. Plut. Pericl. 33. Eust. p. 862, 7. Hesiod calls λιμὸν αἰθωνα (Op. 361), Callimachus αἰθωνα (H. in Cer. 68). Translate: 'ardent, hot, fiery, vehement, impetuous'. I. q. θερμοῦ. Schol: αἰθωπος. διαπύρον, θερμοῦ ἐν ταῖς μάχαις. So Sil. VI. 208. 'igneus in pugnas'. I think αἰθωνος far more probable than either αἰθωπος or αἰθωνος. Should we correct αἰθωνος οἶαν ἔδειξας ἀνέρος ἀγγελίαν? Cf. vv. ant. 245—6.

φρευκτάν] φρευκτὴν T. Turn. φρευκτὸν Suid. in αἰθωπος. φερτάν P. prob. Nauck. Which Fischer prefers, coll. Eur. Hec. 159. δουλείας τᾶς οὐ τλατᾶς, τᾶς οὐ φερτᾶς. Cf. Phil. 2. βροτοῖς ἄστειπτος οὐδ' οἰκονομένη. I think φερτάν must be the true reading, though rather tautological. Moreover the epithet φρευκτάν (ἄγγελίαν) is hardly suitable.

221. τῶν μεγάλων Δαναῶν] τὰν μέγα τῶν Δαναῶν Reiske. See Add.

ὑποκληζομέναν T. &c. ὑποκληζομέναν A. L. &c. Ald. ὑπο κληζομέναν D. ὑπο κληζομέναν Steph. Ed. Lond. I. ὑπὸ τῶν μ. δ. κλ. P. ὑποκλωζομέναν conj. Musgr. Perhaps rightly. Schol: κληζομένην. πεφημισμένην. Cf. on CEd. R. 728. Phil. 190.

222. τὰν — ἀέξει] 'Which mighty (or dread, i. q. δεινός) rumour aggravates'. Or 'wide-spread rumour'. Lat. 'rumor late serpens'. Gl. P: ἐκ πολλῶν λεγόμενος. Cf. 142. μεγάλοι θόρυβοι. 174. ὧ μεγάλα φάτις. 196. ἄταν (φάμαν?) οὐρανίαν φλέγων. Æsch. Prom. 732. λόγος μέγας τῆς σῆς πορείας. See Lob. For the addition of the article v. Matth. §. 292.

οἶμοι, φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ
 θανεῖται, παραπλήκτω χειρὶ συγκατακτάς
 κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.

225

Cf. Virg. *Æn.* IV. 175. '*Mobilitate viget (fama), viresque acquirit eundo*'. Musgrave professes his inability to understand this, and proposes ὁ μιγὰς μῦθος, or τὰν — παντομιγῆς μῦθος. Reiske also conjectures μιγὰς for μέγας, and Nauck πολὺς. Ἀέξεσθαι occurs *Æsch.* Cho. 812. Suppl. 836.

223. οἶμοι A. Bodl. Bar. &c. ὦ μοι F. P. ὦμοι Dresd. a. T. ὦμοι Ald. Suid. v. τὸ προσέρπον. ὦμοι L. Both οἶμοι and ὦμοι appear to be correct forms, the one from οἶ, the other from ὦ; but ὦμοι is incorrect. Etym. M. p. 618, 13. ὦ, σχετλιαστικὸν ἐπίρρημα ὅθεν τὸ ὦμοι, ὅπερ οὐκ ἔχει προσγεγραμμένον τὸ ἰῶτα. We find however only οἶμώζειν, not ὦμώζειν. Cf. on *Æd.* C. 820.

τὸ προσέρπον] '*What is coming*'. Schol: τὸ ἀποβησόμενον.

περίφαντος] '*Seen of all, in the sight of all the army*', which would add to the disgrace. Cf. 598. ὦ κλεινὰ Σαλαμῖς — πᾶσιν περίφαντος αἶε. Schol: φανερός ἐστὶν ὅτι ταῦτα ἑαυτὸν διαθήσει (?). And so Wunder explains περίφαντος θανεῖται as equivalent to φανερός ἐστὶν ὅτι θανεῖται ὑπὸ τῶν Ἑλλήνων (as *Æd.* R. 507. φανερὰ — ἦλθε. Ant. 532. λήθουσά μ' ἐξέπινες), or in this sense: '*ante omnium oculos morietur*'. Musgrave explains it '*multis indiciiis convictus*'. Schneid: '*before the eyes of all*' (as 1311. προδήλως θανεῖν). Compare περιφανῆς 66. δεῖξω — περιφανῆ νόσον.

ἀνὴρ] ἀνὴρ the mss.

224. θανεῖται] At the hand of the Greeks: for there could be as yet no ground for fear that Ajax would fall by his own hand.

παραπλήκτω vulg. '*Mad, frantic, insane*'. Schol: τῇ μανικῇ. παραπλήξ γὰρ ὁ μανικός. Read παραπλήκτω, as ἀλίπλακτος, &c. Cf. on El. 484.

χειρὶ A. L. T. &c. χειρὶ F. Bar. 2. Dresd. b. Aug. b. Cf. 409. πᾶς δὲ στρατὸς δίπαλτος ἂν χειρὶ φονεύοι.

συγκατακτάς] '*Having slain simultaneously*'. On this form of aorist cf. on Tr. 38. In Homer, σὺν δὲ νεφέεσσι κάλυψε | γαῖαν ὁμοῦ καὶ πόντον.

225. κελαινοῖς ξίφεσιν] '*With his dark gleaming sword*'. Tr. 856. κελαινὰ λόγχα προμάχον δορός. Eur. Bacch. 628. ξίφος κελαινόν. Or. 1146. φάσγανον σπάσω μέλαν. 1478. μέλαν ξίφος. 819. μελάνδετον ξίφος. Eurysth. Fr. 2. φασγάνον μελανδέτον. Pind. N. X. 84. κελαινεγχεῖ Ἄρει. Musgrave proposes κνεφαίοις or σκοτεινοῖς '*nocturnis*'. Camerarius and Benedict understand '*nocturnam caedem ab Ajace patratum*'. Schneid. also explains thus, "because Ajax attacked the flocks in the darkness of night" (put in opp. to περίφαντος).

ξίφεσιν] Plural for sing. The same enallage of number in Pind. P. IV. 431. Φρίξον μάχαιραι. Eur. Ion. 191. χρυσαῖς ἄρπαις. And so we find the plural βάντρα Eur. Herc. 108, φάσγανα Orest. 942, σκῆπτρα *Æsch.* Ag. 1266, ἀγνύλαι *Æd.* R. 1227, and especially τόξα. (Lob.)

ἵππονόμους vulg. ἵππονόμους (ὁ on the blot of another small letter, and ους over ας) L. ἵππονόμας (ω crossed out, and supr. ου over ας) M. ἵππονώμας Pors. Adv. p. 186. and Elmsl. ad Ach. 567. (coll. Eur.

ΤΕΚΜΗΣΣΑ.

ὦμοι· κείθεν κείθεν ἄρ' ἡμῖν 233

δεσμῶτιν ἄγων ἥλυθε ποίμνην·

ὦν τὰ μὲν εἶσω σφάζ' ἐπὶ γαίᾳς, 235

τὰ δὲ πλευροκοπῶν δίχ' ἀνερορήγνυ.

Hipp. 1399. οὐδ' ἵππονόμας οὐδ' ἀγαλμάτων φύλαξ. Arist. Nub. 571. τόν θ' ἵππονόμαν. Cf. 604. εὐνόμα (εὐνόμα L. Ald.) and on 615. Schol: τοὺς μεγάλως φυλάττοντας, τοὺς ποιμένας. οὗτοι γὰρ ἐνόμιζον καὶ ποιμένας αὐτὸν ἀνηγορεύειν. Musgrave remarks that instead of keepers of horses we should have expected the mention of herdsmen or shepherds, 'bubulcos, upiliones'. Besides this he infers from Tecmessa's following observation, ὦμοι· ἐκείθεν ἐκείθεν ἄρ' &c. that the name of some place or district must originally have existed here. He proposes therefore to read Ἴππονόμους 'in Hippo agentes', Ἴππον λειμῶν being the name of a certain place near Troy (Nicand. Ther. 669). Cf. on 143. Which is very fanciful and improbable. Benedict with Triclinius understands the expression of shepherd dogs. Schneid. explains ἵππονόμας 'mounted on horseback'. With much reason, I think, for the -νόμας evidently conveys the idea of motion rather than of feeding, which would be ἵππονόμας (as μηλονόμας in Eur. Alc. 572), or ἵππονόμους (Cycl. 656. τὸν Αἴτνας μηλονόμον). Qu. οἰονόμας (nom., of Ajax, 'roaming alone').

234. ἥλυθε] Observe this form, where the Poet might have written ἥλθεν. Dind. compares Eur. Rhes. 263. χιλιόναυν ἥλυθ' (instead of ἥλθεν) ἔχων ἄρωγάν. In anapæstic (as in Med. 1077) and choral metres there is no objection to the form, but it would hardly be used in trimeters.

ποίμναν the mss. vulg. ποίμνην Ell. Dind. Nauck.

235. ὦν refers to the cattle implied in the collective noun ποίμνην. Cf. on Trach. 548. ὦν ἀφαρπάζειν φιλεῖ —. 261. El. 142. Eur. Or. 920. αὐτουργὸς, οἵπερ καὶ μόνου σώζουσι γῆν. Hel. 440. Ἑλλην πεφνῶς, οἷσιν οὐκ ἐπιστροφαί. Dinarch. I. 114. εἰ δὲ δῆτ' ἢ στρατηγὸς, οἱ — συνηγοροῦσιν, &c.

τὴν μὲν A. L. P. Harl. Lipss. Schol. (who explains, τὴν ποίμνην) Ald. Turn. marg. Herm. Dind. Wund. Schn. Bgk. Wund. prob. Elmsl. τὸν μὲν H. Bodl. τὰ μὲν R. T. Liv. b. (gl. κατὰ τὸ σημαίνόμενον). τάνθεν Seyf.

ἔσω σφάζ' L. vulg. Dind. &c. εἶσω σφάζ' R. T. Liv. b. Br. Hart. ἔσω 'σφαζ' Mosq. b. Bentr. Heath. ἔξω σφάζ' F. ἔσφαζ' Lips. b. ἔσφαξ' H. Lips. a. Qu. ὦν τὴν μὲν γ' ἔσφαζ' —.

ἔσω] For ἐνδον: cf. on Ant. 491. Schneidewin and Kvicala wrongly explain ἔσω σφάζ' 'stach todt (hinein)', coll. Ag. 1343. πέπληγμαι καιρίαν πληγὴν ἔσω.

σφάζ'] 'σφαζ' (sic) Seyf. 'Was cutting the throats of'. Hom. Od. γ'. 454. Cf. 299.

236. τὰ δὲ T. Liv. b. Jen. sec. m. τὰς δὲ A. F. H. L. P. Harl. Lipss. Turn. marg.

πλευροκοπῶν] Compare the compounds μετεωροκοπεῖν Arist. Pac. 91. θαλαττοκοπεῖν Eq. 830. Translate: 'And others he ripped open in twain cutting their ribs'.

ἀνερορήγνυ] ἀν ἐρορήγνυ L.

δύο δ' ἀργίποδας κριούς ἀνελών
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω
 κίονι δῆσας
 μέγαν ἱπποδέτην ὄντηρα λαβών
 παίει λιγυρᾷ μάστιγι διπλῇ,
 κακὰ δεινάζων ῥήμαθ', ἃ δαίμων

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237. δύο — κριούς] Agamemnon and Menelaus, whom Ajax calls δισσάρχας βασιλῆς 389, and who are conjointly mentioned as the authors of the unjust sentence 445. Cf. also 302—4. 57. 445. Zenobius understands it of these two (I. 43. in Αἰάντειος γέλως). The Scholiast thinks that by one is meant Ulysses (cf. 303. 104.), by the other Nestor or Menelaus: but surely Menelaus could hardly be meant to the exclusion of Agamemnon. Perhaps Agam. and Ulysses might be intended, being the two most determined enemies of Ajax.

ἀργίποδας] 'White-footed'. Ἀργεννός is an epithet of sheep in Homer II. ζ'. 424. ἀργεννῆς ὄϊεςσι &c. Ἀργίποδες 'swift-footed' (elsewhere πόδας ἀργοί) is an epithet of dogs II. ω'. 211. ἀργίποδας κύνας. Theocr. 25, 127. ταῦροι — κνήμαργοι.

ἀνελών] ἀφελών ('having separated') Madvig. Wrongly.

238. γλῶσσαν ἄκραν] Schneid. explains this 'extremo palato tenus', as in Homer πρύμνην γλῶσσαν. Cf. Phil. 748. ἄκρον πόδα. Ajax cuts out the tongue's end of one of his victims, because he supposes it to be his enemy, the garrulous and slanderous Ulysses. Cf. Arist. Av. 1702—5.

239. ῥίπτει vulg. Dind. Seyf. ῥίπτει Mosq. b. Hart. Nck. Cf. on Ant. 131. Tr. 780. Herm. h. l. In like manner we find πιτνεῖν for πίτνειν. Elmsley (ad Heracl. 150) approves only of the form ῥίπτειν in Tragedy. Dindorf proposes to divide thus: ῥίπτει θερίσας, | τὸν δ' — δῆσας.

θερίσας] I would read ἡθερίσας 'having cut out'. Cf. Anacreon XII. τὴν γλῶσσαν ἐκθερίξω. Hor. Sat. I. 2. 46. 'demeteret ferrum caudam'. Virg. Æn. X. 513. 'proxima quaeque metit gladio'. So ἔξαμᾶν Aj. 1178.

240. κίονι δῆσας] 'Having bound them to (lit. with) the pillar'. I. q. πρὸς κίονι δῆσας (108). Æschin. c. Timocr. §. 59. Qu. 'ς κίονα δῆσας. Herod. V. 77. ἐς πέδας δῆσαντες. The first syllable in κίων is long. Cf. 108.

241. μέγαν — παίει] Schol: διπλώσας τὸν χαλινὸν παίει τὸν κριόν, ὥς λιγυρᾷ καὶ ὀξυφώνῳ μάστιγι. ἱπποδέτην δὲ ὄντηρα χαλινὸν μέγαν.

ἱπποδέτην ὄντηρα] 'A rein for tying-up horses'. Lobeck compares ταυροδέτης βύρσα in Anthol. Pal. VI. 41. Πυτῆρ properly means a trace, from δύνειν to draw. V. Blomf. Gl. Pers. 47.

ἱπποδέτην] ἱπολέτην L. pr. and in lemm. schol.

242. μάστιγι διπλῇ] Whips in those days had usually a double thong. Ajax doubles the horse-rein, and so uses it as a whip. Cf. CEd. R. 809. διπλοῖς κέντροισι. Æsch. Ag. 620. διπλῇ μάστιγι. Cho. 375. διπλῆς μαράγνης. Hom. II. λ'. 532. μάστιγι λιγυρῇ.

243. κακὰ δεινάζων ῥήμαθ'] So 1107. τὰ σέμν' ἔπη | κόλαζ' ἐκείνους. Phil. 382. τοιαῦτ' ἀκούσας κάξονειδισθεῖς κακά. El. 288. Wund: 'convicia convicians'.

δεινάζων] Schol: βλασφημῶν. Cf. Ant. 759. οὐ — χαίρων — δεινάζων.

κούδεις ἀνδρῶν ἐδίδαξεν.

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ΧΟΡΟΣ.

Ἀντιστροφή.

ᾧρα τιν' ἤδη κάρα καλύμμασι κρυψάμενον ποδοῖν κλοπὰν ἀρέσθαι,

σεις ἐμέ. Eur. Rhes. 954. 928. Theogn. 1163. Lyc. Alex. 404. τὴν θεὸν δειννάσει κακορροθῶν. Δέννος occurs in Herod. IX. 107.

ἃ δαίμων — ἐδίδαξεν] Cf. Œd. R. 1258. λυσσῶντι δ' αὐτῷ δαιμόνων δεικνυσί τις· | οὐδείς γὰρ ἀνδρῶν. Æsch. Ag. 646. ἡμᾶς — ἐξέκλεψεν — θεός τις, οὐκ ἄνθρωπος. Lobeck compares Plat. Legg. IX. 858 A. οὐκ ἀνθρώπινόν σε κακὸν οὐδὲ θεῖον κινεῖ τὸ νῦν ἐπὶ τὴν ἱεροσυλίαν προτρέπον ἵέναι, οἷστρος δέ τις ἀλιτηριώδης.

δαίμων] δαίμων τις Harl. 'Some god', or some evil genius. The deity hostile to Ajax is meant: cf. 534.

δαίμων κούδεις ἀνδρῶν] Cf. 113. κείνος δὲ τίσει τήνδε κοῦν ἄλλην δίκην. Perhaps δαίμων σφ', οὐδείς ἀνδρῶν.

245. τιν' ἤδη A. T. Harl. Bar. 2. Jen. Aug. c. Eust. p. 237, 14. Br. Dind. Wund. &c. τιν' ἤδη τοι F. H. L. P. Aug. b. Ven. Lipss. Laud. Bodl. Bar. Mosq. a. Dresd. b. Liv. b. Nck. δὴ τιν' ἤδη R. τιν' ἤτοι Hart. (and ἐδήλους for ἐδήλωσας 221). τιν' ἤδη 'στι Bergk. Rightly (cf. on Tr. 321). Cf. Œd. R. 467. ᾧρα νιν — φρυγᾷ πόδα νωμᾶν.

τιν'] I. e. πάντα τινά 'each, every one', Lat. 'unumquemque'. Æsch. Eum. 542. πρὸς τάδε τις τουέων σέβας εὖ προτίων — ἔστω. Herod. IX. 98. ἐπεὰν συμμίσγωμεν, μεμνησθαί τινα χορὴν ἔλευθερίης. 78. VI. 9. Blomf. Gl. Cho. 53. Schol. on 250: ἕκαστον ἡμῶν, φησί, δεῖ — φρυγεῖν. Wunder thinks it means ἐμέ, referring to Matth. Gr. §. 487, 3.

κάρα T. Liv. b. Br. Dind. κῶατα A. F. H. L. Bar. 2. Harl. Bar. a. Bodl. Laud. Mosq. a. Dresd. b. Ven. Eust. p. 237, 14. Apitz. Wund. Hart. κῶατα P. Aug. b. Mosq. b. Ald. Κάρα and κῶατα are often interchanged, as in Eur. Ph. 1360. ἐπὶ κάρα τε (κῶατά τε many mss.) &c. If we retain κῶατα here, we must read in v. str. 222. οἶαν ἐδήλωσ' ἀνέρος αἰθονος ἀγγελίαν.

καλύμμασι supr. in Harl. om. Bar. 2. καλύμματι Eust. p. 237, 14. καλυμμοῖσι conj. Musgr. Apitz reads καλύμμασιν κῶατα —.

καλύμμασι κρυψάμενον] I. q. ἐγκαλυψάμενον. Cf. Odys. θ'. 92. ἄψ Ὀδυσσεὺς κατὰ κῶατα καλυψάμενος γοάσκειν. Plant. Most. II. 2. 89. 'Cave respexis: fuge, et operi caput'. Suet. Calig. 51. 'ad minima tonitrua et fulgura connivere, caput obvolvere — solebat'. Schneid: "When they were in deep affliction [or fear], the ancients were accustomed to veil their heads, ἐγκαλύψασθαι ('caput obvolvere, operire, velare'), as Socrates in Plato, Cyrus in Xen. Cyr. VIII. 7. 28. Cf. Liv. IV. 12. Hor. Sat. II. 3. 37."

247. ποδοῖν κλοπὰν ἀρέσθαι] 'To take to secret flight with his feet (i. e. by land), to steal away'. Lat. 'pedibus fugam capessere'. I. q. φρυγὴν κρύφα ἀρέσθαι. We say, to take to flight. Æsch. Pers. 487. κατ' οὐρον οὐκ εὐκοσμον αἶρονται (αἶροῦνται the mss.) φρυγὴν. Eur. Rhes. 53. νυκτέρῳ πλάτῃ — αἶρεσθαι φρυγὴν. 126. Her. 505. κίνδυνον — αἶρεσθαι (αἶρεῖσθαι the mss.) μέγαν. 986. ἐγὼ δὲ νεῖκος οὐχ ἑκὼν τόδ'

ἢ θοὸν εἰρεσίας ζυγὸν ἐξόμενον

ποντοπόρῳ ναῖ μεθεῖναι·

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τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι

ἡράμην. 991. ἐκείνῳ δυσμένειαν ἡράμην. So πένθος αἰρεσθαι Herc. 147, πόνονος Ion. 199, πόλεμον Æsch. Suppl. 337. 434, ἄγος Eum. 161, κῦδος Sept. 298. V. Elmsl. ad Her. 505. Cf. on 75. 129. and Œd. R. 1225. Similarly Eur. Orest. 1498. δραπέτην γὰρ ἐξέκλεπτον ἐκ δόμων πόδα. Ion. 1258. κλοπῇ δ' ἀφῆγμαι διαφρυγοῦσα πολέμους.

κλοπᾶν] 'Secret flight'. Gl. P: φρυγὴν κρυφίαν. Qu. φρυγάν. So Æsch. Pers. αἰρῶνται φρυγὴν. Eur. Rhes. 54. αἰρεσθαι φρυγὴν.

ἀρεσθαι] Cf. on Ant. 907.

248. ἢ — μεθεῖναι] I. e. or to escape by sea.

ἢ θοὸν —] Perhaps ἢ ᾧς θοὸν —. But cf. Œd. R. 161. ἃ κνυκλόεντ' ἀγορᾶς θρόνον ἐνκλέα θάσσει. Eur. Ion. 5. ὀμφαλὸν μέσον καθίζων Φοῖβος. Eur. Andr. 1265. κοῖλον μυχὸν | Σηπιάδος ἔζου. Hel. 1108. θάκους ἐνίξειν. Or. 944. τρίποδα καθίζων. Æsch. Ag. 183. σέλμα σεμνὸν ἡμένων. So ἔξεσθαι κρήνας Eur. Iph. A. 141, ἔξειν νάπος Bacch. 1046. Ion. 1314. Cf. on Phil. 1044.

θοὸν — ζυγὸν] For θοᾶς εἰρεσίας ζυγόν. The epithet which properly belongs to the ship itself, is transferred to a part of it. Eust. p. 1041, 30. θοὸς ζυγός, παρὰ Σοφοκλεῖ, ὁ μὴ αὐτὸς ὢν ταχὺς, ἀλλὰ αἰτιος τοῦ ἐπιταχύνεσθαι νῆα κωπηλάταις. Cf. 710. θοῶν ὠκυάλων νεῶν. El. 737. θοαῖς πώλοις. and on Tr. 857. Musgrave connects θοὸν (i. e. 'swiftly'), i. q. ταχὺν) with μεθεῖναι, and stops with a comma after θοὸν and ἐξόμενον. Wrongly.

εἰρεσίας ζυγόν] 'The rowing bench'.

ζυγὸν ἐξόμενον] 'Taking his seat on the bench'. Cf. Eur. Orest. 956. τρίποδα καθίζων. Ion. 5. ὀμφαλὸν | μέσον καθίζων.

250. ποντοπόρῳ ναῖ] Ph. 722. ποντοπόρῳ δούρατι. Hom. Il. α'. 439. ἐκ — νηὸς βῆ ποντοπόροιο. Eur. Hec. 445. ποντοπόρους θοᾶς ἀκάτους. Qu. ποντοπόρον ναὸς ἐφεῖναι (sc. ἐαυτόν).

νηῖ Aug. c.

μεθεῖναι] 'To depart', lit. 'to weigh anchor'. Schol: μεθεῖναι . τουτέστι ῥίψαι ἐαυτὸν ἐν νηῖ καὶ φρυγεῖν. Gl. P: μεθεῖναι . ἐμβῆναι. Musgrave explains this 'solvere' (i. e. 'to weigh anchor', coll. Herod. VII. 193. ἐς τὸ πέλαγος ἀφήσειν. Thuc. VII. 19. Lobeck: 'dare vela, immittere habenas (classi)'. Wunder: 'navi eam (φρυγὴν) committere'. Schneid: 'to indulge the ship with rapid rowing'. Æsch. Cho. 650. ὥρα δ' ἐμπόρους μεθιέναι ἄγκυραν. Plat. Prot. p. 338 A. οὐρίᾳ ἐφέντα. Qu. καθεῖναι (sc. ἐαυτόν). Cf. on Eq. 430. A nautical term, appropriate in the mouth of sailors, as also ἐρέσσουσιν. Cf. 889.

251. τοίας — ἀπειλὰς] Cf. 562. 929. Œd. R. 1306. τοίαν φρόνην παρέχεις μοι. Ant. 124. τοῖος — ἐτάθη πάταγος. Eur. Med. 986. τοῖον εἰς ἔρκος πεσεῖται. Hec. 907. τοῖον Ἑλλάνων νέφος ἀμφὶ σε κρύπτει. Arist. Ran. 470. τοία Στυγὸς σε μελανοκάρδιος πέτρα — (φρουρεῖ).

ἐρέσσουσιν] 'Ply, hurl'. Gl. P: κινεῶσι. Musgr: 'agitant'. Cf. 1329. Ant. 158. μῆτιν ἐρέσσων. Phil. 1135. Æsch. Sept. 855. ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χερσὶν | πίτυλον. Suppl. 536. Ἰὼ οἷστρον ἐρεσσομένα. Pers. 1046. Ag. 51. περὺγων ἐρετμοῖσιν ἐρεσσόμενοι. Athen. X. 443 D. κυλίκων ἐρέται. XV. 669 A. εἰρεσίῃ γλώσσης. Eur. Iph. A. 138. Tro.

καθ' ἡμῶν. πεφόβημαι λιθόλευστον ἄρη

ξυναλγεῖν μετὰ τοῦδε τυπείς, τὸν αἶς' ἄπлатος ἴσχει. 255

1268. Musgrave proposes ἐρεύγουσιν 'vociferantur' (coll. Il. v'. 403—4.). Bergk ἀράσσουσιν. I should much prefer ἐρείδουσιν 'hurl'. Cf. Arist. Eq. 627. ὁ δ' ἄρ' ἐνδον ἐλασίβροντ' ἀναρρηγνύς ἐπη | τερατενόμενος ἤρειδε κατὰ τῶν ἱππέων | κρημνοὺς ἐρείδων (τ' ἀνασπῶν?). Ran. 914. Nauck proposes the same correction, and Wieseler ἐρείσουσιν. Or the true reading may be ἐρείπουσιν, or ἐλίσσουσιν (Eur. Or. 881. καλῶς κακοὺς λόγους ἐλίσσω). Schneid. however well observes that in the conversations of Tecmessa and Ajax with the Salaminian sailors many nautical expressions and images are employed.

252. δικρατεῖς Ἀτρεΐδαι] Gl: οἱ δύο ἄρχοντες Ἀτρεΐδαι. Cf. Aj. 389. τοὺς τε δισσάρχας — βασιλῆς. Ant. 146. δικρατεῖς λόγχας. Æsch. Ag. 109. Ἀχαιῶν δίθρονον κράτος. 43. Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων, | διθρόνον Διόθεν καὶ δισκήπτρον | τιμῆς. Ant. 431. χοαῖσι τρισπόνδοισι. CEd. C. 17.

254. λιθόλευστον ἄρη] 'Death by stoning'. So Ant. 36. φόνον — δημόλευστον. Below 546. νεοσφαγῇ φόνον. 631. χερόπλακτοι — δοῦποι. Tr. 756. πολυθύτους σφαγᾶς. 357. ὁ ῥιπτός Ἰφίτιον μόρος. Æsch. Ag. 1606. δημορριφεῖς — λευσίμους ἀράς. Sept. 183. λευστήρα δῆμον δ' οὔτι μὴ φύγη μόρον. Prom. 885. θηλυκτόνῳ | ἄρει δαμέντας. Suppl. 965. δορικανεῖ — μόρῳ θανῶν. Eur. Or. 50. 436. θανεῖν ὑπ' ἀσπῶν λευσίμῳ πετρώματι. S. Luke Ev. XX. 6. πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς. Hom. Il. γ'. 56. Phot. p. 163. λιθόλευστος: λιθόβλητος. So λευστήρ means λιθοβόλος (Etym. M. p. 561, 51), φονεὺς λίθοις ἀναίρων (Hesych. in v.). Formed probably from λεῦς, Doric for λᾶς. Ἄρης often means death, especially a violent one. Schol: τὸν θάνατον. A fatal wound is thus called Il. v'. 569. ἐνθα μάλιστα | γίνετ' ἄρης ἀλεγεινὸς οἰζυροῖσι βροτοῖσι. Λιθόλευστον ἄρη I take to be the accusative after πεφόβημαι, not after ξυναλγεῖν. So Schol: εὐλαβοῦμαι τὸ λευσθῆναι.

ἄρη A. L. Bodl. Bar. Laud. &c. Schol. Br. ἄρην F. P. R. T. Mosqq. Jen. Aug. b. Dresdd. Lips. a. Ald. Erf. On this accus. see Pors. ad Phœn. 134. 950. The former is the old Attic form, contracted from Ἄρεα: v. Dind. ad Æsch. Sept. 45. Apitz prefers Ἄρην, quoting Demetr. Phal. 177. ὅλως τὸ ν δι' εὐφημίαν ἐφέλκονται οἱ Ἀττικοί. Blomfield (Gl. Ag. 1606.) proposes λιθόλευστον ἄταν, coll. Eur. Ion. 1240. θανάτου λεύσιμον ἄταν ἀποφυγοῦσα. For the lengthening of the first syllable in ἄρης cf. 614. El. 96. Tr. 653. Qu. λεύσιμον ἄδην. So Æsch. Ag. 650. ἄδην πόντιον πεφηνγότες. Eur. Hipp. 1047. ταχὺς γὰρ ἄδης (ἄρης?) ῥᾶστος ἀνδρὶ δυστυχεῖ. But cf. Prom. 861. θηλυκτόνῳ | ἄρει δαμέντων.

255. αἶς' ἄπлатος] Schol: μεγάλη μανία. Musgrave conj: λύσς' ἄπлатος. Cf. Fr. 350. ἄπλαστον, ἀξύμβλητον (ἄφραστον —? cf. Tr. 694. γάτιν ἄφραστον, ἀξύμβλητον). Qu. αἶς' ἄφραστος (or ἄλαστος, or ἄτλατος). Translate: a terrible fate. Cf. 223.

256. ἄπлатος A. H. L. Bodl. Laud. Aug. b. Mosqq. Ald. Suid. in αἶσα. Br. Erf. &c. ἄπλητος Barr. ἄπλαστος F. T. Liv. b. Dresd. b. pr. Turn. Suid. h. v. ἄπλετος Jen. ἄτλατος Aug. b. and v. l. in H. Which last reading I suspect is the true one. Qu. ἄφραστος (Tr. 1057. 694) Ἄπλα

ΤΕΚΜΗΣΣΑ.

οὐκέτι· λαμπρᾶς γὰρ αὐτ' ἐκ στεροπῆς 257
 ἄξας ὀξύς νότος ὥς λήγει,
 καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
 τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη, 260
 μηδενὸς ἄλλου παραπράξαντος,

τος is probably a better reading than ἄπλαστος. Cf. Tr. 1093. Eur. Herc. 399. Æsch. Prom. 896. μηδὲ πλασθείην (so most mss. πλαθείην Pors. Bl. Elmsl.) γαμέτα. 716. πρόσπλαστοι (πρόσπλατοι Elmsl.) ξένοις. Eum. 53. δέγνουσι δ' οὐ πλαστοῖσι (πλατ. Elmsl.) φυνιάμασιν. Yet cf. Soph. Fr. 663. δυσπέλαστον — κακόν. V. Pors. ad Hec. 884.

ἴσχει A. L. P. &c. and (γρ. ἔχει) F. Ald. Suid. vv. αἶσα and ἄπλαστος ἔχει. T. Liv. b. and a few others, a reading adapted to the false one ἱππονόμους in v. str. 232.

257. οὐκέτι] Sc. ἔχει αὐτόν. Gl. P: μαίνεται. Schol: οὐκέτι αὐτὸν κατέχει ἡ μανία.

ἄτερο στεροπᾶς] ἄστεροπᾶς F. ἀπ' ἄστεροπᾶς Lob. αὐτ' ἐκ στεροπᾶς Mudg. approved by Wakef. S. C. CXIV. (So ἐκ χείματος, 'after a storm', Æsch. Ag. 909. ἐκ κυμάτων Eur. Or. 279.) Hart. (from Schol.): λαμπρᾶς γὰρ ἀπ' ἄστεροπᾶς | ἄξας νότος ὥς —. Seyffert: οὐκ ἐπὶ λαμπρᾶς γὰρ ἄπερ στεροπᾶς — G. Wolff: οὐκέτι λαμπραῖς γὰρ ἄφαρ στεροπαῖς εἶξας. Bergk conj: λαμπρᾶς γὰρ ἄπερ στεροπᾶς | ἄρξας ὀξύς νότος ὥς λήγει. Wecklein: οὐκέτι λαμπρᾶς γὰρ αὐτ' ἐκ στεροπᾶς. Qu. λαμπρᾶς γὰρ ἀπ' ἄστεροπᾶς. Lightning was the sign of an approaching storm. Arat. Phæn. 924. Lobeck quotes Theophr. de sign. pluv. II. 7. πάνουσι γὰρ τὰ πνεύματα αἱ ἀστραπαὶ, καὶ ὅσῳ ἂν ἰσχυρότεροι γίνωνται ἀστραπαὶ καὶ βρονταὶ, τοσούτω μᾶλλον πάνονται. The Schol. compares the line of some Comic poet, ἀλλ' ἔπεσε ταχέως, δειλινὸς γὰρ ἦρξατο. Which passage rather confirms Bergk's conjecture. Cf. Tr. 99. ὦ λαμπρᾶ στεροπᾶ φλεγέθων. CEd. R. 470. Ibycus Fr. I. 7. ὑπὸ στεροπᾶς φλέγων Θρηῆνιος βορέας.

στεροπᾶς the mss. and vulg. στεροπῆς Dind. Nauck. &c.

258. ἄξας ὀξύς] 'Rushing forth impetuously'. Perhaps in anapaestic metre ὀξύς ἀτξας would be preferable. Phil. 808. ταχεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.

ὀξύς] 'Quickly'. I. q. ὀξέως. Cf. on Phil. 808. 1080.

259. φρόνιμος T. and (supr. ν) L. φρόνιμον A. &c. Ald. The same variation is found in Suid. v. στεροπή. Sc. ὦν. 'Being in his right mind'. Cf. 306. Gl. P: ὦν. Schol: ἔμφρων γενόμενος ἦρξατο συμπαρακολοῦθειν τῇ συμφορᾷ καὶ ἀλγεῖν. Matthiae suspects φρόνιμον originated in the word of like termination νέον.

260. ἐσλεύσσειν A. T. ἐσλεύσειν L. εἰσλεύσσειν F. Eust. p. 1422, 60. οἰκεία πάθη] 'Sufferings of our own creation'. Cf. 919. El. 215. οἰκείας εἰς ἅτας ἐμπίπτεις. CEd. C. 765.

261. μηδενὸς ἄλλου παραπράξαντος] 'When no one else has contributed thereto'. Gl. P: ἥγουν ὅμοια ποιήσαντος. Compare παραίτιος. Wunder thinks παρὰ here implies what is wrong, 'sic ut nemo alius eorum turpis auctor sit', comparing the compounds παραλογίζεσθαι, παραφρονεῖν &c.

μεγάλας ὁδύνας ὑποτείνει.

ΧΟΡΟΣ.

ἀλλ', εἰ πέπνυται, κάρτ' ἂν εὐτυχεῖν δοκῶ·
φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

ΤΕΚΜΗΣΣΑ.

πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις,
φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών;

265

ΧΟΡΟΣ.

τό τοι διπλάζον, ὦ γύναι, μεῖζον κακόν.

ΤΕΚΜΗΣΣΑ.

ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

262. ὑποτείνει] 'Suggests'. I. q. ὑποβάλλει. Eur. Or. 913. ὑπὸ δ' ἔτεινε Τυνδάρεως λόγους — τοιοῦτους λέγειν.

263. πέπνυται] Sc. τῆς νόσου. Cf. 279. πεπανμένος.

κάρτ' ἂν εὐτυχεῖν δοκῶ] 'I feel that it may be indeed well with me'. Brunck: 'Prosperere omnino mecum agi putem'. Gl. P: εὐτυχεῖν. ἐγώ. For δοκῶ thus used see Bergk. ad Arist. Pl. 422. The pronoun μοι is more usually added: cf. on Arist. Ach. 994. Wunder maintains that the Chorus cannot be the subject of εὐτυχεῖν, but Ajax, and renders: 'optime se habere eum crediderim'. But, as the passage at present stands, the subject must be the Chorus. Qu. πάντ' ἂν εὐτυχεῖν δοκῶ (cf. Œd. R. 88. λέγω γὰρ — πάντ' ἂν εὐτυχεῖν). Or κάρτα σ' εὐτυχεῖν δοκῶ. Or κάρτ' ἂν εὐτυχεῖν δοκεῖ. Cf. on Arist. Vesp. 1405.

δοκῶ] δοκῶι L. and so often elsewhere.

264. φρούδου] Sc. ὄντος. Gl. P: ἀφανοῦς γενομένου. Cf. Fr. 343. μόχθον γὰρ οὐδεὶς τοῦ παρελθόντος λόγος. For τοῦ κακοῦ Qu. του κακοῦ.

265 f. Explained by Tecmessa more fully 271 f.

265. εἰ νέμοι τις αἵρεσιν] Æsch. Prom. 779. αἵρεσιν τ' ἐμοὶ δίδου. Herod. I. 11. νῦν τοι δυοῖν ὁδοῖν παρεουσέων — δίδωμι αἵρεσιν.

εἰ] ἦν T.

νέμοι L. pr. P. T. νέμει A. H. L. corr. a. m. ant. Lipss.

267. κοινὸς ἐν κοινοῖσι] So 620. ἄφιλα παρ' ἀφίλοις. 467. 735. 1283. Œd. R. 222. Ant. 13. 73. 142. 151. Œd. C. 184. Phil. 135. Tr. 613. El. 1142. Translate: or to share in common (jointly) in their troubles.

268. τὸ — διπλάζον] 'That which is two-fold', by not only suffering trouble one's self, but by inflicting it on others. On the neuter force of this verb see Lob. ad h. l. So μετριάζειν Phil. 1181. ἰδιάζειν, &c. We should however probably read τό τοι διπλοῖζον. Æsch. Ag. 808. δύσφρων γὰρ ἰὸς — ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον. Ἐπιδιπλοῖζειν 'to repeat', occurs Æsch. Eum. 941. Cf. ἰσάζειν 'to be equal', Plat. &c. Qu. τό τοι διπλοῦν ὄν.

μεῖζον] μεῖον Seyf.

269. ἡμεῖς —] Translate: 'We then, because we are not ailing (because

ΧΟΡΟΣ.

πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις.

270

ΤΕΚΜΗΣΣΑ.

ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
 αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,
 ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνών·
 νῦν δ', ὥς ἔληξε κἀνέπνευσε τῆς νόσου, *generation*

Ajax has ceased from his madness), *are now in trouble*'. Tecmessa speaks of herself and Ajax as one person, being linked together by a common grief. In like manner explains Madvig. Νοσοῦντες may refer however to Tecmessa alone (Ant. 926. Tr. 491. Eur. Andr. 911.). Schol: ἡμεῖς . ἀντὶ τοῦ ὁ Αἴας νῦν μὴ νοσῶν ὁδυνᾷ ἑαυτὸν διὰ τὰ πεπραγμένα. Trag. inc. Fr. 253 W. μετὰ γὰρ νοσοῦντων καὶ τὸ μαίνεσθαι καλόν. Senec. de tranq. an. 15.

ἄρ'] γ' ἄρ' Ven.

οὐ νοσοῦντες] οὐ νοσοῦντος (sc. αὐτοῦ) conj. Herm. Bergk. Seyf. ἔχεις ἄρ' οὐ νοσοῦντες — conj. Nauck.

ἀτώμεθα P.

270. οὐ κάτοιδ' ὅπως λέγεις] S. Matth. Ev. XXVI. 70. οὐκ οἶδα τί λέγεις. I would read οὐ γὰρ οἶδ' —, or perhaps οὐκέτ' οἶδ' — (cf. on CEd. R. 1251.). For πῶς Nauck proposes τί.

ὅπως] ὅπερ conj. Meiß., coll. Ph. 559. φράσον δ' ἅπερ γ' ἔλεξας.

271. ἀνὴρ] ἀνὴρ the mss. For the sense of what follows cf. Arist. Eccl. 1096. ἐνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν.

ἦν ἐν τῇ νόσῳ] So Phil. 847. πάντων ἐν νόσῳ. Cic. Tusc. III. 4. 'Qui autem in morbo sunt, sani non sunt; et omnium insipientium animi in morbo sunt'. S. Mark Ev. V. 25. ἐν ῥύσει αἵματος. 2. ἐν πνεύματι ἀκαθάρτῳ. Cf. 1145. ἡνίκ' ἐν κακῷ χειμῶνος εἶχετο. Herod. III. 133. ἐπεὶ τε δὲ ἐν κακῷ ἦν. CEd. R. 562. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνη; So also ἐν γεωργίᾳ εἶναι in Xen.

272. οἷσιν εἶχετ' ἐν κακοῖς] 'With the troubles by which he was oppressed'. Cf. 1144. ἡνίκ' ἐν κακῷ | χειμῶνος εἶχετ'. Herod. IX. 98. ἐν ἀπορίῃ εἶχοντο. IX. 37. ἐν τούτῳ τῷ κακῷ ἐχόμενος. IV. 131. ἐν ἀπορίῃ εἶχετο. I. 190. ἀπορίῃ ἐνείχετο. VIII. 52. Thuc. I. 25. ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρόν. Eur. Her. 499. ἐν τῷδε κἀχόμεσθα σωθῆναι λόγῳ.

273. φρονοῦντας] βλέποντας v. l. a m. ant. in L. Herm. Which reading Faehse also (Syll. p. 334) prefers, considering it far more likely that βλέποντας should have been explained by φρονοῦντας, than the opposite. Apitz compares Trach. 1230. τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν· | τὸ δ' ὦδ' ὄραν φρονοῦντα τίς ποτ' ἂν φέροι; When a woman, speaking of herself, uses the plural, she employs the masculine gender. Cf. Ant. 1194. Pors. ad Hec. 515. Phoen. 1730. Med. 763. Tecmessa however may here include the Chorus, as also in 269.

274. κἀνέπνευσε] κἀτέπανσε (γρ. ἀνέπανσε) F. Qu. κἀνέπανσε, or κἀνέπνευσε' ἐκ τῆς νόσου, for ἀναπνεῖν τινος is rather an unusual phrase. Perhaps the genitive may depend on the more distant verb ἔληξε (cf. on

κεῖνός τε λύπη πᾶς ἐλήλათαι κακῇ
 ἡμεῖς θ' ὁμοίως οὐδὲν ἤσسون ἢ πάρος.
 ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά;

ΧΟΡΟΣ.

ξύμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
 πληγὴ τις ἦκη. πῶς γὰρ, εἰ πεπauμένος

Ant. 537). But cf. Hom. Il. λ'. 382. ἀνέπνευσαν κακότητος. Eur. Iph. T. 92. καὶ ταῦτα δρᾶσαντ' ἀμπνοᾶς ἔξιν πόνων. Cf. also Œd. R. 1221. ἀνέπνευσά τ' ἐκ σέθεν.

275. πᾶς] 'Altogether'. Cf. 728. πέτροισι πᾶς καταξανθεῖς. 519. Phil. 1341. Τροίαν ἄλῶναι πᾶσαν. Œd. R. 823. on Ant. 776. Qu. λύπη περιε-
 λήλათαι. Cf. Arist. Eq. 290. Dem. p. 1049, 10.

ἐλήλათαι] 'Has been vexed, troubled'. Cf. 504. καὶ μὲν δαίμων ἐλᾷ. 756. ἐλᾷ γὰρ αὐτὸν — Ἀθάνας μῆνις. Œd. R. 28. Œd. C. 1747. Tr. 1045. Eur. Alc. 679. κακοῖς ἐλαύνειν. Ion. 1619. ὅτῳ δ' ἐλαύνεται συμφοραῖς οἶκος, &c. Iph. T. 80. διαδοχαῖς Ἐρινύων | ἡλαννόμεσθα. Andr. 31. κακοῖς πρὸς αὐτῆς σχετλίοις ἐλαύνομαι. Her. 1007. ἡλαννες ἂν κακοῖσιν. Arist. Eq. 290. περιελῶ σ' ἀλαξονεῖαις.

277. ἄρ'] ἄρ' P. In Latin 'nonne?' Cf. 1282. Œd. R. 822. Œd. C. 753. 780. El. 614. 790. 816. Eur. Alc. 351. ἄρα μοι στένειν πάρα —; 787. ἄρα τὸν ξένον | στυγῶ δικάως —; Arist. Lys. 387. ἄρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή —; Av. 797. Buttmann (ad Plat. Charm. 15.) thus defines the difference between ἄρα and ἄρ' οὐ: "Affirmativus utique est utriusque formulæ sensus, sed ita ut simplex ἄρα aliquid sive veræ sive fictæ dubitationis admisceat". Similarly τί γὰρ; πῶς γὰρ; The other alternative ἢ οὐ is suppressed.

δις τόσ'] I. e. διπλᾶ. Hom. Il. α'. 213. τρεῖς τόσα δῶρα. Cf. Tr. 619. ὅπως ἂν ἡ χάρις — ἐξ ἀπλῆς διπλῇ φανῇ. Œd. R. 606. 1320. Eur. El. 1092. δις τόσως. Med. 1131. δις τόσον γὰρ ἂν | τέρψειας ἡμᾶς. 1191. μᾶλλον δις τόσως τ' ἐλάμπετο.

279. μὴ 'κ θεοῦ πληγὴ τις ἦκη] 'Lest it be some plague from heaven that is come upon him'. Qu. μὴ θεοῦ πληγὴ. Cf. 137. πληγὴ Διός. 186. ἦκοι γὰρ ἂν θεία νόσος. Fr. 656. θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός. Ant. 820. φθινάσιν πληγεῖσα νόσοις. Hence φρενοπληγῆς and φρενόπληκτος (Æsch. Pr. 880. 1056.).

ἦκη Jen. and Suid. v. δέδοικα. Erf. Sch. &c. ἦκει Ven. Elmsl. Nauck. Seyf. Dind. Wo. ἦκοι A. L. M. P. T. and the other mss. Ald. Br. Lob. As ἦκω, like οἶχομαι, bears a past signification, we must translate, not 'lest there come', but 'lest there be (or have) come'. Lat. 'ne venerit'. Elmsley proposes ἦκει, adducing Eur. El. 208. ὅρα παροῦσα, παρθέν' Ἥλέκτρα, πέλας | μὴ κατθανῶν σε σύγγονος λέληθ' ὅδε. (But here μὴ signifies, not 'lest', but 'whether'.) Cf. Eur. Iph. A. 1536. ταρβοῦσα — φόβῳ | μὴ μοί τιν' ἄλλην ξυμφορὰν ἦκεις (read ἦκης) φέρων. Dem. de F. L. p. 342, καὶ τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολὺν δέδοικα μὴ τινα λήθην — ὑμῖν ἐμπεποιήκει (ἐμπεποίηκε Lambin. ἐμπεποιήκη Reiske; rather than which Elmsley thinks that Demosthenes would have preferred to write ἐμπεποιηκὸς ἦ). I believe that after μὴ in the sense of 'lest',

μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται;

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ΤΕΚΜΗΣΣΑ.

ὥς ᾧδ' ἐχόντων τῶνδ', ἐπίστασθαι σε χορή.

ΧΟΡΟΣ.

τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπιτατο;
δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

ΤΕΚΜΗΣΣΑ.

ἅπαν μαθήσει τούργον, ὥς κοινωνὸς ὢν.

a subjunctive must invariably follow. Cf. on Phil. 493. Tr. 551. Schæf. Melet. p. 109.

πῶς γάρ;] 'For how should I not? for how can it be otherwise?' I. q. πῶς γὰρ οὐ; So τί γάρ; τί δαί; ἄρα; In all which expressions οὐ is understood. Matth. Gr. §. 611, 4. Qu. πῶς γὰρ οὐ, πεπανμένος | εἰ μὴ τι &c. Cf. El. 865. πῶς γὰρ οὐκ; εἰ &c. 1307. ἀλλ' οἶσθα μὲν τάνθενδε, πῶς γὰρ οὐ; κλύων &c. Cf. R. 937. πῶς δ' οὐκ ἄν;

πεπανμένος] πεπανμένης (with gl. τῆς νόσου) Aug. b. Sc. τῆς νόσου. Cf. 263. Gl: φρονῶν.

280. μηδέν] οὐδέν P. Cf. Eur. Alc. 522. οὐδέν τι μᾶλλον οἶδα. Herod. IV. 118.

281. ὥς ᾧδ' ἐχόντων τῶνδ'] 'That these things are so you may rest assured', or 'know that these things are so'. Cf. 981. ὥς ᾧδ' ἐχόντων — πάρα στενάζειν. 904. ὥς ᾧδε τοῦδ' ἔχοντος αἰάζειν πάρα. Ant. 1179. ὥς ᾧδ' ἐχόντων τᾶλλα βουλεύειν πάρα. El. 316. 1370. Tr. 289. 394. Phil. 415. Æsch. Ag. 1364. ὥς ᾧδ' ἐχόντων — χαίροιτ' ἄν. Prom. 766. ὥς τοίνυν ὄντων τῶνδ' εἰ σοὶ μαθεῖν πάρα. Pers. 170. πρὸς τὰδ' ὥς οὕτως ἐχόντων τῶνδε σύμβουλοι λόγον | τοῦδ' εἰ μοι γένεσθε. Eur. Med. 1311. ὥς οὐκέτ' ὄντων σὼν τέκνων φρόντιζε δή. Herod. VIII. 144. νῦν δὲ ὥς οὕτω ἐχόντων —. Thuc. VII. 15. ὥς τῶν στρατιωτῶν μὴ μεμπτῶν γενομένων οὕτω τὴν γνώμην ἔχετε. Xen. Cyr. I. 6. 11. ὥς ἐμοῦ μὴ ἀμελήσοντος οὕτως ἔχε τὴν γνώμην. VIII. 4. 27. ὥς ἀναμενοῦντος, ἔφη, — οὕτω παρασκευάζου. Lucian. D. Mort. οὕτω γινώσκετε ὥς οὐδὲν πανσομένον μου. Matth. Gr. §. 569, 5. Lobeck. ad h. l. Perhaps ὥς ᾧδ' ἔχοντα ταῦτ' —. The ἐπίστασθαι of Tecmessa is perhaps opposed to the δέδοικα of the Chorus. So Ter. Andr. III. 2. 30. 'Opinor, narras: non recte accipis; certa res est'.

282. τίς γάρ —;] 'Pray what —?'

ἀρχὴ τοῦ κακοῦ προσέπιτατο] Æsch. Prom. 644. θεόσσυτον χειμῶνα καὶ διαφθορὰν | μορφῆς, ὅθεν μοι σχετλίᾳ προσέπιτατο. 115. ἔα, τίς ὁδὸν προσέπια; Eur. Alc. 432. οὐκ ἄφνω κακὸν τόδε | προσέπιατ'. Arist. Ran. 309. οἴμοι, πόθεν μοι τὰ κακὰ ταυτὶ προσέπεσεν (ταυτὶ τὰ κακὰ προσέπιτατο V.).

προσέπιτατο] προσέπιτετο Br. See Pors. ad Med. 1.

283. τύχας] τύχαις conj. Nauck. Gl. P: δυστυχίαις. Cf. 254. Æsch. Prom. 296. ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ. Moschion Fr. 10, 10. τύχαις συναλγῶν.

κεῖνος γὰρ ἄκρας νυκτός, ἥνιχ' ἔσπεροι
λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβών

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285. γὰρ is here explanatory, ('you must know'), as in Ant. 238. &c. ἄκρας νυκτός] Lat. 'prima nocte'. The context seems to show that the early evening is here meant, when all would be wrapt in sleep. Schol: περὶ πρῶτον ὕπνον. Pind. P. XI. 10. ἄκρα σὺν ἑσπέρα. Theocr. XXIV. 76. ἀκρέςπερον αἰεῖδουσαι. Hes. op. 567. ἐπιτέλλεται ἀκρονέφαιος. Aristid. Probl. 26, 19. ἀκρόνυχον μὲν πρὸ τῶν μεσονυκτίων ἐκλείψων. Arat. 774. ἄκρη νύξ (beginning of night). ibid. ἀκρόθι νυκτός (end of night). Schol. on Arat. 8. ἄκρα νυκτῶν ἢ ἑσπέρα καὶ [ὁ] ὄρθρος. Hippocr. Aphor. p. 723. τοῦ μὲν ἥρος καὶ ἄκρον τοῦ θέρους (in first summer). Id. Epid. VII. 653. ἀκρέςπερος φρίκη (explained by Galen. Exeg. p. 418. ἄκρας ἑσπέρας, τουτέστι τῆς πρώτης καὶ ἀρχομένης). Aristot. H. A. IX. 23. οὐ πᾶσαν νύκτα, ἀλλὰ τὴν ἀκρέςπερον καὶ περὶ ὄρθρον. Aneecd. p. 372. ἀκρόνυχ οἶον ἀρχὴ τῆς νυκτός. Nicand. Ther. 766. περὶ λύχνους ἀκρονύχους. Theophr. de sign. pluv. II. 782. ἀκρόνυχαι ἀνατολαί. The dawn and the close of day are called τὰ ἄκρα τῆς ἡμέρας by Strab. IX. p. 415. The time of lighting fires was at dusk or twilight. Hence περὶ λύχνων ἀφὰς to denote this time of day, Herod. VII. 215. Dionys. Ant. XI. 33. Diodor. XIX. 43. Athen. XII. 526 C. The time preceding dusk, early twilight, was called δειλὴ ὀψία (Liban. III. 127). In Latin we find *lumina prima*, *vespertina lumina* (Ammian. M. XVI. 8. 9), and *extremæ lucernæ* (Prop. El. III. 8. 1). Others explain 'in the dead of night'. See Lobeck's note. Ajax's onslaught on the sheep is represented by Q. Smyrnaeus (V. 375 f.) as taking place at early dawn; and his self-destruction by Pindar (Isthm. IV. 58. with Schol.) at an advanced hour of the night.

ἔσπεροι λαμπτήρες] 'The evening lights'. The Schol. gives two interpretations, οἱ ἔσπεροι ἀστέρες, and οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι. The latter one is the true one. Cf. Hom. Od. σ'. 307. αὐτίκα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισιν, | ὄφρα φαίνοιν. 342. αὐτὰρ ὁ παρ' λαμπτήροισι φαίνων αἰθόμενοισιν. 307. τ'. 63. Theocr. XXV. 47. Æsch. Cho. 537. πολλοὶ δ' ἀνῆλθον (ἀνῆλθον Valck. &c. wrongly) — λαμπτήρες ἐν δόμοισι &c. Ag. 21. ὦ χαῖρε λαμπτήρ νυκτός. Trag. incert. 165 W. ἐφέσπερον δαίονσα λαμπτήρος σέλας.

286. λαμπτήρες] 'Lights', lamps, used in camp. Galen. Exeg. p. 512. λαμπτήρ ὃν οἱ πολλοὶ φανόν, παρὰ μέντοι τοῖς Ἀττικοῖς ἐν ᾧ ξύλα κατεκαίετο παρῆγοντα φῶς. Eust. p. 1848, 32. λαμπτήρες ἐσχάροι μετέωροι ἢ χυτροπόδες, ἐφ' ὧν ἔκαιον. Phot. p. 207, 5. λαμπτήρ. ὁ νῦν φανός. φανός δὲ ἢ ἐκ κλημάτων δέσμη. Valck. ad Herod. VII. 215. Blomf. ad Cho. 530. Ag. 21. Theocr. XXV. 47.

ἦθον] ἦλθον Suid. v. ἄκρας. Cf. on Æsch. Cho. 530. Valck. ad Herod. IV. p. 343. Ant. 1202. συγκατήθουμιν. Αἶθω is elsewhere transitive, as in Phil. 1033. αἶθειν ἱερά. Ant. 1202. Eur. Rhes. 95. αἶθουσι λαμπάδας πυρός. Tro. 298. πεύκης αἶθεται σέλας. Iph. A. 1471. αἶθέσθω πῦρ. Bacch. 624. δώματ' αἶθεσθαι δοκῶν &c. Hom. Od. η'. 101. αἰθόμενας δαΐδας μετὰ χερσὶν ἔχοντες. Hipp. 1279. ἄλιος αἰθόμενος. Cycl. 330. πῦρ ἀναίθων. Æsch. Cho. 599. ἕως ἂν αἶθῃ πῦρ —. Should we not therefore read ἥνιχ' ἑσπέρους λαμπτήρας οὐκ ἔτ' ἦθον?

ἐμαίετ' ἔργος ἐξόδους ἔρπειν κενάς.
 καὶ γὰρ ἑπιπλήσσω καὶ λέγω, Τί χοῆμα δοῶς,
 Αἴας; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων
 κληθεὶς ἀφορμᾷ πείραν οὔτε του κλύων
 σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὖδει στρατός.
 ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνούμενα·

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287. ἐξόδους ἔρπειν κενάς] 'To go out vain (senseless, foolish) expeditions'. As ἐξοδὸν ἐξιέναι, ἐξελθεῖν &c. Cf. 42. 290. 798. ἐξοδὸν ὀλεσθρίαν Αἴαντος. 806. τάνδρὸς ἐξοδὸν κακὴν. Ph. 1223. κέλυσθον ἔρπεις. 43. ἢ πὶ φορβὴν νόστον ἐξελήλυθεν. Tr. 159. πολλοὺς ἀγῶνας ἐξιὼν. 155. ὁδὸν — τὴν τελευταίαν — ὤρματο. Ant. 988. 1184. Æsch. Pers. 613. κέλυσθον τήνδ' — ἔστειλα. Eur. Alc. 621. ἐξιοῦσαν ὑστάτην ὁδόν. Thuc. III. 64. ἄδικον ὁδὸν ἰόντων. Dem. p. 1182. ἐξόδους λαμπρὰς ἐξιοῦσαν (ἐταίραν). Hom. H. in Merc. 547. ἀλίην ὁδὸν εἶσιν. Xen. Cyr. I. 6. 16. ἐξῆλθον ἐξόδους.

ἐξόδους — κενάς] Seyffert wrongly explains κενὰς 'deserted', coll. Hor. Od. 3, 25, 13. 'vacuum nemus'. Nauck proposes τυφλάς.

289. Αἴας A. L. and most mss Αἴαν P. (?) and Suid. v. χρήματ'. Herm.

ἄκλητος οὐθ' — κληθεὶς] Cf. Tr. 391. μῖμν', ὡς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων, | ἀλλ' αὐτόκλητος, ἐκ δόμων πορεύεται. Æsch. Cho. 825. ἦκα μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος (ὑπ' ἀγγέλων?). Eur. Andr. 553. μετῆλθον (σε) — μυρίων ὑπ' ἀγγέλων. Cf. also Œd. R. 58. γνωτὰ κοῦν ἄγνωτα. 1275. πολλάκις τε κοῦχ ἄπαξ. Meineke conj: Αἴας, τί δῆτ' ἄκλητος οὐθ' ὑπάγγελος | ταύτην ἀφορμᾶς πείραν, οὔτε που κ. σ.

ἄκλητος] αὐτόστυτος Heimsæth. (Cf. Æsch. Cho. 838.) ἄκαιρος Morstadt. Schmidt. Herw. Dind. τί τ' (!) αὐτόκλητος Herw.

οὐθ' οὐδ' Suid. v. πείραν and χρήματα. Which I believe is right. If so, we must read οὐδὲ for οὔτε in next v.

290. κληθεὶς] συθείς conj. Dind., coll. 294. ὁ δ' ἐσσύθη μόνος. Æsch. Eum. 170. αὐτόστυτος αὐτόκλητος. But cf. Œd. R. 58. γνωτὰ κοῦν ἄγνωτα. &c.

ἀφορμᾶς A. and most mss. also Suid. II. cc. ἐφορμᾶς T. Liv. b. and some others. "Recte fortasse", observes Dind. Cf. on 495. 1143. I think that we should read ἀφορμᾶ (ἀφορμαῖ). Cf. Tr. 156. ὁδὸν ἡμὸς τὴν τελευταίαν ἄναξ | ὤρματ' ἀπ' οἴκων Ἡρακλῆς. 159. πολλοὺς ἀγῶνας ἐξιὼν. Œd. C. 1400. οἶον ἄρ' ὁδοῦ τέλος | Ἀργεὺς ἀφωρμήθημεν.

ἀφορμᾶς πείραν] Gl. P: βαδίζεις ὁδόν. So 287. ἐξόδους ἔρπειν κενάς. 42. I would read ἀφορμᾶ (ἀφορμαῖ) πείραν, 'settest out on this enterprise (or adventure)'. Or perhaps ἀφορμᾶ ἑς πείραν. For πείραν cf. 2. El. 471. πείραν τήνδε τολμήσειν.

οὔτε του κλύων] Eur. Hec. 366. οὔτε του δόξης. Andr. 558. οὔτε τῷ δίκῃ. Toup offends Nauck. Wolff with Meineke reads πον.

291. ἀλλὰ νῦν γε] The sense seems to require ὡς τὰ νῦν γε &c.

292. αἰεὶ δ' ὑμνούμενα] 'But always in the mouths of people'. Schol: αἰεὶ θρυλούμενα ὑπὸ πάντων ἀνθρώπων καὶ κοινά. Œd. R. 1275. τοιαῦτ' ἐφρυμῶν. Eur. Phœn. 448. πάλοι μὲν οὖν ὑμνηθῆν, ἀλλ' ὅμως ἔρῳ.

Γύναι, γυναιξὶ κόσμον ἢ σιγὴν φέρει.

κἀγὼ μαθοῦς' ἔληξ', ὁ δ' ἐσσύθη μόνος.

καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω φράζειν πάθας·

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ἔσω δ' εἰσῆλθε συνδέτους ἄγων ὁμοῦ

ταύρους, κύνας βοτῆρας, εὐκερῶν τ' ἄγραν.

καὶ τοὺς μὲν ἡνέκνιξε, τοὺς δ' ἄνω τρέπων

Plat. Pol. p. 549 E. οἶα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιούτων ὑμνεῖν. Xen. Mem. 4, 2, 33. τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν. Plaut. Trin. II. 2. 10. 'hæc dies noctesque tibi canto ut caveas'. Pers. Sat. III. 20. 'quid istas | succinis ambages?' Liv. 40, 8. 'quæ vereor ne vana surdis auribus cecineris'.

293. Cf. Fr. 61. αἷς κόσμος ἢ σιγὴ τε καὶ τὰ παῦρ' ἔπη. Æsch. Sept. 230. ἀνδρῶν τάδ' ἐστὶ — πολεμίων πειρωμένων, | σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων. Eur. Her. 477. γυναικὶ γὰρ σιγὴ τε καὶ τὸ σωφρονεῖν | κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων. Arist. Lys. 515. τί δὲ σοὶ τοῦτ'; ἢ δ' ὅς ἂν ἀνὴρ, | οὐ σιγήσει; κἀγὼ σίγων. Plaut. Rud. IV. 4. 70. 'Tacita bona 'st mulier semper quam garrula'.

294. ἐσσύθη] Æsch. Prom. 135. σύθην δ' ἀπέδιλος ὄχῳ πτερωτῶ. Eur. Herc. 919. ἔσντο (ἔσσντο vulg.) θεόθεν — κακὰ τάδε. Σνθεῖς occurs (Æd. R. 446. Col. 119. σνθῶμεν Col. 1724. συμμένα Ag. 747. σνμεναι Eum. 1007. In Homer we find ἐξεσσύθην, in Eur. ἐσύθην. Perhaps ἐξῆξεν.

295. τὰς ἐκεῖ μὲν the mss. τὰς μὲν ἔνδον Suid. v. πάθας. prob. Toup. Em. III. 2.

οὐκ ἔχω λέγειν] οὐ λέγειν ἔχω F.

λέγειν L. vulg. φράζειν Jen. Suid. l. c. (edd. vett. but λέγειν some mss.) Erf. Sch. Hart. prob. Pors. Hesychius certainly explains φράζει by λέγει.

πάθας A. L. Harl. Jen. and most mss. Suid. Ald. τύχας T. Dresd. a. Steph. I. q. πράξεις. The noun πάθη occurs again (Æd. C. 7. Ant. 978.

296. ἔσω the mss. εἴσω Dind. Qu. εἰσῆλθε δ' εἴσω — Cf. on Tr. 1167. Or ἔσω δ' ἄγων εἰσῆλθε συνδέτους —.

297. ταύρους] ταύροις (ὁμοῦ, 'una cum tauris') Reiske. Qu. ποίμνας (63. &c.).

κύνας βοτῆρας] κύνας-βοτῆρας connected by a hyphen in L. I. e. 'Shepherd dogs'. Schol: ὅφ' ἐν ἀναγνωστέον, τοὺς ποιμενικοὺς κύνας. Æsch. Ag. 903. σταθμῶν κύναι. Qu. κύναι, βοτῆρας. Cf. 231 f.

εὐκερῶν τ' ἄγραν (τ' om. F. Bar. 1. Aug. c.) the mss. vulg. εὐερόν τ' ἄγραν Schneid., so as to admit the sheep and goats, the mention of which could not he thinks well be omitted here. Cf. 62. Which correction is adopted by Dind. Nauck. Seyf. Cf. Tr. 675. οἶος εὐέρον. Compare however 55. ἔκτειρε πολύνερον ἄγραν. Perhaps εὐνερον came from 64.

298 f. A repetition of what was related 235 f.

298. ἡνέκνιξε] 'Cut (or wrung) the necks of, decapitated'.

ἄνω τρέπων ἔσφαξε] 'Turning back their heads cut their throats'. Cf. 235. Compare the Homeric αὖ ἐρύειν. The words of the Schol: ὅπερ Ὅμηρος αὖ ἐρύειν φησὶν &c., usually referred to ἔσφαξε κἀρράχιζε, belong rather to ἄνω τρέπων, as Herwerden observes. Qu. ἄνω στρέφων —.

ἔσφαξε κάρραχίξε, τοὺς δὲ δεσμίους
 ἤκίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων. 300
 τέλος δ' ὑπάρξας διὰ θυρῶν σκιᾷ τι
 λόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
 τοὺς δ' ἄμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολὺν,

299. ἔσφαξε κάρραχίξε] Qu. ἔσφαξεν, ἐρράχίξε. Cf. on El. 719.

κάρραχίξε (alt. q a m. sec.) L. κάρραχίξε P.

ἐρράχίξε] 'He cut the backs of them lengthwise down the spine'.

300. ὥστε φῶτας] ὥσπερ φῶτας P. Cf. 64. ὡς ἄνδρας.

ἐν ποίμναις πίτνων] I. e. ἐμπίτνων ποίμναις. These very words occur in 185. Cf. also 374. 42. Musgrave suspects them because of their tameness, and proposes, — ὥστε φῶτας ἐν ποιναῖς πέφνων. In some old copies πημναῖς was found for ποιμναῖς, acc. to Schol. Bodl. Herwerden also suspects them. Qu. ὥστε φῶτας αἰσχίστοις τρόποις.

πίτνων (the ~ added a m. rec.) L. πινῶν vulg. πίτνων Dind. &c.

301. τέλος] 'At last'. Cf. 1019. Ant. 233. 268.

ὑπάρξας A. Liv. b. &c. Br. ὑπαίξας L. corr. a m. rec. and three Bodl. mss. ὑπαίξας Harl. ἀπαίξας (sic) L. pr. m. ἀπαίξας L. in lemm. schol. ἀπαίξας M. Cant. ἐπαίξας A. pr. (I think) F. Ald. ἐπαίξας P. Turn. marg. ἀπαίξας Nauck. Seyf. ἐπαίξας conj. Musgr. Cf. Arist. Pl. 723. ἔφρευ' ἀνάξας. 773. ἐξηγάτην — δύο δράκοντ'. Nub. 543. εἰσῆξε. Dio Cass. 39, 29. πρὸς δὲ δὴ τὸ συνέδριον ἄξας ὀλίγον διεφθάρη. Eur. Suppl. 962. ὥσει τις νεφέλα — αἴσω. Ph. 1382. ἦσον δε λόγχαῖς. Hipp. 1352. διὰ μὲν κεφαλᾶς ἄσσονσ' ὀδύναι. Hec. 31. αἴσω — αἰωρούμενος. Herod. 4, 134. λαγὸς ἐς τὸ μέσον διήϊξε. [Plat.] Alc. I. 118 B. ἄττεις — πρὸς τὰ πολιτικά.

σκιᾷ] Gl. P: φαντάσματι, τῇ Ἀθηνᾷ. Tecmessa did not know that it was Athene with whom Ajax was holding converse; for, being in the tent, she could neither see nor hear the goddess.

σκιᾷ τι λόγους ἀνέσπα] 'He began to draw forth (give vent to, utter) words against some shadow'. For the dative cf. Œd. C. 1375. 1384. Aristides II. 309 alludes to this passage: καταδύντες εἰς τοὺς χηραμούς, ἐκεῖ τὰ θανααστὰ σοφίζονται σκιᾷ τι λόγους ἀνασπῶντες.

302. λόγους ἀνέσπα] Ἀνασπᾶν λόγους Musgrave rightly explains 'verba cum vocis contentione proferre' (quod cum fit, spiritus quasi ex imo pectore duci atque hauriri videtur), coll. Virg. Æn. XI. 377. 'rumpitque has imo pectore voces'. Cf. Arist. Ran. 903. τὸν δ' ἀνασπῶντ' αὐτοπρέμνοῖς | τοῖς λόγοισιν | ἐμπεσόντα συσκεδᾶν πολ- | λὰς ἀλινδῆθρας ἐπῶν. 824. βρυχώμενος ἥσει | ῥήματα γομφοπαγῇ πινακῆδὸν ἀποσπῶν (f. ἀνασπῶν) | γηγενεῖ φνσῆματι. Eq. 626. ἐλασίβροντ' ἀναρρηγνὺς ἔπη. Menand. ap. Suid. v. ἀνέσπακεν: πόθεν γὰρ, ὦ φίλοι θεοί, | τοὺς ἀνέσπα- κασιν οὗτοι τοὺς λόγους; Pind. Fr. 172. μὴ πρὸς ἅπαντας ἀναρρῶξαι τὸν ἀχρεῖον λόγον. Plat. Theæt. 180. ὥσπερ ἐκ φαρέτρας ῥηματίσκια αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσι. Eur. Bacch. 947. χερσὶν ἀνασπάσω (τὸν Κιθαιρῶνα).

303. τοὺς δ' ἄμφ' Ὀδυσσεῖ] I would read τοὺς δ' αὖ π' Ὀδυσσεῖ.

συντιθεὶς γέλων πολὺν] 'Heaping up much ridiculous talk'. Musgr: 'multa ridicula congerens'. In which sense συμφορεῖν is often used. Gl. P: συμμινγνύς. Cf. Hyperid. pro Lyc. c. 7. συσκευάσαντες λοιδορίας ψευδεῖς

ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών.
 κᾶπειτ' ἐσάξας αὐτίθις ἐς δόμους πάλιν
 ἔμφορων μόλις πως ξὺν χρόνῳ καθίσταται.
 καὶ πλήρες ἄτης ὥς διοπτρεύει στέγος,

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κατὰ τῶν κρινομένων. Neue and Wunder understand τοῖς λόγοις after ξυντιθεῖς. And Schneid. explains: τοῖς λόγοις συμμειγνύς.

γέλων πολύν A. T. &c. πολὺν γέλων F. Jen. Hence the proverbial expression Αἰάντειος γέλως (explained by Zenob. I. 43). Cf. 382. 958. Ant. 647. Eur. Or. 1560. τοῦ μητροκτόνου | τεχνάσματ' ἐστὶ ταῦτα καὶ πολὺς γέλως. Tro. 983. ταῦτα γὰρ γέλως πολὺς. Incert. ap. Stob. Fl. 74, 27. καὶ πρὸς κακοῖσι τοῦτο δὴ μέγας γέλως.

304. αὐτῶν] αὐτὸν L pr. Which is perhaps the true reading.

ἐκτίσαιτ' (ἐκτήσατ' P.) the mss. Seyf. ἐκτίσσιτ' Musgr. Both. Elmsl. Hart. Which Dind. also approves of in his note. And rightly, for the allusion is to an act about to take place (as ἰών alone shows), not to one that has already taken place. V. 105—110. In the latter sense ἐκτίσαιτ' would be proper, as κατακτείναιτ' is in Trach. 795. A similar mistake occurs Œd. R. 1271. ὄψαιντο for ὄψοιντο. 792. δηλώσοιμ' (δηλώσοιμ' several mss.). Œd. C. 945. δεξοίαιτ' (δεξαίαιτ' the mss.). Eur. Herc. 547. μὴ ποτε Κρέοντος θάνατον ἐκτισαίαιτο (ταρβῶν). Herod. III. 75. Πέρσῃσι δὲ πολλὰ ἐπαρησάμενος, εἰ μὴ ἀναντησαίαιτο (read -οίαιτο) ὀπίσω τὴν ἀρχὴν καὶ τοὺς Μάγους τισαίαιτο (read -οίαιτο). Herod. III. 128. ἀποπειρεόμενος δὲ τῶν δορυφόρων ἐδίδον τὰ βιβλία ὁ Βαγαῖος εἰ ἐνδεξαίαιτο (read -οίαιτο) &c. Cf. also on Œd. R. 72. Arist. Av. 1460. σὺν δ' ἐκείσ' αὐτὸν πέτει | ἀρπασόμενος (al. -σάμενος) —. Cf. Phil. 353. εἰ τὰπὶ Τροίᾳ Πέργαμ' αἰρήσοιμ' ἰών. Ant. 768. δρᾶτω, φρονεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών. Eur. Bacch. 343. βακχεύσεις ἰών. Hom. Od. ε'. 24. ὥς ἦτοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών. Schneid: "ἐκτίσαιτο, not ἐκτίσσοιτο, because the ὕβρις of Ajax against his supposed adversaries was already accomplished, the Atridae being, as he imagined, slain, and the other prisoners in his tent". Reiske conjectures: ἐκτίσαι τίσιν. I suspect however that not even ἐκτίσσιτ' is correct, for the expression ἐκτίνεσθαι ὕβριν κατὰ τινος is an exceedingly strange and suspicious one, which can scarcely be compared with such phrases as κατὰ τινος ἐγγελάω, ἐγκαλεῖν &c. I suspect the true reading is ὅσῃν τάχ' (or ἔτ', or ποτ') αὐτὸν ὕβριν αἰκνίσσιτ' (or ἐργάσσιτ') ἰών. Or οἷον ('how') τάχ' αὐτῶν ὕβριν ἐκτίσσιτ' ἰών. Or ὅσῃν τάχ' αὐτῶν ὕβρις ἐκτίσσι δίκην. Cf. 182. ἐτίσατο λῶβαν. The line is perhaps an interpolation.

305. κᾶπειτ'] κᾶπειθ' P.

ἐσάξας A. T. Br. Hart. Seyf. ἀπάξαις L. pr. ἀπαῖξας P. L. sec. two Bodl. ἐσάξας Morstadt. Nauck. 'Having rushed back.' Wunder compares Tr. 693. εἴσω δ' ἀποστείχουσα. It is rather strange that ὑπάξας and ἀπάξας should occur so close together.

306. ξὺν χρόνῳ A. L. T. &c. τῷ χρόνῳ Jen. σὺν χρόνῳ two others. ἐν χρόνῳ P. 'After a time, at length'. So Tr. 201. ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν. 395. Ph. 1041. τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ. El. 1013.

καθίσταται] Ant. 435. ἄπαρνος δ' οὐδενὸς καθίστατο.

307. πλήρες ἄτης — στέγος] Cf. Phil. 1087. ὃ πληρέστατον (f. πλη-

παίσας κάρα 'θώυξεν· ἐν δ' ἐρειπίοις
νεκρῶν ἐρεισθεὶς ἔξετ' ἀρνείου φόνου,
κόμην ἀπρίξ ὄνυξι συλλαβὼν χειρί.
καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον·

310

ρεις σὺν τὸδ') ἀύλιον λύπας τᾶς ἀπ' ἐμοῦ. El. 1405. Theocr. IX. 33. τᾶς (ῶδᾶς) μοι πᾶς εἴη πλεῖτος δόμος.

ἄτης] Cf. 363.

διοπτεύει A. T. &c. διοπτεύοι H. Harl. and others. Ald. διοπτεύει L. pr. (ει mut. in η ab al. m.). Διοπτεύειν occurs nowhere else in the dramatic writers. Cf. διαθρεῖν. Qu. ἐποπτεύει or κατοπτεύει.

308. θώυξεν the mss. θώυξε (sic) P. 'θώυξεν Bendl. Heath. Br. Herm. Dind. &c.

ἐρειπίοις] ἐριπίοις L. pr. M. ἐρειπιτίοις F.

ἐρειπίοις νεκρῶν] I. e. ἐρειφθεῖσιν νεκροῖς. So πτώματα νεκρῶν Eur. Phoen. 1490. (Wund.) Cf. Fr. 400. χλανιδίων ἐρειπίοις. Eur. Tro. 1025. ἐν πέπλων ἐρειπίοις. Hel. 1086. ναυτικῶν ἐρειπίων. Bacch. 7. δόμων ἐρείπια. Aug. Fr. IX. νεκρῶν ἐρείπια. Blomf. Gl. Sept. 880.

309. ἐρειφθεὶς A. T. &c. ἐρεφθεὶς L. pr. ἐρεισθεὶς (ἐρισθεὶς pr.) v. l. in L. ab ant. m. ἐριφθεὶς P. ἐρριφθεὶς F. and Suid. v. ἐρειπίοις (who adds, οἱ δὲ ἐρεισθεὶς γράφουσιν, ἀντὶ τοῦ ἐπερεισάμενος). ἐρευνθεὶς — ἀρνείῳ φόνῳ Reiske n. ms. (Rather ἐρευνσθεὶς, cf. Il. λ'. 394. ὁ δὲ θ' αἷματι γαῖαν ἐρεύθων. σ'. 329. Passive in Theocr. XVII. 127. Apoll. Rh. I. 778.) It is not probable that Sophocles would have put in such close juxtaposition ἐρειπίοις — ἐρειφθεὶς, any more than Aristophanes ἤρειδε — ἐρείδων Eq. 627, or δεύσας — ἔρρει ibid. 525. It is highly probable therefore that the true reading is ἐρεισθεὶς, 'supported on, reclining on', i. q. πεσών. Which Musgrave also prefers. "Qui enim ἐρειφθεὶς (i. e. 'humī prostratus') jacet, quomodo is ἔξεσθαι et ἦσθαι dicatur?" Of the same opinion is Blomfield (Gl. Ag. 63.). Schol: ἐρειφθεὶς δὲ ἀντὶ τοῦ καταπεσών, ἐρριμμένος. Gl. P: πεσών. Cf. 325. ἐν μέσοις βοτοῖς — θακεῖ πεσών (i. q. ἐρεισθεὶς). Hom. Il. χ'. 225. ἐπὶ μελίσς — ἐρεισθεὶς. Θ'. 496. τῷ ὄγ' ἐρειδόμενος. Similarly Virg. Æn. VII. 94. 'ovium effultus tergo stratisque jacebat | velleribus'. The passive ἐρείπεσθαι occurs Œd. C. 1462. ἐρείπεται κτύπος. Qu. νεκρῶν ὀφείλς καθέξετ' —. Cf. Tr. 790. πολλὰ μὲν χθονὶ | ὀρίπτων ἑαντὸν, &c.

ἀρνείου φόνου] 'Of the slaughter of sheep', i. e. slaughtered sheep. Cf. 55. ἔκειρε πολύνεκρων φόνον. 546. νεοσφαγῇ — φόνον. Æsch. Sept. 44. ταύρειος φόνος. Eur. El. 92. πυρρὴ δ' ἐπέσφαξ' αἷμα μηλείου φόνου. Perhaps ἀρνείου φόνον is added in explanation of νεκρῶν.

310. ἀπρίξ] 'Tenaciously, firmly'. V. Schol. Hesych: Ἀπρίξ. προσπεφυκότης, ἰσχυρῶς, σφοδρῶς, ὃ οὐχ οἶόν τε πρίσαι διὰ τὴν σύμφυσιν. Cf. Fr. 325. τοῦ γε κερδαίνειν ὅμως | ἀπρίξ ἔχονται. Sophron ap. Apoll. p. 71. ὑμέων γὰρ ἀπρίξ ἔχονται. Theocr. XV. 68. ἀπρίξ ἔχεν, Εὐνόα, ἀμῶν. Plat. Theæt. p. 120 A. οὗ ἂν δύνωνται ἀπρίξ ταῖν χεροῖν λαβέσθαι. Ruhnck. ad Tim. p. 47.

χειρί] χεροῖν Mosq. a. Erf. The datives ὄνυξι χειρί, the one being a whole, the other a part, are put ἐκ παραλλήλου. Schol: τὸ σχῆμα τοῦτο λέγεται ὅλον καὶ μέρος. ὅλον μὲν ἡ χεὶρ, μέρος δὲ οἱ ὄνυχες.

311. ἦστο] 'He sat'. Tr. 524. Eur. Suppl. 674. Κάδμου δὲ λαὸς

ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησ' ἔπη,
εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
κάνηρετ' ἐν τῷ πράγματι κυροῖ ποτέ.

ἦστο πρὸ τῶν τειχέων. The separation of πλεῖστον from τὸν μὲν, because of the metre, is noticeable. I do not remember a similar instance. Nauck proposes καὶ τότε μὲν —. Qu. καὶ τὸν πολὺν μὲν ἔξετ' —.

312. τὰ δειν' — ἔπη] Cf. 650. ὅς τὰ δειν' ἐκαρτέρονν τότε. 649. ὁ δεινὸς ὄρκος. 1226. τὰ δεινὰ ῥήματα — χανεῖν. 1107. τὰ σέμν' ἔπη | κόλαξ' (δένναξ'?) ἐκείνους. 1164. Tr. 476. ὁ δεινὸς ἕμερος. 246. τὸν ἄσκοπον χρόνον. Ant. 408. τὰ δειν' ἐκεῖν' ἐπηπειλημένοι. Eur. Phœn. 185. ποῦ δ' ὅς τὰ δεινὰ τῇδ' ἐφρυβόλει πόλει —; Or. 370. ὅς τὰ δειν' ἔτλη κακὰ. Hec. 514. ἡ πρὸς τὸ δεινὸν ἦλθεθ' —; Iph. T. 617. θύσει δὲ τίς με καὶ τὰ δεινὰ τλήσεται; 320. οὐ δὲ τὸ δεινὸν παρακέλευσμά ἡκούσαμεν. 1366. ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων. Arist. Ran. 796. τὰ δεινὰ κινηθήσεται. Xen. Cyr. IV. 2. 35. πάντα τὰ χαλεπὰ ἀνεῖπε. An. VII. 6. 9. ἔνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι — οὐδὲν πεπαύμεθα. Schneid: 'the words of terror, all that is most terrible, the most terrible threats'. Though he thinks Sophocles may perhaps have written πάνδεινα. Without the article Eur. Suppl. 543. δειν' ἀπειλήσων ἔπη. Æsch. Ag. 180. πύργους δ' ἀπειλεῖ δειν'. Sept. 432. ἀπειλεῖ δειν'. The correction δειν' ἄττ' is obvious, but it is rather a Comic than a Tragic expression. Nor is Herwerden's correction πάνδειν' ἔπη required.

313. φανοίην E. Br. Pierson. ad Mœr. p. 326. φανείη D. Dresdd. Pors. (ad Hec. 842.) Erf. Vauv. φανείην L. M. P. Lipss. vulg. Gl. P: φανερώσαιμι αὐτῷ. Gl. D: δειχθείη, δείξαιμι. A similar confusion is found Tr. 1134. κἄν σοῦ στραφεῖη (στραφοίη A. pr.) θυμός. Porson (ad Hec. 847.) pronounces φανοίην to be "contra linguam"; but Elmsley satisfactorily shows that φανοίην is a legitimate Greek word, and in this passage the true reading; though not, as Brunck supposed, the opt. of the second aorist, but of the future, just as ἐροίη in Xenophon, and διαβαλοίη in Plato. He also points out that even as regards the sense of this passage φανοίην is preferable to φανείη, adducing Ant. 306. εἰ μὴ τὸν αὐτόχειρα — ἐκφανεῖτ' &c. 324. εἰ δὲ ταῦτα μὴ φανεῖτ' &c. As for the construction of the fut. opt., cf. Ant. 414. ἀφειδήσοι. Phil. 376. ἀφαιρήσοιτο. 353. CEd. R. 538. γνωριοῖμι. Xen. Symp. I. 7. ὡς δὲ πᾶν ἀχθόμενος φανερός ἦν, εἰ μὴ ἔφθοντο, συνηκολούθησαν.

314. ἐν τῷ πράγματι κυροῖ ποτέ] I. e. ἐν τίνι πράγματι κυροῖ ποτε ὦν, τί ποτε πράσσοι, 'how it fared with him'. Cf. 984. Ant. 1229. ἐν τῷ ξυμφορᾷ διεφθάρης; Tr. 375. οἶμοι τάλαινα, ποῦ ποτ' εἰμι πράγματος; 1145. φρονῶ δὲ ξυμφορᾷ ἔν' ἔσταμεν. Phil. 174. ἐπὶ παντί τῷ χρεῖας ἵσταμένῳ. 899. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ. CEd. R. 1174. ὡς πρὸς τί χρεῖας; CEd. C. 1138. ἐς τόδ' ἡμέρας. 170. ποῖ τις φροντίδος ἔλθῃ; Aj. 1144. ἐν κακῷ | χειμῶνος. El. 170. τί γὰρ οὐκ ἐμοὶ ἔρχεται ἀγγελίας ἀπατώμενον; Ant. 42. CEd. C. 310. El. 922. 1174. 169. Tr. 705. Ph. 175. Eur. Andr. 1172. εἰς ἔν μοίρας συνέκυρσας. Hel. 1211. ἐν τῷ δὲ κείδαι ξυμφορᾷ (ξυμφορᾷ, i. e. ξυμφορᾷ?); Similarly Aj. 53. σύμμικτα λείας. Ant. 1209. ἄσημα — βοῆς. 1265. ἐμῶν ἄνολβα βουλευμάτων. Phil. 174. ἐπὶ παντί τῷ χρεῖας ἵσταμένῳ. And

κάρῳ, φίλοι, δείσασα τοῦ ξειρασμένον 315
 ἔλεξα πᾶν ὅσον περ ἐξηπιστάμην.
 ὁ δ' εὐθύς ἐξ ὥμωξεν οἰμωγὰς λυγρὰς,
 ἃς οὔ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
 πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους

in Latin '*id negotii*', '*id temporis*', &c. Matth. Gr. §. 442, 3. This line Nauck considers a futile interpolation.

πράγματος] πράγματι F. Mosq. a. Aug. b. P. corr. Lips. b. pr.

κύροι L. pr. κυροί (sic) F. κυριοῖ Ven. κυρεῖ vulg. A. L. rec. m. M. P. T. κυροῖ Suid. v. κυρεῖ. Elmsl. Dind. Wund. Herm. Schn. Hart. Seyf. Gl. P: ὑπάρχει. The barytone form κύροι is recognized by the Schol. (τὸ κυρῶ περισπωμένως φησὶν ἡ συνήθεια, καὶ Ἀττικοί· ἐν δὲ εὐνικαῖς βαρύνουσιν αὐτὸ Ἀττικοὶ μετὰ ἐκτάσεως τοῦ ὕ, κύροι λέγοντες ἀντὶ τοῦ κυροῖη. νῦν δὲ ἀντὶ τοῦ κυρεῖ ὀριστικοῦ κεῖται) and Suid. v. κυροῖ. Elmsley condemns it in Attic Greek. Dindorf is of opinion that the form κύρειν (ῥ) is used only where the metre requires it, as in Œd. C. 1159. Θῶν ἔκυρον (where see note). Eur. Hipp. 746. σεμνὸν τέρμονα κύρων | οὐρανοῦ, and in a line of some unknown poet in Hesych. v. κύρον. But these passages are all rather doubtful. We have however in common use κύρω and ἔκυρσα, formed from κύρω. In defence of the optative Elmsley refers to 727. 755. Phil. 543, and would in all passages of this kind prefer it to the indicative, where the mss. readings will allow of it.

ποτέ] ποτ' ὦν Burges on Phil. 371. And so El. 1409. ποῦ ποτ' ὦν κυρεῖς; But cf. 984. Ph. 741. 899. El. 46. Eur. Ph. 139. νύμφας ὁμόγαμος κυρεῖ; 175. πόθεν κυρεῖ; 1074. τίς ἐν πύλαισι δωμάτων κυρεῖ;

315. δείσασα —] '*Fearing (from fear) told him all that had been perpetrated, as far as I knew*'.

316. ἐξεπιστάμην L.

317. λυγρὰς] Qu. πιμράς. Cf. on Phil. 189. λυγρᾶς — οἰμωγᾶς.

319. πρὸς γὰρ κακοῦ —] Cf. 581. οὐ πρὸς λατροῦ σοφοῦ | θρηνεῖν ἐπωδᾶς &c. 1072. καίτοι κακοῦ πρὸς ἀνδρὸς —. El. 401. ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινεῖσαι. Æsch. Ag. 603. ἡ κάρτα πρὸς γυναικὸς αἰρεσθαι κέαρ. 1636. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς. Arist. Pl. 355. πρὸς ἀνδρὸς οὐδὲν ὕγιές ἐστ' εἰργασμένον. Herod. VII. 153. τὰ τοιαῦτα ἔργα οὐ πρὸς ἅπαντος ἀνδρὸς νενόμικα γενέσθαι, ἀλλὰ πρὸς ψυχῆς τε ἀγαθῆς καὶ ῥώμης ἀνδρεῖας. For the idea cf. Cic. Tusc. II. 28. '*In-gemiscere nonnumquam viro concessum est; ejulare vero ne mulieri quidem*'.

κακοῦ] Gl. P: ἀνάνδρον.

βαρυψύχου] '*Faint-hearted, desponding, pusillanimous*'. I. e. μικροψύχον, as the schol. explains. The epithet occurs in Greg. Naz. Or. XV. p. 227. A similar one βαρυνκάρδιος is found in Hesychius. Cf. Eur. Med. 176. βαρύνθυμον ὄργάν. Alc. 354. βάρος ψυχῆς. Trag. inc. Fr. 216 W. βαρυνφρόνων — συντυχιᾶν. Theocr. 25, 110. βαρύνφρονος Ἡρακλῆος. I suspect we should read βραχυψύχον. Cf. Eur. Hipp. 640. γνώμη βραχεία. Æsch. Ag. 441. φίλοισι πέμπει βαρὺν (l. βραχὺν) ψῆγμα δυσδάκρυτον. (Μέγας and βραχὺς are opposed to one another Œd. C. 880. τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν.) Or φιλοψύχον. (Eur. Hec. 348. κακῇ φανοῦμαι καὶ φιλόψυχος γυνή. 315. πότρεα μαχοῦμεθ' ἢ φιλοψυχῆ-σομεν —; Her. 519. αὐτοὶ φιλοψυχοῦντες. Plut. Dion. 46. φίλαντος —

τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν. 320
 ἀλλ' ἀψόφητος ὀξέων κωνυμάτων
 ὑπεστέναξε ταῦρος ὥς βρυχώμενος.
 νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ
 ἄσιτος ἀνὴρ ἄποτος ἐν μέσοις βοτοῖς
 σιδηροκμηῖσιν ἥσυχος θακεῖ πεσών. 325

καὶ φιλόψυχος.) Or κατοψύχον. Æsch. Pers. 400. εὐψύχῳ θράσει. Sept. 176. ἄψυχον κἀκην. Or μάλ' ἀψύχον. Βαρύψυχος, like βαρύθυμος, would mean rather *sad, depressed*, than *low-minded, mean*.

320. αἰεί ποτ'] 'Ever, always'. Ant. 456. αἰεί ποτε | ζῇ ταῦτα. Arist. Av. 1545. αἰεί ποτ' ἀνθρώποις γὰρ εὐνους εἴμ' ἐγώ. Eur. Fr. 1001. αἰεί ποτ' ἐστὶ σπέρμα κηρύκων λάλον. Thuc. VI. 82. 1. So πάλαι ποτέ, πρώην ποτέ, &c.

ἐξηγεῖτ' ἔχειν (ἔχειν is erased before ἐξηγεῖτ' in L.) the mss. Wunder thinks γόους ἔχειν equivalent to γοᾶσθαι, comparing μολπὰν ἔχειν (for μέλπεσθαι) Phil. 213. οὐ μολπὰν σύριγγος ἔχων (σύριγγι χέων?). So also explains Seyffert, coll. Hom. Il. 16, 105. πῆληξ βαλλομένη καναχὴν ἔχε. 18, 495. ἀνλοὶ φόρμιγγές τε βοὴν ἔχον. And so παρουσίαν ἔχειν 540, θήραν ἔχειν 564, γέλωτα ἔχειν (?) 382. Schneid. explains ἔχειν 'to deem, hold'. Lobeck, with Triclinius, 'habere se', i. q. εἶναι, and ἐξηγεῖτο by 'dictitabat, declarabat'. This passage has always appeared to me corrupt, as neither ἐξηγεῖτ' nor ἔχειν yields any satisfactory sense. Qu. ἡγεῖθ' ἰέναι (628. γόον — ἦσει). Or ἡγεῖτο στένειν. Cf. on Ant. 884. Fr. 668. πολλὴν γλῶσσαν ἐκχέας μάτην. 469. λίμνης — ἡχοῦσης γόους. Æsch. Ag. 1000. προφθάσασα καρδίᾳ γλῶσσαν ἂν τὰδ' ἐξέχει. Eur. Suppl. 773. ἄδον τε μολπὰς ἐκχέω θαυροπόρους. 838. ἡνὶ' ἐξήντλεις στρατῶ | γόους. The simple χεῖν 'to utter' occurs in Æsch. Sept. 73. Ἑλλάδος | φθόγγον χέουσιν. Suppl. 626. Fr. Glauc. 28. Herwerden (on CEd. R. 1208) proposes ἐξηγεῖτο (?) χεῖν.

321. ἀλλ' —] This is to be referred to v. 318. For vv. 319—20. are parenthetic.

ἀψόφητος — κωνυμάτων] 'Without the noise of loud lamentations'. Matth. Gr. §. 339. Cf. Ant. 1316. ὀξυνώνυτον πάθος. Æsch. Sept. 954. ὀξυνόλοις — οἰμώμασιν. 954. ἐπηλάλαξαν -- τὸν ὀξὺν νόμον. Arist. Vesp. 471. κατοξείας βοῆς. Hom. Il. σ'. 71. ὀξὺ δὲ κωνύσασα &c.

322. βρυχώμενος] μυκώμενος D. supr. T. Cf. CEd. R. 1265. δεινὰ βρυχηθεῖς. Tr. 805. 904. 1072. Plat. Phæd. p. 177 D. ἀναβρυχησάμενος. Apoll. Rh. IV. 19 κινυρῇ βρυχήσατο φωνῇ. Hesiod. Th. 832. ταῦρος ἐριβρύχης. Theocr. XXV. 137. ταῦροι ἐβρυχῶντο. Oppian. Cyn. IV. 165. μυκᾶσθαι βρύχημα. Nonn. XXIX. 311. βρυχηδὸν ἐμυκήσαντο. (Lob.) Add Arist. Ran. 823. βρυχώμενος ἦσει | ῥήματα γομφοπαγῇ. Plut. Alex. 51. μετὰ στεναγμοῦ καὶ βρυχήματος. Strictly speaking βρυχᾶσθαι is used of a lion, μυκᾶσθαι of oxen. Morstadt proposes βριμώμενος.

323. Cf. 1306. τοιοῦσδ' ἐν πόνοισι κειμένους. Eur. Andr. 26. καὶ πρὶν μὲν ἐν κακοῖσι κειμένην ὅμως &c. Phœn. 1633. Alex. Fr. 22, 2.

324. 337. 344. ἀνὴρ] ἀνὴρ the mss. ὦ' νῆρ Br. ἃ' νῆρ Erf. βοτοῖς] βροτοῖς L.

325. σιδηροκμηῖσιν] Schol: τῷ σιδήρῳ φονευθεῖσιν, ὥς ἀνδροκμηῖσιν. Æsch. Cho. 365. δορικμηῖτι λαῶ. Eum. 242. μόχθοις ἀνδροκμηῖσι. Ag. 787.

καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν·
 τοιαῦτα γὰρ πως καὶ λέγει κῶδύρεται.
 ἀλλ', ὦ φίλοι, τούτων γὰρ εἵνεκ' ἐστάλην, 9
 ἀρήξαι' εἰσελθόντες, εἰ δύνασθ' ἐτι.
 φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις.

330

ΧΟΡΟΣ.

Τέκμησθα, δεινὰ, παῖ Τελεύαντος, λέγεις,

ἥσυχος θακεῖ] Eur. Hec. 35. ἥσυχος θάσσουνσι. Bacch. 622. ἥσυχος θάσσουν. Hel. 1090. ἥσυχος καθάμεθα. Rhcs. 123. ἥσυχον εὔδεν. Arist. Eccl. 152. ἐκαθήμην ἥσυχος.

θακεῖ L. rec. m. θάκει L. pr.

326. δῆλος — ὥς τι δρασείων] Cf. 1225. δῆλός ἐστι σκαιὸν ἐκλύσων στόμα. Œd. C. 630. ταῦτα — ὥς τελῶν ἐφαίνεται. Ph. 1011. Œd. R. 1008. 673. Xen. An. I. 5. 9. δῆλος ἦν Κῦρος ὥς σπεύδων πᾶσαν τὴν ὁδόν. Alciph. I. 7. εὐδηλός ἐστιν ὥς ἅπαντα κοινὰ — ἡγούμενος. Heliod. 1, 15. καὶ δῆλη παντοίως ἐγένετο κακόν τι διαθήσουσα τὴν Θίσβην. Arist. Pl. 333. δῆλος δ' ἐστὶν ὅτι τοῦ πράγματος | ἀνήκοέν τι —. Reiske conj: καὶ δῆλός ἐσθ' ἡμᾶς τι —.

δρασείων] 'About to do, meditating'. Arist. Vesp. 168. ἄνθρωπος οὗτος μέγα τι δρασεῖ κακόν. Pac. 62. Δρασεῖν occurs also 585. Phil. 1245. Eur. Med. 91. Phoen. 1223. Arist. Pac. 61. So ἐργασεῖν Ph. 1001. Tr 1232. ἀκουσεῖν Fr. 820.

327. πως] 'Somehow, for some reason'. For πως cf. El. 372. ἡθὰς εἰμί πως | τῶν τῆσδε μύθων. Qu. toi. Nauck and Seyffert suspect the genuineness of this line.

λέγει] γελᾷ Jen.

χ' ὀδύρεται P. χῶδύρεται occurs 383.

328 f. Cf. Il. α'. 393. ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἔηος. Herod. VIII. 57. ἀλλ', εἴ τις ἐστὶ μηχανή, ἴθι καὶ πειρώ. S. Mark Ev. IX. 22. ἀλλ', εἴ τι δύνασαι, βοήθησον ἡμῖν.

328. οὐνεκ' vulg. ἔνεκ' P. Read εἵνεκ'.

ἐστάλην] 'I set forth, I came'. Gl. P: ἦλθον.

329. ἀρήξαι' εἰσελθόντες] As dramatic propriety does not allow the Chorus to leave the stage, the Poet by the scenic contrivance called the ἐκκύκλημα exhibits Ajax to their view.

330. οἱ τοιοῖδε] Gl. P: μανικοί. Perhaps φίλων γὰρ ἐν τοιοῖσδε νικῶνται φίλοι. Cf. 1353. κρατεῖς τοι τῶν φίλων νικώμενος. Arist. Nub. 1088. τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ; Valck. ad Hipp. 458. But see next note.

φίλοι all the mss. and Schol. Wund. λόγοις Stob. Flor. 113, 8. Steph. Lond. I. Br. Lob. Herm. Schn. Hart. Bgk. Dind. Nck. A contrary error occurs in Ant. 190. φίλους (λόγους Stob. 39, 16). Cf. Œd. C. 1194. εἰς ἡμέτεροις — θυμὸς ὀξύς· ἀλλὰ νουθετούμενοι | φίλων ἐπωδαῖς ἐξεπείδονται φύσιν. Cf. El. 1272. ἡδονῇ νικωμένην. Æsch. Ag. 583. νικώμενος λόγοισιν οὐκ ἀναίσχυνται. Hom. Il. λ'. 793. ἀγαθὴ δὲ παραίφρασίς ἐστιν ἑταίρου. ο'. 494.

331. δεινὰ] δεινοῖς Bentl. conj. Nauck. (omitting the comma after ἡμῖν).

ἡμῖν τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙΑΣ.

ὦ μοί μοι.

ΤΕΚΜΗΣΣΑ.

τάχ', ὥς ἔοικε, μάλλον· ἢ οὐκ ἠκούσατε
Αἴαντος οἷαν τήνδε θωῦσσει βοήν;

335

ΑΙΑΣ.

ὦ μοί μοι.

ΧΟΡΟΣ.

ἄνθρω ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
νοσήμασι ξυνοῦσι λυπεῖσθαι παρῶν.]

332. διαπεφοιβάσθαι A. &c. διαπεφοιβάσθαι (sic) L. T. Schol: ἐκμεμνηνέναι, παρὰ τὸν φοῖτον· ἢ ἀπὸ τῶν φοιβωμένων καὶ ἐνθουσιῶντων· καὶ γὰρ ἐκεῖνοι μανίᾳ τινὶ ὁμοῖον πάσχουσι τι. Whence Valck. (ad Ammon. p. 149) infers that some read here διαπεφοιτάσθαι. Gl. P: μεμνηνέναι . ἀπὸ τοῦ φοῖβον (sic). The verb φοιβᾶν in the sense of 'purifying', occurs Callim. Lav. Pall. V. 11. Theocr. XVII. 134. Apoll. Rh. II. 302. and φοιβάξιν in Anthol. in Hymn. ad Apoll. Elmsley notices the awkward situation of ἡμῖν, placed at the beginning of the line, in the common reading; and, whereas it was connected with λέγεις, refers it to what follows. The comma therefore he places before instead of after it. Cf. 216. μανίᾳ γὰρ ἄλous ἡμῖν ὁ κλεινός —. Seyffert reads, ἡλίθιον (i. e. ὥστε γενέσθαι ἡλίθιον) ἄνδρα διαπεφορβῆσθαι κακοῖς.

333. 336. 339. 342. Ajax speaks behind the scenes.

333. 336. 385. μοί μοι] μοι μοί L.

334. μάλλον] Sc. λέξω δεινά. Œd. C. 820. τάχ' ἔξεις μάλλον οἰμώξιν τάδε.

ἢ οὐκ A. K. L. P. T. Lipss. and probably all the mss. ἢ οὐκ Br. tacitly.

335. τήνδε θωῦσσει βοήν] Æsch. Prom. 401. ὀρωμένῳ μοι τόνδ' ἐθώξας λόγον. Eur. Hec. 115. τάδε θωῦσσω.

βοήν A. L. T. &c. βοᾶν P. Ald.

337. ὦ Ζεῦ —] For Aeacus, king of Ægina, the father of Telamon, the father of Ajax, was son of Zeus. Hence Ajax is called one of the Aeacidæ 645. Cf. also 824 f.

338. νοσήμασι ξυνοῦσι] Not only did they say νόσῳ σύνειμι, but νόσος σύνεστι μοι, and the like. Cf. Œd. C. 7. 945. Ant. 371. and on Phil. 1168. Translate: 'to be vexed with his former frenzies haunting him.

παρῶν] Schneid: 'in præsenti'. παρῶν seems hardly right, and is suspected also by Nauck. Schneidewin proposes τοῖς πάρος — λυπεῖσθαι πάλιν. I would suggest φρονῶν, or φρένας, or τὰ νῦν, or πάλιν. Or thus: νοσήμασιν παροῦσι λυπεῖσθαι ξυνῶν (cf. Œd. R. 303. οἷα νόσῳ σύνεστιν).

ΑΙΑΣ.

ὦ παῖ παῖ. *δὲ*

ΤΕΚΜΗΣΣΑ.

ῥῆμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ. 340
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

ΑΙΑΣ.

Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἤ τὸν εἰσαεῖ
λεηλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟΡΟΣ.

ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.
τάχ' ἄν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345

340. ῥῆμοι L. T. &c. ῥῆμοι A. οἶμοι Laud.
ἀμφὶ σοὶ βοᾷ] Cf. El. 1180. ἀμφ' ἐμοὶ στένεις. Œd. C. 492. Œd.
R. 155. Tr. 727.

341. μενοινᾷ] Sc. Ajax. Eur. Cycl. 453. σφάξαι μενοινᾷς (νιν).
Theocr. 25, 62. νόῳ δέ τε πόλλ' ἐμεινῶνα. The verb occurs nowhere
else in Tragedy.

ποῦ ποτ' εἶ] Addressed to the child. She fears that, though con-
cealed from his father (cf. 531), the child may not be altogether safe from
his violence.

342. He calls Teucer, to bring him his son; but Teucer is absent
on a marauding expedition (cf. on 564). And here we may observe the
dramatic propriety of Teucer's absence: for, had he been present, Ajax
would not have been able to effect his bloody purpose.

ἢ A. L. T. vulg. ἢ P. Br. Neck. Cf. 103. ποῦ σοὶ τύχης ἔστηκεν; ἢ πέ-
φηνγέ σε; 334. Eur. Or. 1423. σὺ δ' ἤσθα ποῦ τότε; ἢ πάλαι φεύγεις
φόβῳ; Hec. 765. εὐρες δὲ ποῦ νιν; ἢ τις ἤνεγκεν νεκρόν; In all which
passages ἢ is perhaps to be preferred.

τὸν εἰσαεῖ — χρόνον] Œd. C 1580. λελοιπότεα τὸν αἰεῖ (αὐτοῦ?)
βίοτον. 1701. τὸν αἰεῖ κατὰ γᾶς σκότον εἵμενος. Plat. Gorg. 525. πά-
σχοντας τὸν αἰεῖ χρόνον. ibid. τοὺς — τὸν αἰεῖ χρόνον τιμωρομένους.
Eur. Or. 207. ἄγαμος — βίοτον εἰς τὸν αἰεῖν ἔλκω χρόνον. Œsch. Ag.
1450. τὸν αἰεῖ — ὕπνον.

343. λεηλατήσῃ] The Greeks before Troy, says Thuc. I. 11, ἐτρά-
ποντο πρὸς ληστείαν τῆς τροφῆς ἀπορίᾳ. Cf. Il. α'. 366. θ'. 328.

344. φρονεῖν ἔοικεν] 'He seems to be in his right mind'. The Chorus
infer this from the rational and feeling manner in which he speaks of his
son and brother.

ἀνοίγετε] A general summons to open the door; as the Latins said
'aperite aliquis'. So Œsch. Cho. 873. ἀλλ' ἀνοίξατε. Cf. 593. οὐ ξυνέρ-
ξεθ' ὥς τάχος;

345. αἰδῶ] 'Compassion'. Œd. C. 247. τὸν ἄθλιον αἰδοῦς κῦρσαι.

ΤΕΚΜΗΣΣΑ.

ἰδού, διοίγω· προσβλέπειν δ' ἔξεστί σοι
τὰ τοῦδε πράγη, καὐτὸς ὥς ἔχων κυρεῖ.

ΑΙΑΣ.

Στροφή. α'.

ἰὼ φίλοι ναυβάται, μόνονι ἐμῶν φίλων 348
μόνονι ἔτ' ἐμμένοντες ὀρθῶ νόμῳ, 350

Eur. Cresph. Fr. 18. αἰδῶς ἐν ὀφθαλμοῖσι γίνεται, τέκνον. Eur. Her. 6. αἰδοῖ καὶ τὸ συγγενὲς σέβων. 461. πολλῆς γὰρ αἰδοῦς ἀντυχῆς τις ἂν τύχοι. Med. 349. Hec. 286. Herod. VII. 141. Appian. B. C. IV. 17. αἰδοῖ καὶ ἐλέω.

κᾶπ' (u altered from χ a m. rec.) ἐμοὶ L. χυπ' (sic) ἐμοῦ P.

κᾶπ' ἐμοὶ βλέψας] 'On beholding even me'. For Teucer is not present. Cf. 520. ἀλλ' ἔσχε κᾶμοῦ μνηστίν. Schn: *ipso aspectu meo*. Ph. 192. εἶπερ κᾶγὼ τι φρονῶ. Wunder wrongly connects καὶ with λάβοι. Qu. κᾶς (or κείς) ἐμὲ βλέψας. Βλέπειν ἐπὶ τινι is an unusual phrase. αἰδῶ — λάβοι] 'Entertain a feeling of compassion'. So θέαν λαβεῖν Phil. 536. 656.

346. ἰδού, διοίγω] The curtains of the tent of Ajax are here drawn aside, and the hero is seen, sword in hand, seated among the sheep he has slaughtered, and sprinkled with their blood. This is perhaps all that is meant, when the Scholiast says: ἐνταῦθα ἐκκύκλημά τι (ἐν κυκλήματι γὰρ L.) γίνεται, ἵνα φανῇ ἐν μέσοις ὁ Αἴας ποιμνίοις. — δεικνύται δὲ ξιφήρης ἡματωμένος, μεταξὺ τῶν ποιμνίων καθήμενος. Or perhaps the eccyclema is pushed forward, so as for Ajax to be better seen. Other instances of the employment of this stage contrivance occur in Æsch. Cho. 973. (Where Orestes shows to the Chorus the dead bodies of Clytemnestra and her paramour Ægisthus.) Eur. Herc. 1029. (Where Hercules is shown to view wrapt in sleep, and his murdered wife and children). And elsewhere. Arist. Ach. 408. Nub. 184. Thesm. 265. 277. (where the subject is fully and learnedly discussed by Fritzsche). In like manner the interior of the house is discovered in Œd. R. 1294f. Ant. 1293. El. 1458f.

δ' om. P.

347. πράγη] 'Deeds'.

348 = 356. The same metre Œd. C. 1477 = 1491.

348. ναυβάται] νανάται F. Dresd. b. &c. and Suidas in ὀρθῶ νόμῳ. A common error of the copyists.

349. μόνονι ἐμῶν φίλων] μόνονι μων (sic) φίλων one ms. μόνονι τῶν φίλων (= ἄρωγόν τέχνας v. 356.) conj. Dind. But the correction is not necessary, as he observes, for Soph. is not so exact in his metrical respensions as Æschylus (cf. e. g. 879 = 925). Cf. Œd. R. 1322.

μόνονι τ' L. and most mss. μοῦνοί τ' Liv. a. Dresd. b. Jen. μόνονι Suid. in ὀρθῶ νόμῳ. Sch. μόνονι ἔτ' Herm. Dind. Wund. Schn. Hart. Bgk. Nck. Cf. on v. ant. 357. El. 810. αἶ μοι μόναι παρῆσαν ἐλπίδων ἔτι.

350. ὀρθῶ νόμῳ] 'In a right (upright, loyal) spirit'. Schol: τὸν της

ἴδεσθέ μ' οἶον ἄρτι κῦμα φοινίας ὑπὸ ζάλης
ἀμφίδρομον κυκλεῖται.

ΧΟΡΟΣ.

οἴμ', ὥς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.
δηλοῖ δὲ τοῦργον ὥς ἀφροντίστως ἔχει.

355

φιλίας φησίν. Cf. 548. ἐν νόμοις πατρός. (Ed. C. 1382. ἀρχαίοις νόμοις. Qu. ὀρθῶ τρόπῳ, 'in an upright disposition', i. e. in unshaken fidelity.

351. ἴδεσθέ μ' — κυκλεῖται] Apitz rightly observes that μ' is to be construed with ἴδεσθε, not with κυκλεῖται, comparing Æsch. Pr. 92. ἴδεσθέ μ' οἶα πρὸς θεῶν πάσχω θεός. 1129. ἔσορᾷς μ' ὥς ἐνδίκῃ πάσχω. Ant. 940. λεύσσετε — τὴν βασιλείαν — οἶα — πάσχω. The middle ὀρᾷσθαι often occurs, as in Phil. 351. εἰδόμην. 1113. ἰδοίμαν. (Ed. R. 1217. εἰδόμαν. Tr. 1004. ἰδοίμην. Arist. Vesp. 183. ποῖον; φέρε' ἰδῶμαι. Herod. I. 207. ἰδόμενοι. Ajax likens himself to a ship encompassed by the surging waves. The language, as addressed to sailors, is singularly appropriate. In κῦμα there is an allusion to the streaming blood of his victims; in φοινία ζάλη (cf. El. 96. Ἄρης φοίνιος) to his stormy fit of madness.

ἄρτι] ἄρα (γρ. ἀρτίως) F.

352. φοινίας — ζάλης] Cf. (Ed. R. 22. πόλις γὰρ, ὥσπερ καὶ τὸς εἰσορᾷς, ἄγαν | ἥδη σαλεύει κἀνακονφίσει κᾶρα | βυθῶν ἔτ' οὐχ οἶα τε φοινίον σάλον (qu. φοινίῳ σάλῳ, or, as here, φοινία ζάλη). 1279. ὄμβρος χαλάζης αἵματός. Æsch. Prom. 379. πυρπνόον ζάλης. Ag. 658. ζάλη ὄμβροκτύπῳ. 648. ὥς μήτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν. Eur. Iph. A. 775. Πέργαμον — κυκλώσας Ἄρει φοινίῳ. 1363. ἐρεμνῇ ψακᾶδι φοινίας δρόσον.

ὑπὸ L. &c. ἀπὸ F. and no doubt A. (for ὑ is on an erasion). The Schol. also found ἀπὸ, for he explains: ἐκ μεγάλου χειμῶνος, — μετὰ τὸν χειμῶνα. Translate: 'by reason of this storm of blood'.

ζάλης] 'A storm'. Æsch. Prom. 371. θερμοῖς ἀπλήστον βέλεσι πυρπνόον ζάλης. Ag. 656. 665.

353. κυκλεῖται] 'Surrounds'. Rather κυκλοῦται. Æsch. Sept. 114. Ἀργεῖοι γὰρ πόλισμα Κάδμου κυκλοῦνται.

354. Cf. Ant. 1270. οἴμ', ὥς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν. The Chorus speak aside to Tecmessa. After ἄγαν I put only a colon.

Gl. P: ὀρθά . ἀληθῆ.

355. δηλοῖ δὲ &c. δῆλον δὲ — Hart. 'For the fact of the case itself shows how beside himself he is'. Fr. 352. ταχὺ δ' αὐτὸ δείξει τοῦργον ὥς ἐγὼ (λέγω?) σαφῶς. Eur. Or. 1129. αὐτὸ δηλοῖ τοῦργον ἧ τείνειν χρεῶν.

ὥς ἀφροντίστως ἔχει] I. e. ὥς ἄφρων ἐστί. An euphemism for ὥς μανικῶς ἔχει. An unusual meaning of the word ἀφροντίστως. Cf. Fr. 366. οὐκ ἀφροντίστως. Eur. Her. 380. τὰν εὐχαρίστως ἔχουσαν πόλιν. Dem. p. 25, 18. ἀγνωμόνως ἔχειν. Musgrave, Neue, and others wrongly understand τὸ ἔργον before ἔχει.

ΑΙΑΣ.

Ἀντιστροφὴ α'.

ἰὼ γένος ναῖας ἄρωγόν τέχνας,
 ὃς ἄλλαν ἔβας ἐλίσσων πλάταν,
 σέ τοι σέ τοι μόνον δέδορκα πημονὰν ἐπαρκέσont'. 360

356. γένος ναῖας — τέχνας] Lobeck: '*rerum nauticarum administri*'. Cf. 201. ναὸς ἄρωγοὶ τῆς Αἴαντος. Æsch. Ag. 47. στρατιῶτιν ἄρωγάν. 73. The gen. τέχνας depends upon ἄρωγόν. So El. 1381. γενοῦ — ἄρωγός τῶνδε τῶν βουλευμάτων. Cf. also Eur. Her. 41. τὸ θῆλυ γένος. So γενέθλη El. 129. ᾧ γενέθλα γενναίων. 226. ᾧ φιλία γενέθλα. For γένος perhaps σέ τοι, or σὲ τὸν —.

357. ναῖας — τέχνας] CEd. R. 709. μαντικῆς — τέχνης.

358. ἄλιον — πλάταν] Wunder wrongly explains this of a ship, coll. 250. ποντοπόρῳ ναῖ. and CEd. C. 716. ἃ δ' εὐήρετος ἐκπαγλ' ἄλλια χερσὶ παραπτομένα πλάτα θρώσκει &c. And he makes πλάταν depend on ἐπέβας, instead of ἐλίσσων. Add Eur. Her. 84. ἄλλω πλάτα. Lobeck supplies δεῦρο. Translate: '*who didst embark plying the ocean oar*'.

ἄλλαν ὃς ἐπέβας the mss. ἄλιον — Herm. Erf. Dind. Nauck. &c. ὃς ἄλλαν ἔβας Herm.

ὅς] ὅστ' Liv. a. The construction according to the sense, for the neuter noun γένος has preceded. Cf. 235. CEd. C. 942 f. In adopting the masculine, he perhaps addresses himself to the Coryphaeus. Qu. ὅ τ' — ἐλίσσον &c.

ἐπέβας vulg. ἔβας Herm. Cf. 36. Qu. ἐνέβας, *didst embark*. Ἐπιβαίνειν governs an accusative above 144. &c. Compare the noun ἐπιβάτης '*a fighting seaman, a marine*', Herod. VI. 12. &c.

ἐλίσσων] Schol: κωπηλατῶν. Who aptly compares the νῆες ἀμφιέλισσαι of Homer. Qu. ἐρέσων, which correction Nauck adopts. Cf. on Ant. 158. These two verbs appear often to be confounded.

360. σέ τοι σέ τοι —] So Ph. 1095. σύ τοι σύ τοι κατηξίωσας &c.

ποιμένων vulg. Herm. Lob. Schn. ποιμαίνων Mosq. b. πημονὰν Reisk. Wund. (see his Censur. p. 123 f.) Dind. Hart. Nauck. πημονῶν ('*unum in malis meis fidum auxiliatorem*') Vauv. πνευμένη γ' Matthiæ in Class. Journ. X. 13. (Why not πνευμένῳς?) ποιπνῶν conj. Bergk (coll. Hesych. ποιπνός: θεράπων). τῶν ἐμῶν conj. Linw. Apitz explains ποιμὴν to mean '*an attendant*', as in Odys. δ'. 87. ἐνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν. Musgrave absurdly connects ποιμένων (for ποιμέσιν) ἐπαρκέσontα, '*regibus vestris opitulari paratum*'. But ποιμένων seems corrupt. Schol: τῶν ἐμὲ ποιμαίνόντων. Qu. ποιμέσιν σοῖς ἀρκέσont'. Or πῆμά μοι τοῦτ' ἀρκέσont'. Or πημονὰν μοι ἀρκέσont'. Or πιστὸν ὄνθ' ὥστ' ἀρκέσαι.

ἐπαρκέσont'] ἐπαρκέσαντ' F. ἀπαρκέσont' Reisk. ποιμένων (Ajax) ἔτ' ἄρκος ὄντ' Lob. Herm. Gl. P: βοηθήσontα. Wunder: '*te — quum videam solum dedecus a me defendere paratum esse, tu, quæso, me interfice*'. Schneid. with Hermann boldly enough corrects ἔτ' ἄρκος ὄντ', understanding ποιμένων of Ajax, as ποιμὴν λαῶν, and for ἄρκος citing Alcæus Fr. 15, 4. κνέμίδες, ἄρκος ('*a defence against*') ἰσχυρῶ βέλεος. Schol: ποιμένων: τῶν φίλων. The ποιμένες are Teucer and Ajax, acc. to

ἀλλά με συνδάτξον.

ΧΟΡΟΣ.

εὔφημα φώνει· μὴ κακὸν κακῷ διδοὺς
ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

ΑΙΑΣ.

Στροφή β'.

ὄρα'ς τὸν θρασὺν, τὸν εὐκάρδιον,

Benedict. For ποιμὴν cf. Æsch. Suppl. 780. ναῶν ποιμένες. Eur. Suppl. 674. ποιμένες δ' ὄχων | τετραόρων. So ποιμαίνειν for κηδεύειν, φροντίζειν. Eur. Tem. Fr. 10. ποιμαίνειν στρατόν. Connect μόνον ποιμένων. Ἐπαρκεῖν 'to assist' occurs CEd. C. 777. Ant. 612. Fr. 66. μηδὲ τῷ τεθνηκότι | τὸν ζῶντ' ἐπαρκεῖν. Æsch. Sept. 90. τίς ἄρ' ἐπαρκεσει θεῶν —; Fr. 920. Ag. 1143. Eur. Hec. 970. φίλοις ἐπαρκεῖν. Arist. Pl. 830. ἐπήρουν τοῖς δεομένοις τῶν φίλων. Herod. I. 91. καιομένων αὐτῷ ἐπήρκεσε. Also ἐπαρκεῖν τινί τι 'to ward off a thing from any one', Il. β'. 873. &c. If πημονὰν ἐπαρκέσονται be right, translate: 'ready to ward off from me disgrace'. Qu. πημονὰν μοι ἀρκέσονται'. Cf. 535. Il. 20, 289. Eur. El. 1298.

361. ἀλλά με συνδάτξον] 'Come, slay me together with these'. Gl. P: σὺν τοῖς θρέμμασι. Ajax's sense of shame arises, not from his defeat by Ulysses, but from an apprehension of the disgrace which his mad adventure is likely to bring upon him.

362—3. Xo. vulg. Τέκ. Schneid., coll. 386. 591.

362. εὔφημα φώνει] 'Speak words of good omen'. Cf. 591. El. 1211. μὴ κακὸν —] 'Do not by applying one evil as a cure to another evil render the burden of the calamity greater'. Connect τὸ πῆμα τῆς ἄτης, 'the mischief arising from this calamity'. The second Schol. considers it a periphrasis for ἄτη. So πῆμα κακοῦ, πῆμα δύνης, in Homer, τὸ πῆμα — τῆς νόσου Phil. 765. The first Scholiast wrongly construes: μὴ τὸ πῆμα ποίει πλέον τῆς ἄτης, understanding πῆμα of his death, ἄτη of his madness. A proverbial expression. Cf. Fr. 98. ἐνταῦθα μέντοι πάντα τάνθρωπων νοσεῖ, | κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά. Fr. 514. ὅστις γὰρ ἐν κακοῖσι θυμῶθεις βροτῶν | μείζον προσάπτει τῆς νόσου τὸ φάρμακον, | ἱατρός ἐστιν οὐκ ἐπιστήμων κακῶν. Herod. III. 53. μὴ τῷ κακῷ τὸ κακὸν ἰῶ. Thuc. V. 65. διανοεῖται κακὸν κακῷ ἰᾶσθαι. Plat. Prot. p. 340 D. εἰμί τις γελοῖος ἱατρός· ἰώμενος μείζον τὸ νόσημα ποιῶ. Appian. B. C. I. κακῷ τὸ κακὸν ἰώμενος. IV. 11. ἀτυχήματι τὸ ἀτύχημα ἰωμένη. Plut. Alc. 25. ἐπεχείρησεν ἰᾶσθαι μείζονι κακῷ τὸ κακόν. Æsch. Fr. 339. μὴ κακοῖς ἰῶ κακά. El. 235. μὴ τίπτειν σ' ἄταν ἄταις.

διδοὺς — τίθει] Musgrave would prefer δίδδον — τιθείς.

363. τὸ πῆμα τῆς ἄτης] Phil. 765. τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν. Æsch. Ag. 850. πῆμ' ἀποστρέψαι νόσον. So in Homer, πημα κακοῖο, Od. 3, 152.

τῆς ἄτης] 'Of the calamity or disease', Cf. 307. Qu. τῆσδ' ἄτης.

τίθει] Cf. Æsch. Ag. 895. So ἴει Callim. H. Apoll. 101.

τὸν ἐν δαίτοις ἄτρεστον μάχαις, 365
ἐν ἀφόβοισι θηρσὶ δεινὸν χέρας;
οἴμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

ΤΕΚΜΗΣΣΑ.

μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὖδα τάδε.

ΑΙΑΣ.

οὐκ ἐκτός; οὐκ ἄπορρον ἐκνεμεῖ πόδα; *οὐκ ἐκτός; οὐκ ἄπορρον ἐκνεμεῖ πόδα;*

365. δαίτοις A. L. Bodl. Laud. Augg. Dresd. a. Mosq. a. Jen. Liv. b. Br. δαταῖς P. T. Lips. a. Ald. Cf. Œd. C. 1044. δαίων ἀνδρῶν.

ἄτρεστον] 'Fearless'. Œd. R. 586. Æsch. Prom. 424. παρθένοι μάχαν (al. μάχας) ἄτρεστοι. Ag. 1404. ἀτρέστῳ καρδίᾳ. Suppl. 237. ἀτρέστως. Eur. Ion. 1198. ἄτρεστα ναίουσι. Perhaps the true reading here is ἄτρεστον μάχας.

366. ἐν ἀφόβοις — θηρσί] 'On (against) harmless (tame) animals'. So explain Lob. Wund. Had they been wild beasts, it had been not unworthy of his valour; but to slay tame domestic animals, unsuspecting and confiding creatures, this was indeed inglorious. The designation θηρσί is modified by the epithet ἀφόβοις, for θῆρες is seldom used of domestic animals (v. Schweigh. ad Athen. T VIII. p. 496). The word is used of animals in general Æsch. Eum. 70.

ἐν ἀφόβοις με vulg. I should prefer ἐν ἀφόβοισι. Or τὸν ἀφόβοισι θηρσί —. Or ἐν ἀφόβοις τε θηρσί —. Cf. 1315. καὶ δειλὸς εἶναι μᾶλλον ἢ ἔν ἐμοὶ θρασύς. 1092. 453.

ἀφόβοις] 'Inspiring no fear, harmless'. Schol: τοῖς μὴ φόβον ἐμποιοῦσι. θηρσί δὲ, προβάτοις. The opposite of φοβεροῖς. So ἐμφοβοὶ 'terrible' Œd. C. 39.

δεινὸν χέρας] δεινὸν θέντα χέρας (gl. βάλλοντα τὰς χέρας) Jen. 'Terrible in combat'. Qu. ἐν ἀφόβοις μεθέντα θηρσὶν χέρας.

367. οἴμοι A. and most mss. Ald. Br. ὠμοι L. ὦμοι P. T. &c. Cf. 908. ὦμοι ἐμᾶς ἄτας, οἷον ἄρ' αἰμάχθης. Eur. Or. 412. οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας. Her. 224. οἴμοι κακῶν. Hel. 246. ὦ τάλαινα συμφορᾶς. Arist. Nub. 925. ὦμοι (οἴμοι V.) σοφίας. — ὦμοι μανίας. 1476. οἴμοι παρανοίας. Lys. 967. ὦ Ζευ, δεινῶν ἀντισπασμῶν. Theogn. 891. οἴμοι ἀνελκίης.

οἷον ὑβρίσθην ἄρα] 'How have I, it would seem, been disgraced?' Viz. by Athene. Cf. 401. 217.

368. τάδε] τόδε Aug. c. and v. l. in C.

369. οὐκ ἐκτός; οὐκ ἄπορρον] οὐκ ἐκτός ἄπορρον Neu. Nauck. Wolff. οὐκ ἐκτός;] Sc. εἶ. Œd. R. 676. οὐκ οὖν μ' ἐάσεις κἀκτός εἶ; Tr. 1189.

οὐκ ἄπορρον ἐκνεμεῖ πόδα;] 'Wilt thou not remove thy foot back (retrace thy steps)?' Expressed concisely El. 1430. ὦ παῖδες, οὐκ ἄπορρον; Ἀπορρον is here an adverb (as in Tr. 902. El. 53. 1430.), not an adjective (as in Œd. R. 431. Ant. 386.), according to Lob. Wund., because

αἰαῖ αἰαῖ.

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ΤΕΚΜΗΣΣΑ.

ὦ πρὸς θεῶν ὕπεικε καὶ φρόνησον ἐν̄.

ΑΙΑΣ.

ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας,
ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις

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this epithet is usually applied only to animate objects. This impatience of advice from a woman is characteristic of the haughty temper of Ajax.

ἐκνεμεῖ] ἐκνεμῆι L. Cf. Phil. 717. εἰς ὕδωρ ἀεὶ πόδ' ἐνώμα. Œd. R. 468. φρυγᾶ πόδα νωμᾶν. and "Pind. N. VI. 27. ἵχνεσιν ἐν Πραξιιδάμαντος ἔδον πόδα νέμων. The active form ἐκνεμεῖς seems required.

370. αἶ αἶ αἶ αἶ (αἶ αἶ αἶ αἶ Liv. b. T.) most mss. αἶ αἶ αἶ A. L. Lipss. &c. αἶ αἶ αἶ P. αἰαῖ αἰαῖ Dind., on the authority of Herodian π. μ. λ. p. 27, 13.

372. XO. vulg. Seyf. TE. O. Müller. Schn. Nauck. Dind. Hermann also doubts whether this line and the corresponding one 386 should not be given to Tecmessa.

ὦ πρὸς θεῶν ὕπεικε] Cf. Œd. R. 646. ὦ πρὸς θεῶν πίστευσον. 1037. ὦ πρὸς θεῶν — φράσον. Qu. ὦ —.

ὕπεικε καὶ φρόνησον ἐν̄] Apitz thinks this an imitation of Hom. II. ε'. 440. φράζεο, Τυδείδη, καὶ χάζεο.

372. ὦ vulg. Dind. Seyf. ὦ L. Harl. ἰὼ Liv. b. Dresd. a. Turn. Cf. Ant. 1211.

372—5. For the old distribution of these verses see Dind.

χερσὶ μὲν A. L. P. Harl. Bodl. Bar. 2. Augg. &c. χεροῖν T. Bar. Laud. Dresd. a. Liv. b. Hart. Nauck. χερὶ μὲν Herm. Wund. Dind. &c. Cf. on 387. Nauck considers χεροῖν required both by the sense and the metre. Cf. Œd. C. 838. Qu. ὅσπερ ἔμεν μεθῆκα —. Or ὅς γ' ἔναι —, or ὅς γε φρυγεῖν —, Or ὅς χερὸς ἐξάφηκα —.

χερὶ — μεθῆκα] Have let go with (from) my hand'. Cf. Œd. C. 838. μέθες χεροῖν τὴν παῖδα. 906. οὐ μεθῆν' ἄν ἐξ ἐμῆς χερὸς. Eur. Bacch. 1024. μεθίει διὰ χερῶν βλάστημ' ἄνω. Neue remarks that the more common construction would have been with a gen. Schneid. thinks that χερὶ really, acc. to the sense, belongs to the latter clause ἐν ἐλίκεσσι — ἔδενσα. But the position of the word will hardly allow of this construction. Qu. ὅστις (or ὅσπερ) ἔμεν μεθῆκα —.

374. Cf. 185. 300. ἐν ποίμναις πίτνων. 42.

ἐλίκεσσι βουσὶ] Cf. Il. μ'. 293. λέονθ' ὥς βουσὶν ἔλιξιν.

375. κλυτοῖς — αἰπολίοις] 'Noble herds'. So explain Schneid. and others. An embellishing epithet, as ἔλιξ. Cf. Lex. Hom. v. κλυτός. Buttm. Lexil. I. p. 93. Others explain it 'bleating, noisy', as Schol: κλυτὰ λέγει τὰ αἰπόλια διὰ τὰς ἐν αὐτοῖς ταραχὰς καὶ φωνάς. Cf. Œd. R. 172. ἔκγονα κλυτὰς (qu. κλυτὰ) χθονός. Odys. ι'. 308. κλυτὰ μῆλα. Hesiod. Th. 216. πέρην κλυτοῦ ('sounding?') Ὠκεανοῦ. Heath proposes

ἔρεμνὸν αἶμ' ἔδενσα.

ΧΟΡΟΣ.

τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξεργασμένοις;
οὐ γὰρ γένοιτ' ἂν ταῦτά γ' ὥστ' οὐχ ὧδ' ἔχειν.

ΑΙΑΣ.

Ἀντιστροφὴ β'.

ὦ πάνθ' ὄρων, ἀπάντων τ' ἀεὶ

καὶ 'κλύτοις 'languidis'. (And so Hart.) Vauvilliers ἀκλύτοις. (Cf. Eur. Tro. 1287. ὧ χεῖρες ἔκλυτοι, πρόκεισθέ μοι.) Musgrave κτίλοις (coll. Nicand. Ther. 471. καὶ ἐπὶ κτίλα μῆλα δοκεύων). Qu. κοινοῖς ('the common property' of the army), or λεκτοῖς, or κριτοῖς. Cf. v. ant. 390. Nauck suspects κλυτοῖς πεσών.

πεσών — αἶμ' ἔδενσα] πέσον — αἶμα δεύσας Hart. Cf. on v. ant. 390.

376. ἔρεμνόν] 'Dark'. As if ἔρεβεννόν. Cf. Ant. 700. Eur. Her. 219. Hom. Il. μ'. 375. ἔρεμνῇ λαίλαπι ἴσος. Æsch. Ag. 1361. βάλλει μ' ἔρεμνῇ ψακάδι φοινίας δρόσου. So σεμνὸς from σεβεννὸς (formed as φαεννός).

αἶμ' ἔδενσα] 'I have spill blood'. As τέγγειν δάκρυα, ραίνειν ὕδωρ, &c. See Lobeck's note. Cf. Tr. 849. ἀδινῶν χλωρὰν τέγγει δακρῶν ἄχραν. Œd. R. 1279. ὄμβρος — ἐτέγγετο (ἐδεύετο Mein.). Qu. αἶμ' ἔχενα (Epic form).

377. ἐπ' ἐξεργασμένοις] 'At (over) what is already done'. Herod. VIII. 94. ἐπ' ἐξεργασμένοισι ἐλθεῖν. IV. 164. IX. 77. Æsch. Pers. 531. ἐπίσταμαι μὲν ὥς ἐπ' ἐξεργασμένοις. Ag. 1350. ἐπ' ἐξεργασμένοις. Cho. 737. ἐπ' ἔργοις διαπεπραγμένοις. Eur. Bacch. 1038. Dem. p. 598, 26. ἐπὶ τοῖς ἡτυχημένοις. Soph. El. 1344. τελουμένων εἶπομ' ἄν. Eur. Andr. 998. τελουμένων δὲ Δελφίς εἴσεται πέτρα. Alc. 88. ὥς πεπραγμένων. Iph. A. 1022. καλῶς δὲ κρανθέντων.

378. οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν the mss. vulg. This is usually supposed to be an instance of two constructions thrown into one. Erfurdt compares Xen. Œcon. VII. 29. δεῖ ἡμᾶς — πειρᾶσθαι, ὅπως ὡς βέλτιστα τὰ προσήκοντα ἐκότερον ἡμῶν διαπραττεσθαι. Diod. S. XX. 4. ὅπως — τοὺς ἀναβησομένους ἐτοίμους ἔχειν (where see Wessel.). 85. ὅπως — αὐτοὺς εἶργεσθαι τῆς ἐπιβολῆς. Cf. on Tr. 1238. Œd. C. 385. Wunder refers to Matth. Gr. §. 623. ὅπως. 3. Gl. P: ἄλλως ὥστε. I do not believe however that the common reading can possibly be right. Qu. οὐ γὰρ γένοιτ' ἂν ταῦτ' ἂν (or ταῦτά γ') ὥστ' οὐχ ὧδ' ἔχειν. Or οὐ γὰρ γένοιτ' ἂν ταῦτα μὴ οὐχ οὕτως ἔχειν. Cf. Œd. C. 97. οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερόν | ἐξήγαγ' —. 1372. οὐ γὰρ ἔσθ' ὅπως πόλιν | κείνην ἐρείψεις. Œd. R. 1058. οὐκ ἂν γένοιτο τοῦθ', ὅπως — οὐ φανῶ τοῦμόν γένος. Ant. 329. οὐκ ἔσθ' ὅπως ὅψει σὺ δεῦρ' ἐλθόντα με. 223. Ph. 522. τοῦτ' οὐκ ἔσθ' ὅπως ποτ' — ἐξεῖς &c. El. 1479. For the sentiment cf. Simonides ap. Schol: τὸ γὰρ γεγεννημένον οὐκ ἔτ' ἄρεκτον ἔσται. Agatho Fr. 5. μόνον γὰρ αὐτοῦ (δὲ τούτου;) καὶ θεὸς στερίσκεται, | ἀγέννητα ποιεῖν ἄσ' ἂν ἢ πεπραγμένα.

379. πάνθ' ὄρων] 'Thou universal spy', thou who pryest into every-

κακῶν ὄργανον, τέκνον Λαρτίου,
κακοπινέστατόν τ' ἄλημα στρατοῦ,

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thing. Schol: πανούργε καὶ περίεργε. Cf. CEd. C. 41. τὰς πάνθ' ὁρώ-
σας. CEd. R. 1213. Elmsley conj: πᾶν θ' ὁρῶν. Burges (ad Eum. 995.)
proposes πάντα δρῶν (i. e. πανούργος), observing: "Nihil dedecori fuit
Ulyssi omnia videre", and comparing Eur. Ixion. Fr. I. τὰ δ' ἔργα τοῦ
πᾶν δρῶντος ἐνθα κερδανεῖς. Soph. Fr. 155. Aj. 445. So also Morstadt
and Nauck. Perhaps we should read, πᾶν τε δρῶν. Ulysses is called παν-
τουργὸς 445. Cf. Fr. 155. ὃ πάντα πράσσω, ὥς ὁ Σίτυφος πολὺς | ἐν-
δηλος ἐν σοι πανταχοῦ μητρὸς πατήρ. Phil. 1013. 633. With πάνθ'
Wunder supplies κακά from what follows, 'qui et cernis (rimaris) et ex-
sequeris scelera omnia'.

ἀπάντων τ' A. L. a m. rec. T. πάντων (om. τ') L. pr. πάντων Eust.
p. 415. ἀπάντων Br. (one of whose mss. omits τ') Lob. ἀπάντων δ'
Elmsl. Hart. Elmsley would correct either πᾶν θ' ὁρῶν or ἀπάντων δ'
ἀεὶ (cf. on 1050).

ἀεὶ] αἶων Harl. Barr. Qu. ἰδρις, | κακῶν τ' ὄργανον.

380. κακῶν] κακὸν Barr. Lips. b. Ven. Qu. κακόν τ' ὄργανον.

κακῶν ὄργανον] 'Instrument (or tool) of villainy'. Virg. Aen. II. 164.
'Scelerumque inventor Ulysses'. VI. 529. 'Hortator scelerum Aeolides'. Plut.
Mar. 35. εὐφυνέστατον εὐρόντος ὄργανον Μαρίου πρὸς τὸν κοινὸν ὅλε-
θρον τὸ Σουλπικίον θράσος. Tr. 905.

Λαρτίου T. &c. Λάρτιον Livv. Λαερτίου A. F. H. L. P. Harl. Laud.
Lipss. Augg. Mosqq. Dresd. a. and Suid. v. ἄλημα. Cf. on 1. Fischer
thinks Λαέρτιος is probably the only true mode of writing this name,
the first two syllables being sometimes contracted, as in νεανίας, νεοχ-
μὸς, θεοὶ &c.

381. κακοπινέστατόν τ' (τ' om. Jen. Mosq. b.) ἄλημα στρατοῦ] Trans-
late: 'And most squalid vagabond (mendicant) of the army'. Ajax alludes
apparently to the circumstance of Ulysses' having secretly entered the
city of Troy in the guise of a beggar, as recorded Odyss. δ'. 245 f. Cf.
Eur. Hec. 239 f. Rhes. 710 f. Such a stratagem Ajax considers unworthy
of a brave warrior. As Ulysses is only a few lines after called ἐχθρὸν
ἄλημα 389, perhaps we should read κακοπινέστατον λάλημα (or κρότη-
μα) —. Burges (ad Aesch. Suppl. 8) proposes κακοπινέστατόν τε λῦμα —.

κακοπινέστατον] I. q. βδελυρὸν, ἀκάθαρτον, says Musgrave. Schol:
τὸν πίνον ποτὲ μὲν ἐπὶ τῆς ιδέας, ποτὲ δὲ ἐπὶ τοῦ ἥθους. εἰταῦθα
οὖν τὸν κακοήθη· ἀντὶ τοῦ κολάευσμα, τρίμμα, κακορυνπαρόν. Gl. P:
κακοηθέστατον.

ἄλημα] ἄλγημα Eust. p. 126. 'Vagabond, vagrant'. For ἀλήτης.
Gl. P: πλάνημα. Explained τρίμμα, περίτριμμα, παιπάλημα ('a knave')
by Schol. here and on 380. Ant. 320. Cf. Ant. 320. οἴμ' ὥς ἄλημα (λάλημα?)
δῆλον ἐκπεφυκὸς εἶ. Hom. Od. 14, 126. ἄνδρες ἀλήται 'vagrants'. Whence
ἀλητεῦν 'to beg' Od. 14, 126, 16, 101. Musgrave considers ἄλημα (from
ἀλεῖν 'to grind') synonymous with παιπάλημα (Arist. Nub. 259), both
signifying literally 'the finest flour', and hence 'a subtle and artful person'.
Hesych: ἄλημα: ἐφθὸν (λεπτὸν Musgr.) ἄλευρον. V. Valck. ad Hipp. 406.
Compare similar terms of reproach, τρίμμα, περίτριμμα, παιπάλημα,
τέχνημα (for τεχνίτης, Phil. 928.). ἀπαιόλημα (Aesch. Cho. 1002. φηλή-

ἡ που πολὺν γέλωθ' ὕφ' ἡδονῆς ἄγεις.

ΤΕΚΜΗΣΣΑ.

ξὺν τοι θεῷ πᾶς καὶ γελᾷ κωδύρεται.

της ἀνῆρ, | ξένων ἀπαιόλημα), δῆλημα (Hom. Od. 12, 286. ἄνθρωποι — δηλήματα νηῶν. Æsch. Fr. 121. ὁδοιπόρων δῆλημα χωρίτης δράκων), λάλημα (Eur. Andr. 938. σοφῶν, πανούργων, ποιικίλων λαλημάτων), ἡπερόπευμα (Critias ap. Athen. p. 600 D. ἡπερόπευμα γυναικῶν), σόφισμα, κάθαρμα, ἀποκάθαρμα, περίψημα, πατάγημα, &c. Cf. Fr. 784. τὸ πάνσοφον κρότημα Λαέρτου γόνος. Eur. Rhes. 498. αἰμυλώτατον κρότημα (Ulysses). Cycl. 104. οἷδ' ἄνδρα κρόταλον, δορυμνὸν Σισύφου γένος. Arist. Av. 431. πυννύτατον κίναδος, | σόφισμα, κύρμα, τρίμμα, παιπάλημα ὄλον. Eur. Andr. 446. Σπάρτης ἔνοιχοι, δόλια βουλευτήρια. So κήδευμα (Ed. R. 85, δούλευμα 756. Matth. Gr. §. 429, 1. Blomf. ad Sept. 599. Monk. ad Hipp. 680. Lob. ad Aj. p. 280. Schneidewin (I think) proposes to read κακοπινέστατον τε λῆμα, coll. 445. (Ed. C. 960.

382. ἡ που (που om. Jen. Dresd. b.) 'I dare say, no doubt'. Cf. 622. 850. 1008. 1229. Tr. 613. 837. 846. Ph. 1115. 1130. Eur. Phœn. 388. τί δὲ κασίγνηται δύο; | ἡ που στενοῦσι τλήμονας φρυγὰς ἐμάς. Elmsl. ad Med. 1275. Her. 55. Qu. ἡ πάμπολυν (for ἡ που πολύν).

πολὺν γέλωθ'] Thom. M. p. 718. πλατὺς γέλως ἐρεῖς, οὐχὶ πολὺς. γέλωθ'] γέλων Mosq. b. and Suid. v. ἄλημα (where however γέλωθ' has been restored from one ms. The form γέλων Lobeck maintains is not used by the Tragedians, except where the metre requires it. Elmsley on the contrary (v. Class. Journ. XV. 429.) suspects that the transcribers may have banished γέλων from every verse in which the more familiar form γέλωτ' could stand. He prefers however the common reading because of the elision (cf. on 1101). Γέλωτα occurs below 958, but is wrongly read in Ant. 551.

ἄγεις] 'Keepest up'. Γέλωτα ἄγειν, as ἡσυχίαν, εἰρήνην, σχολὴν ἄγειν, &c. Cf. Pind. Isth. VII. 31. ἄγει τ' ἀρετὰν οὐκ αἴσχιον φνᾶς. P. VI. 47. νόφ δὲ πλοῦτον ἄγει. Schol: μετὰ λογισμοῦ πλοντεῖ. But it is a strange expression. Perhaps we should read ἔχεις, the two verbs ἄγειν and ἔχειν being constantly interchanged. Which Herwerden also proposes A. C. p. 12. The phrase ὕβριν ἔχειν occurs El. 523. But I should much prefer γελᾷς. Cf. 957. γελᾷ δὲ τοῦδε μαινομένοις ἄχεσιν πολὺν γέλωτα. 79. οὐκ οὐν γέλως ἡδιστός εἰς ἐχθροὺς γελᾷν; Ant. 551. γέλωτ' ἐν σοὶ γελῶ (where however see note). So νοσεῖν νόσον, φῦναι φύσιν, &c. Γελᾷς might easily have passed into ἄγεις. Nauck, I find, proposes the same correction. What Ajax most keenly feels is ridicule from his rival.

383. XO. the mss. vulg. Dind. Schn. Τέκμ. Herm. Wund. Hart. Compare the arrangement of the strophe.

ξὺν τῷ θεῷ vulg. Nck. ξὺν τοι θεῷ Schn. Seyf. Dind. Rightly. Cf. 268. 520. 580. 988. 1351. The usual formula is σὺν θεῷ, not σὺν τῷ θεῷ. Translate: 'It is by the will of the god that every man laughs or weeps'. The ground of consolation suggested by the Chorus is that it may soon be Ulysses' turn to weep, though now he be exulting, if such be the will of the gods. Cf. Eur. Her. 608. οὐτινὰ φημι θεῶν ἄτερ ὀλβιον, | οὐ βαρύποτμον ἄνδρα γενέσθαι. Theogn. 165. (121.) οὐδεὶς ἀνθρώπων οὐτ'

ΑΙΑΣ.

ἴδοιμι δὴ νιν, καίπερ ὦδ' ἀτώμενος.
 ἰὼ μοί μοι.

385

ΧΟΡΟΣ.

μηδὲν μέγ' εἶπης. οὐχ' ὀργῆς ἔν' εἶ κακοῦ;

ΑΙΑΣ.

ὦ Ζεῦ, προγόνων προπάτωρ,

ὄλβιος οὔτε πενιχρὸς, | οὔτε κακὸς νόσφιν δαίμονος οὔτ' ἀγαθός. *Æsch.* Sept. 625. θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς. *Trag.* (?) *Inc. Fr.* 195 W. ἄνευ θεοῦ γὰρ οὐδὲ εἰς ἀνὴρ στένει. *Menand. Gnom. Monost.* v. 235. θεοῦ γὰρ οὐδεὶς εὐτυχεῖ βροτῶν ἄνευ.

παῖς] γὰρ *Suid.* ms. v. ξὺν τῷ θεῷ.

384. ἴδοιμί νιν the mss. *Wund. Hart.* ἴδοιμι δὴ νιν *Tricl.* ἴδοιμί νιν ὦδ' *Suid.* v. ἀτώμενος (*ἴδοιμιν ὦδ'* *cod. Par. and Leid.* *ἴδοιμιν ὦδ'* *Oxon.* *ἴδοιμι νῦν καίπερ ὦδ'* *Brux.*). *ἴδοιμ' ἐγὼ νιν* *Elmsl.* *ἴδοιμί νῦν νιν* *Apitz ad Trach.* 983. *ἴδοιμί νιν νῦν* [*Herm.*] *ἴδοιμι μὲν νιν* *Herm.* *ἴδοιμι μὴν νιν* (*conj. Lud. Dind.*) *Dind. Seyf.* *ἴδοιμ' ἴδοιμι* *Dind.* in not. *Schn. Qu.* *ἴδοιμ' ἐγὼ νιν*, or *ἴδοιμι νῦν νιν*, or *εἶθε σφ' ἴδοιμι*, or *εἰ γὰρ σφ' ἴδοιμι*, or *πῶς ἂν σφ' (or σ') ἴδοιμι*, or *ἴδοιμ' ὅμως νιν*, or *ἴδοιμί σ' ἔμπας*. Cf. *Æsch. Cho.* 265. οὓς ἴδοιμ' ἐγὼ ποτε | θανόντας &c. *καίπερ ὦδ'* the mss. *καίπερ* om. *Suid.* v. ἀτώμενος. *Hart.*

385. ἰὼ μοι . παπαλ, παπαλ, add. P.

386. *XO.* vulg. *Τέμμ.* *Schneid.*, in order that the symmetrical arrangement, which prevails from 348 to 430, may not be spoiled.

μηδὲν μέγ' εἶπης] 'Say nothing big (insolent, arrogant)'. Cf. 423. *ἔπος ἐξερέω μέγα.* 1122. *μέγ' ἂν τι κομπάσειας.* *El.* 830. *μηδὲν μέγ' αὖσης.* *Fr.* 516. *μήπω μέγ' εἶπης, πρὶν τελευτήσαντ' ἴδης.* *Ant.* 1350. *μεγάλοι λόγοι.* *Æsch.* Sept. 561. *μεγάλα μεγαληγόρων κλυοῦσθαι ἀνοσίων ἀνδρῶν.* *Hom. Od.* χ'. 288. *μήποτε πάμπαν | εἰκὼν ἀφραδίης μέγα εἰπεῖν.* δ'. 501. *εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε.* δ'. 505. *τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν ἀνδρήσαντος.* *Arist. Ran.* 835. *ὦ δαιμόνι' ἀνδρῶν, μὴ μεγάλα λίαν λέγε.* *Plat. Phæd.* p. 95 B. *Hipp. M.* 295 A. *μὴ μέγα λέγε.* *Theocr. X.* 20. *μηδὲν μέγα μυθεῖν.* *Virg. Æn.* X. 547. 'dixerat ille aliquid magnum'. *Ovid Met.* XIII. 34. 'Ubi sunt ingentia magni | verba viri?' VI. 151. 'Verbisque minoribus uti'.

Cf. *Cæd. R.* 367. *οὐδ' ὀργῆς ἔν' εἶ κακοῦ.* *Eur. Ion.* 1271. *ἔν' εἶ τύχης.* *Hec.* 1048. *ποῖ — μυχῶν;* *Herod. I.* 213. *ἔμαθε ἵνα ἦν κακοῦ.*

ἔν' εἶ A. L. sec. T. &c. *ἔν' ἧς* L. pr. *ἔν' ἧ* Aug. b. *Dresd. b.*

387. ὦ] ἰὼ *Dresd. a.* *Liv. b.* *Turn.*

προπάτωρ] *πρόπατορ* *Jen. Aug. b.* and A. corr. *προπάτορ* (sic) P. *πάτερ* T. *Dresd. a.* *Liv. b.* (so *Tricl.* says he found in a certain copy) *Hart. Nauck.* Lat. 'progenitor'. *Pind. N.* IV. 89. *γεραίος προπάτωρ σός.* *Æsch.* Sept. 140. *καὶ Κύπρις, ἅτε γένους προπάτωρ, ἄλυσσον.* *Eur. Phœn.* 687. *καὶ σὲ, τὸν προπάτορος Ἰοῦς ποτ' ἔκγονον Ἐπαφρον*

πῶς ἂν τὸν αἰμυλώτατον,
ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς 390
τέλος θάνοιμι καὐτός;

ΤΕΚΜΗΣΣΑ.

ὅταν κατεύχῃ ταῦθ', ὁμοῦ κάμοι θανεῖν
εὖχου· τί γὰρ δεῖ ξῆν με σοῦ τεθνηκός;

ΑΙΑΣ.

Στροφή γ'.

ὠὸ σκότος, ἐμὸν φάος, 394

ἐκάλεσ'. Hence Ovid Met. XIII. 21. 'Sic ab Jove tertius Ajax'. Cf. on v. str. 372. Dindorf proposes γένετορ. Cf. on 645.

388. πῶς ἂν —;] 'Would that!' Cf. Phil. 794. El. 660. Eur. Suppl. 806. Hipp. 208.

τὸν αἰμυλ.] 'The most crafty or artful'. An epithet applied to Ulysses also Rhes. 498. 709. Tel. Fr. X. Æsch. Pr. 206. αἰμύλας δὲ μηχανὰς —. Arist. Eq. 688. πανουργίαις | μείζοσι κεκασμένον | καὶ δόλοισι ποικίλοις | ὀήμασιν θ' αἰμύλοις. Hesiod. Op. 372. αἰμύλα κοτίλλουσα. Does the Latin 'æmulus' come from αἰμύλος?

389. ἄλημα] ἄλημα P. 'Vagrant'. Cf. on 381.

τοὺς τε] τούσδε F.

τοὺς τε δισσάρχας — βασιλῆς] 'And the two ruling kings'. Cf. 252. δικρατεῖς Ἀτρεΐδαι. Arist. Ran. 1285. Ἀχαιῶν δίθρονον κράτος. Phil. 1023. τῶν Ἀτρεῶς δισσῶν στρατηγῶν. So τόσσον 185. Blomfield (in Sept. 826.) prefers here δισσάρχους. Rightly, I think. Cf. on CEd. C. 1085.

390. ὀλέσσας A. T. Liv. b. Turn. ὀλέσας L. and most mss. vulg. So τόσσον Aj. 185. πέλασσον Ph. 1163. μέσσοις Ant. 1223. 1236.

βασιλῆς L. Dresd. a. Herm. Dind. Wund. &c. βασιλῆς T. Liv. b. βασιλεῖς A. L. P. Harl. Bodl. Laud. &c. vulg. Br. The form βασιλῆς is confirmed by Draco Strat. p. 115, 18. and Herodian in Bekk. Anecd. p. 1195. (who compares τοὺς νομῆς? in Xen. Cyr. I. 1. 2.). Cf. Dind. ad Eur. Rhes. 480. Arist. Av. 1356. τοὺς πελαργιδῆς. I rather suspect myself that we should read either βασιλέας (cf. on 104), or βασιλεῖς.

391. After καὐτός a mark of interrogation should be put, as the interrogative πῶς has preceded.

τέλος] 'At length'. Cf. 1019. Thuc. καὶ τέλος ἐς τὴν νῆσον κατέκλεισεν.

392. Cf. CEd. R. 1512. νῦν δὲ τοῦτ' εὖχεσθ' ἐμοὶ | οὔ καιρὸς ἀεὶ ξῆν.

393. So Ant. 566. τί γὰρ μόνῃ μοι τῆσδ' ἄτερ βιώσιμον; 548. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος;

394. ὠὸ σκότος —] Cf. CEd. C. 1389. καλῶ τὸ Ταρτάρου | στνγνὸν πατρῶον ἔρεβος, ὥς σ' ἀποικίσῃ. Eur. Phoen. 377. Æsch. Cho. 317.

394. ἐμὸν φάος] 'My light', light to me. Schol: ὥς εἴ τις τὸν θάνατον σωτηρίαν νομίσκειν. Milton Par. Lost, 'Hail, infernal World, and thou profoundest Hell, receive thy new possessor'. By applying to death those blessings which are usually connected with life, Ajax implies that death has lost to him its ills, and life its joys. Cf. CEd. R. 419. 1273.

ἔρεβος ὧ φαεννότατον ὥς ἐμοί,
 ἔλεσθ' ἔλεσθέ μ' οἰκήτορα,
 ἔλεσθέ μ'· οὔτε γὰρ θεῶν τιнос οὔθ' ἀμερίων
 ἔτ' ἄξιός βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.
 ἀλλά μ' ἅ Διὸς

400

395. φαεννότατον] φαεινότατον Jen. and (om. ὥς) Suid. in ἰὼ σκότος. Cf. 856. Translate ἔρεβος 'nether darkness'.

ὥς ἐμοί] ὥς ἐμοί δοκεῖ Dresd. b. 'As for me', i. e. for one situated as I am. Dind. explains: "quo in loco res meæ sunt". Eur. Ion. 1539. τὸ γένος οὐδὲν μεμπτόν, ὥς ἡμῖν, τόδε. Or 'to my mind, in my opinion'. Ant. 1161. Κρέων γὰρ ἦν ζηλωτὸς ὥς ἐμοί ποτε. More fully Ælian V. H. II. 41. ὥς γε ἐμοί κριτῇ. The phrase is more fully expressed. Plat. Rep. VII. p. 171. οὐ μὰ τὸν Δι', ἔφη, οὐκ οὖν ὥς γ' ἐμοί ἀκροατῇ. ἀλλ' ὥς ἐμοί, ἦν δ' ἐγὼ, δῆτορι. Eur. Alc. 810. ὥς γ' ἐμοί χρῆσθαι κριτῇ. Plat. Soph. p. 236. ὥς γοῦν ἐμοί, τηλικῶδες ὄντι, κρῖναι. Xen. Vect. 5, 2. ὥς ἐμῇ δόξῃ. Matth. Gr. §. 388. a. Cf. on Œd. C. 20.

396. ἔλεσθέ μ' ἔλεσθέ μ' οἰκήτορα A. F. H. L. P. Harl. Lipss. Bodl. Laud. Bar. 2. &c. Ald. Suid. v. ἰὼ σκότος. ἔλεσθέ μ' ἔλεσθ' οἰκήτορα others, and so Br. (who alters the corresponding v. ant. 414. thus, πολὺν πολὺν με δαρὸν τε δῆ). ἔλεσθε ἔλεσθ' — Jen. ἔλεσθ' ἔλεσθ' οἰκήτορα (om. μ') T. Liv. a. Dresd. a. ἔλεσθ' ἔλεσθέ μ' — Liv. b. Elmsl. Herm. Dind. Wund. Hart. Bergk. Nauck. The middle voice, as in Œd. R. 887. κακά νιν ἔλοιτο μοῖρα. Cf. Tr. 1161. Ἰδὼν φθίμενος οἰκήτωρ. 282.

397. θεῶν γένος vulg. Eur. Med. 747. θεῶν τε συντιθεῖς γένος. Hipp. 7. ἐν θεῶν γένει Hec. 490. Before θεῶν γένος Wunder supplies εἰς from the following clause. Cf. Ant. 922. τί χρὴ με τὴν δύστηνον ἐς θεοὺς ἔτι | βλέπειν; τίν' αὐδ' ἄν ξυμμάχων; Œd. C. 828. οἴμοι τάλαινα, ποῖ φύγω; ποῖαν λάβω | θεῶν ἄρηξιν ἢ βροτῶν; Æsch. Prom. 561. τίς ἐφαμερίων ἄρηξις; Cic. in Verr. IV. 45. 'Quid speras? quem tibi aut deorum aut hominum auxilio putas futurum?' Tacit. Hist. V. 3. 'Ne quam deorum hominumve opem expectarent'. The same thought 457. There is probably some error in the common reading. Seyffert reads with Wytténbach (Bibl. Crit. II. 2. 43.) θεῶν τιнос, Hartung θεῶν γένους. Qu. θεῶν ἐγώ. Or οὐ γὰρ ἐς θεῶν γένος οὐδ' —.

398. ἀμερίων — ἀνθρώπων] Ant. 790. ἀμερίων — ἀνθρώπων.

399. βλέπειν τιν' εἰς ὄνασιν] 'To look for any help'. Benedict: 'ad auxilium inde expectandum'. Cf. 514. ἐμοί γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω, | πλὴν σοῦ. El. 887. 959. Ant. 923. Perhaps we should read λαβεῖν τίν' εἰμ' ὄνασιν.

ἄξιός] The ellipse of εἰμῖ, as with ἔτοιμος, οἷός τε, and some few other adjectives.

400. ὄνασιν the mss. ὄνασιν Liv. (?) Br. tacitly. Dind. Nauck. &c. Cf. on El. 1061. Ant. 616. Eur. Hipp. 757. ὄνασιν (mel.). Perhaps ἄρηξιν. "The same metre Œd. R. 1332. ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων". Dind. For ἀνθρώπων qu. εἰμ' ἀνδρῶν.

401. ἅ] ἡ F.

Διός γ' T. and some few mss. Hart.

ἅ Διὸς ἀλκίμα θεός] 'The warlike goddess daughter of Zeus'. Cf. 450. ἡ Διὸς γοργῶπις ἀδάματος θεά. 952. Ζηνὸς ἡ δεινὴ θεὸς | Παλ-

ἀλκίμα θεός

ὀλέθρι' αἰκίζει.

ποῖ τις οὖν φύγη;

ποῖ μολὼν μένω;

εἰ τὰ μὲν φθίνει, φίλοι, τίσις δ'

405

λάς. Fr. 724. τὴν Διὸς γοργῶπιν Ἐργάνην. Phil. 1023, Eur. Med. 757. ὁ Μαίης πομπαῖος ἄναξ. Qu. ἃ Διὸς ἄλκιμος θεά (or γόνος). Eur. Her. 683. ἀλκίμον μάχης. Cf. Fr. 956. τὸν Ζηνὸς ἄλκιμον γόνον. On the short syllable at the end of the line see Wund. not. crit. ad Œd. R. 1192, 1216.

θεός] θεά P. Mosq. b. Hart. Cf. 450.

402. ὀλέθριον αἰκίζει the mss. Seyf. Nck. This ought to answer to εὐφρονές Ἀργείοις 420; but this solution of the arsis of the choriamb, if indeed the metre be choriambic, offends. Dindorf considers the metre dochmiac, and corrects ὀλέθρι' αἰκίζει (so also Bergk. Weckl.). Wunder οὐλλιον αἰκίζει (coll. 933. οὐλλῶ σὺν πάθει. Hesych. Οὐλλια: ὀλέθρια. — Οὐλλιος ἀστὴρ· ὀλέθριος καὶ χαλεπός. &c. See his Emend. p. 88 f.). Hartung ἰλέθριον (!) αἰκίζει. Schol: μέχρη θανάτου ὀλέθριον. Bergk cites from Etym. Vindob. ined: κήδω ἐνεργητικῶς τὸ λυπῶ. Σοφοκλῆς· Ἀλλὰ με κήδει Διὸς ἀλκίμα θυγάτηρ. παθητικῶς δὲ κήδομαι τὸ φροντίζω. Cf. Hesych. Κήδει: λυπεῖ. Κήδειν: κακοποιεῖν, ἀνιᾶν. Κήδων: ἀνιῶν, κακοποιῶν. Whence Wecklein proposes ὀλέθρι', αἶ, κήδει. Why not then rather ὀλεθριῶς (or ὀλέθριον) κήδει? 'Disgraces me to my utter destruction'. Cf. 367. Qu. ἄθλιον αἰκίζει (or ὑβρίζει). Cf. v. ant. 420. εὐφρονές Ἀργείοις.

403. ποῖ τις οὖν φύγη] Œd. C. 170. ποῖ τις φροντίδος ἔλθῃ; 828. ποῖ φύγω; ποῖαν λάβω | θεῶν ἄρηξιν ἢ βροτῶν; Arist. Av. 854. ποῖ φύγω δύστηνος; Pl. 438. ποῖ τις φύγη; Eur. Iph. T. 291. οἴμοι, κτενεῖ με· ποῖ φύγω; Æsch. Suppl. 774. ποῖ φύγωμεν Ἀπίας;

φύγη A. L. P. Jen. pr. φύγοι T. Harl. Aug. b. Barr. Dresdd. Turn. &c. τράπη v. l. a. m. ant. in L. Qu. τραπή. Perhaps ποῖ τις ἂν φύγοι; Cf. Arist. Pl. 374. ποῖ τις ἂν (οὖν almost all the mss.) | τράποιτο;

404. μὲνῶ] μὲν ῶ L. pr. Read μένω (subj.). Cf. on Tr. 974. τί πάθω; τί δὲ μήσομαι; Œd. C. 1747. ποῖ μολώμεν, ῶ Ζεῦ; El. 812. νῦν δὲ ποῖ με χρὴ μολεῖν; Qu. ποῖ με δεῖ μολεῖν; Or ποῖ μολεῖν με δεῖ; Or ποῖ μολεῖν χρεῶν; Or ποῖ μολῶ τὰ νῦν;

405—7. This passage is almost hopelessly corrupt, though the general sense of the words appears to be this: 'If I am frustrated in my revenge, and have incurred in addition, by my rash act, the displeasure and contempt of the Greeks'.

405. εἰ τὰ μὲν φθίνει] Schol: τὴν κατὰ τὴν κρίσιν (διὰ τὴν κρίσιν R. Br. Qu. κατὰ τὴν κρίσιν τὴν) τῶν ὅπλων. Who refers this to the trial about the arms of Achilles. Hermann understands τὰ μὲν of Ajax's desire of revenge on his enemies. Gl: ἡγουν εἰ ἐμὴ εὐτυχία φθείρεται. Bergk proposes: εἰ τὰ μὲν φθίνει, οὐδέ τις φίλων ὁμοῦ πέλας, coll. v. Eurip. τὰ φίλων οὐδὲν, ἣν τις δυστυχῇ. Seyffert gives εἰ τὰ μὲν φθίνει φίλων τοιοῖσδ' ὁμοῦ πέλας. Nauck εἰ φθίνει, φίλοι, δόμον κλέος (and in ant. 423. ἐξερῶ μέγ', οἷον οὐτινα | Τροία χθονὸς δέρεχθη μολόνθ' &c.). Qu. εἰ (or ὥς, or ῶ) τὰ μὲν φεύγει, φίλοι, τὰ δὲ | βοσκημάτων μῶραις ἄγραις προσκείμεθα. Cf. 423 f.

ὁμοῦ πέλει, μώραις δ' ἄγραις προσκείμεθα,
 πᾶς δὲ στρατὸς δίπαλτος ἂν με
 χειρὶ φονεύοι.

406. τοῖσδ' (τοῖσιδ' Liv. a.) ὁμοῦ πέλει the mss. τοῖς δ' ὁμοῦ πέ-
 λας Boisson. Neu. τὰ δὲ κομποῦ πέλας conj. Musgr. τίσις δ' ὁμοῦ πέ-
 λας Lob. τίσις δ' ὁμοῦ πέλει ("non metro solum, sed etiam sensu
 postulante") Dind. I. e. 'and the vengeance of the army is near'. Elms-
 ley conj: τάδε δ' ὁμοῦ πέλας (explaining the passage thus: εἰ τὰ μὲν
 ἀγαθὰ φθίνει, τάδε δὲ κακὰ πάρεστι). The synonymous words ὁμοῦ
 πέλας he thinks may be defended by αὐθις πάλιν &c. Hart: τοιαῖσδε
 δὲ | πέλας μωραῖς ἄγραις προσκείμεθα. Schneid. formerly: τίσις δ' ὁμοῦ
 μ' ἐλῶ (coll. 504.). Thiersch: τοῖς δ' ὁμοῦ γέλως μώραις γ' ἄγραις
 προσκείμεθα. Linwood conjectures, τάδ' ὡς | ὄραν πέλει. Apitz trans-
 lates: 'Si hæc simul illis pereunt' (as in Æsch. Pers. 432. οἰμωγὴ δ' ὁμοῦ
 κωκύμασιν κατεῖχε πελαγίαν ἄλᾳ). Some for πέλας would read πελᾶ.
 Qu. τίσις δ' ἑμοῦ πέλας ('and vengeance is near to me'). Or thus: τοῖς
 δέ που γελᾶν (or γέλως) μώραις ἄγραις ('in consequence of my foolish
 capture', cf. 178.) προσκείμεθα (as 427). Gl: τοῖσδε τοῖς βοσκήμασι. Per-
 haps πέλει is a corruption of πέλας.

φθίνει] φθονεῖ Reiske n. ms.

406. ὁμον] (Ed. R. 997. Phil. 1218.

μωραῖς δ' (τ' Liv. b.) the mss. μώραις δ' Elmsl. Dind. &c. μωραῖς
 (om. δ') Bened. Qu. μώρα δ' ἄγρα. Translate: 'And am engaged in a
 foolish capture'. Schneid: 'and I devote myself to crazy expeditions (cap-
 tures)'.

407. ἄγραις προσκείμεθα] ἄγραις προσκείμεθα Ed. Lond. I. Cf. El.
 240. εἴ τω πρόσκειμαι χρηστῷ. 1040. ὃ σὺ πρόσκεισαι κακῷ. Ant. 1311.
 Eur. Hel. 269. ξυμφοραῖς ἐγκείμεθα. Similarly Arist. Pl. 853. τοῦ, τοῦ
 | οὕτω πολυφόρῳ συγκέκερμαι δαίμονι. Blomf. Gl. ad Æsch. Cho. 732.

408. πᾶς — φονεύοι] This does not, as Wunder supposes, depend
 on εἰ, which with ἂν would require the subjunctive. Benedict therefore and
 Apitz suppose πᾶς δὲ — to form the apodosis to what has gone before.
 There appears to be some error. Qu. πᾶς δὲ στρατὸς δίπαλτος ἡμᾶς (or
 αὐ' με) χειρὶ φονεύσει.

δίπαλτος] δίπλατος Mosq. b. δίπαλτ' P. I. e. 'armed with javelins
 in both hands (compare δίπυρος), hurling two spears, well armed', as Homer's
 heroes are armed with two spears, Π. μ'. 298. Od. α'. 256. ἔχων δύο
 δοῦρε. Virg. Æn. I. 317. 'Bina manu lato crispans hastilia ferro'. XII.
 165. Or it may perhaps mean, 'attacking with vehemence, with double force',
 lit. twice brandished, as a spear, to increase the force of the discharge.
 Schol: παντὶ σθένει. Cf. Eur. Tro. 1102. δίπαλτον κεραινοφαῆς πῦρ.
 Iph. T. 323. δίπαλτα πολεμίων ξίφῃ. Æsch. Sept. 985. τριπάλτων (διπ.
 Herm.) πημάτων. Ag. 626. δίλογχον ἄτην. Schol: ἀμφοτέραις ταῖς
 χερσίν, — παντὶ σθένει; ὡς Δίδυμος. — ἢ λαβὼν τὰ δίπαλτα δοράτια,
 ὡς Πίος φησὶν (similarly Eust. p. 674, 13.). Musgrave: 'magno impetu'
 ("quoniam qui cupide aliquid faciunt, utraque manu, i. e. δίπαλτοι, facere
 solent"). Pind. P. II. 9. χειρὶ διδύμῳ. Hor. Ep. I. 18. 66. 'utroque —
 pollice'. Schneid: 'violently assaulting me with armed hand'. Qu. διπά-
 λτω —. Cf. Æsch. Ag. 115. χερὸς ἐκ δορυπάλτων. The common reading

ΤΕΚΜΗΣΣΑ.

ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410
φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

ΑΙΑΣ.

Ἀντιστροφή γ'.

ὡς πόροι ἀλίρροθοι
πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,
πολὺν πολὺν με δαρὸν τε δὴ
κατείχετ' ἄμφι Τροίαν χρόνον· ἄλλ' οὐκ ἔτι γ', οὐκ 415

however derives some support from Theophylact. Epist. 74. διπαλτὸς ἡμῖν ὁ πονηρὸς ἐπεισιν (i. e. with double force).

410. ὦ L. vulg. ὦ P. Fisch. Cf. 372.

τοιάδ' — φωνεῖν] *'That a worthy (good, honest, true) man should utter such language!'* The infinitive of exclamation. Arist. Vesp. 835. τοιοντονὶ τρέφειν κύνα. Eccl. 530. τῆς λεχοῦς δ' οὐ φροντίσαι | οὕτως ἐχούσης. Æsch. Eum. 837. ἐμὲ παθεῖν τάδε, φεῦ. Matth. Gr. §. 541.

χρήσιμον] Schol: γενναιότατον. Schneid. explains it γενναῖον, coll. Eur. Phœn. 1730. τὸ χρήσιμον φρενῶν. The opposite ἀχρήϊος ἀνὴρ Hes. Op. 297.

411. ἔτλη] Gl. P: εἴπειν. Cf. Œd. R. 602. οὐκ ἔτλη φωνεῖν. 463. 917. Ph. 537. But οὗτος seems inconvenient here. Qu. ἃ πρόσθεν οὐκ ἔτλη ποτ' ἄν χανεῖν (or λακεῖν, or λέγειν).

412. ὡς om. A. H. L. P. T. &c. Lipss. Laud. Ald. ὦ F. add. Br. &c. πόροι ἀλίρροθοι] *'Ye straits of the sea'* (lit. in which the sea beats or resounds). Schol: ποταμοὶ εἰς θάλασσαν ῥέοντες. Cf. Æsch. Pers. 373. πόρους ἀλιρρόθους (the straits between Salamis and the main land, called ἐνάλιοι 451. Blomf: *'freta maris augusta'*). Mosch. II. 128. φάινετο δ' οὕτ' ἀντὶ τις ἀλίρροθος, οὕτ' ὅρος αἰπύ. Where Wakefield renders our passage: *'angustia mari rapido tumultuosæ'*. Lobeck explains: *'fluctus marini'*, comparing Archestr. ap. Athen. VII. 278 C. Αἰγαίου πελάγους ἐνάλιος πόρος. Brunck explains: *'fluvii in mare prolabentes'* (ἄλλαδε προρέοντες). Blomfield (ad Pers. 373.) rightly explains ἀλίρροθος *'in quo unda murmurat'*. Compare the ὑγρὰ κέλευθα of Homer.

ἀλίρροθοι] ἀλίρροθοι Dresd. a. Liv. b. Turn.

413. νέμος ἐπάκτιον] Schol: τὸ ἄλσος τοῦ ὅρους τῆς Ἰδης τὸ παρ-ἄλιον. Qu. νάπος —. V. 892. Tr. 436. Œd. C. 157. Νέμος occurs nowhere else in Soph.

414. πολὺν πολὺν με δαρὸν τε δὴ A. L. P. Bodl. Dresd. a. Lips. a. &c. Ald. and Eust. p. 250, 39. πολὺν με πολὺν δαρὸν τε δὴ Mosq. b. Br. πολὺν, πολὺν, δαρὸν τε δὴ Jen. πολὺν με πολὺν με — Lips. b. πολὺν πολὺν δαρὸν τέ με T. Liv. b. πολὺν πολὺν με δαρὸν γε δὴ conj. Bened. Cf. Æsch. Suppl. 516. δαρὸν χρόνον. Eur. Herc. 702. χρόνος γὰρ ἤδη δαρὸς ἐξ ὅτου &c. Bacch. 887. δαρὸν χρόνον πόδα.

415. κατείχετ'] *'Ye detained'*. Cf. Tr. 249. τὸν μὲν πλεῖστον ἐν Ἀνδοῖς χρόνον κατείχετο.

ἄμφι Τροίαν] Æsch. Pers. 722. ἄμφ' Ἀθήνας πᾶς κατέφθαρται στρατός.

ἔτ' ἀμπνοᾶς ἔχοντα· τοῦτό τις φρονῶν ἴστω.
 ὦ Σκαμάνδριοι
 γείτονες ῥοαί,
 εὐφρονες Ἀργείοις,
 οὐκέτ' ἄνδρα μὴ
 τόνδ' ἰδητ', ἔπος

420

416. οὐκ ἔτι μ' vulg. μ' οὐκ ἔτ' Livv. οὐκ ἔτι μ' Br. Lob. Herm. Wolff. Sc. καθέξετε. Cf. 257. Rather οὐκέτι γ'.

οὐκέτ'] οὐκ ἔτι P. om. Hart.

417. ἀμπνοᾶς ἔχοντα] ἀμπνοᾶς γ' — Weckl. I. e. ἀναπνέοντα, ἐμπνέοντα (Ph. 883. ἐμπνέοντ' ἔτι), 'breathing vital air, living'. Schol: ζῶντα. Eur. Tro. 1271. Iph. T. 92. ἀμπνοᾶς ἔξειν πόνων.

418. φρονῶν ἴστω] φρονεῖτω Hart. Gl. D: εὐ φρονῶν γινωσκέτω. Hoc sciat qui sapit. Erf: id qui sapiens est probabit'. Qu. τοῦτό τις φίλων ἴστω.

419. ὦ Σκαμάνδριοι — ῥοαί] Eur. Hel. 54. Σκαμανδρείοις ῥοαῖσι. 259. Σιμωνντίοις ῥοαῖς. Compare with this the valedictory address of Philoctetes to the nymphs, the promontory, the cavern and the fountains of Lemnos Phil. 1452 f. Fr. 758. ὦ γῆ Φεραία, χαῖρε, σύγγονόν θ' ὕδωρ, Ὑπέρεια κρήνη, νᾶμα θεοφιλέστατον. And the invocation of Prometheus Æsch. Prom. 92. ὦ δῖος αἰθῆρ καὶ ταχύπτεροι πνοαὶ — ἴδεσθέ μ' οἷα πρὸς θεῶν πάσχω θεός.

ὦ A. F. H. L. P. Bodl. Bar. 2. Mosqq. Augg. Dresd. b. Lipss. and no doubt all the mss. Ald. ὦ T. Livv. Br. &c.

Σκαμάνδριοι A. L. &c. Σκαμάνδρια Liv. a. Σκαμάνδριοιο Ald. Pors.

420. εὐφρονες Ἀργείοις] 'Grateful (refreshing) to the Argive host', including of course Ajax himself, who with the rest of the army had been benefited by the refreshing drink and cooling breezes which they supplied. All rivers, especially in a hot climate, from the supply of water they yield for drink, cooking purposes, ablution, and many other purposes, could not but be most grateful to an army encamped near its banks, and destitute of the conveniences of home life. And so Eustathius p. 890, 22 says that the Scamander was thus called διὰ τὸ χρησιμώτατον γενέσθαι τοῖς Ἑλλήσιν. Cf. Æsch. Pers. 493. οὐ | Σπερχειὸς ἄρδει πεδίον εὐμενεῖ ποτῶ. Sept. 295. ὕδωρ τε Διοκαῖον, εὐτραφέστατον πωμάτων. Ag. 1157. Σκαμάνδρον πάτριον ποτόν. Iliad. γ'. 246. οἶνον εὐφρονα. Lobeck prefers another explanation, ἐμοὶ ἐχθρὰ ῥοαί, εὐφρονες δὲ τοῖς Ἀργείοις. But was not Ajax himself one of the Ἀργεῖοι? Besides this view would be irreconcilable with the language of Ajax below 862. Musgrave: "Benevolum Græcis potius quam Trojanis fuisse Scamandrum penitus negat Homerus Il. v'. 74." Who proposes therefore δύσφρονες. Which Thiersch. also proposes. Schneid. explains: 'friendly to the Greeks (whom he now detests), and hostile to himself'. Such personifications, observes Schneid., are not uncommon in the poets, Tr. 993. Æsch. Sept. 17. Eur. Phœn. 940. Bacch. 1169.

421. ἄνδρα — τόνδ'] I. e. me.

μὴ] με Jen. Aug. b. Mosq. b. Ald.

422. ἰδητε] ἰδοιτ' Jen.

ἔπος — μέγα] Cf. on 386.

past gen. ἐξερω̃ μέγ', οἶον οὔτινα
 Τροία στρατοῦ δέρχθη χθονὸς μολόντ' ἀπὸ
 Ἑλλανίδος· τανῦν δ' ἄτιμος
 ὧδε πρόκειμαι.

425

ΧΟΡΟΣ.

οὔτοι σ' ἀπείργειν οὐδ' ὅπως ἐῷ λέγειν
 ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ.

αἰαῖ· τίς ἄν ποτ' ὦρεθ' ὧδ' ἐπώννυμον

430

423. ἐξερω̃ (as in Homer) the mss. ἐξερω̃ Pors. Erf. Dind. &c.
 οἶον οὔτινα —] Supply ἄλλον. So Æsch. Eum. 672. πόλεως σωτή-
 ριον | ἔχοιτ' ἄν, οἶον οὔτις ἀνθρώπων ἔχει. Cf. 1339 f. Ajax was con-
 sidered the most valiant of the Greeks after Achilles. Cf. Il. β'. 768. ρ'.
 279. Od. λ'. 469. 550. ω'. 17. &c. Pind. N. VII. 40. Hor. Sat. II. 3. 193.
 'heros ab Achille secundus'. Schneid. compares the language of Achilles
 regarding himself in Il. σ'. 105. τοῖος ἐὼν οἷος οὔτις Ἀχαιῶν χαλκοχι-
 τῶνων | ἐν πολέμῳ. Hercules speaks of himself in like manner Trach.
 1090 f. Cf. Œd. R. 8. Hartung reads and divides (from Eust. p. 1133, 51.)
 thus: ἐξερω̃ μέγ', οἶον οὔτινα στρατοῦ | Τροία δέρχθη χθονὸς —.

424. στρατοῦ] 'Of (in) the army'.

425. δέρχθη the mss. Dind. Wund. Wo. δέρχθη Herm. Hart. ἐδέρχθη
 Eust. p. 1133, 51. The passive form in an active sense. Cf. Fr. 719.
 ταῦτα δερχθέντες τέλη. Tr. 1000. καταδερχθήναι. For the hiatus at
 the end of the line cf. Trach. 510.

426. ἑλληνίδος Aug. b.

427. πρόκειμαι A. Harl. &c. πρόκειται P. T. Bodl. Aug. b. πρό-
 κείται πάντων Dresd. a. πρόκειμαι (μ on a blot) L. Cf. on Œd. C.
 649. See Blomf. Gl. ad Sept. 963. Cf. 1059.

428. οὔτοι] οὔτ' οὖν Herm. &c. Translate: 'By no means can I
 prevent you, nor (do I know) how I should permit you to speak &c.'

οὔθ' ὅπως the mss. Herm. Ap. Wund. Schn. οὐδ' ὅπως Elmsl. in Mus.
 Crit. I. 306. Præf. Œd. R. p. XXXVII. and ad Med. 4. (on which pas-
 sage Hermann also has a long note, in which he takes a different and,
 I think, a decidedly wrong view of the subject). Dind. Nauck. Cf. on
 Trach. 1058. See also Elmsl. in Ed. Rev. XVII. 492. Elmsley compares
 Æsch. Eum. 299. Eur. Med. 469. Alc. 1040. Her. 64. Herc. 316. By a
 change of construction ὅπως ἐῷ λέγειν is put instead of εἴαν λέγειν. A
 similar combination of two constructions occurs in Ant. 270. οὐ γὰρ εἴ-
 χομεν | οὔτ' ἀντιφωνεῖν, οὔθ' ὅπως δρώντες καλῶς | πράξαιμεν. Com-
 pare also Œd. R. 1367. οὐκ οἶδ' ὅπως σε φῶ βεβουλεύσθαι καλῶς. Œd.
 C. 1742. ὅπως μολούμεθ' ἐς δόμους οὐκ ἔχω. Tr. 991. οὐ γὰρ ἔχω πῶς
 ἂν σιέξαιμι κακὸν τόδε λεύσσω. El. 688. Thuc. I. 91. οὐκ εἶχον
 ὅπως χρῇ ἀπιστῆσαι.

429. Cf. Œd. R. 113. τῷδε συμπίπτει φόνῳ. Tr. 880.

430. αἰαῖ] αἰ αἰ L. αἰ, αἰ P.

τούμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;

ἐπώνυμον] 'Accordant, imposed on me as it were in reference to them'. Schol: συνωδὸν ἔσεσθαι καὶ ἐπώνυμον τοῖς κακοῖς. ἐπλεξε δὲ τὸ ὄνομα παρὰ τὸ αἰαῖ τὸ θορηνητικόν. Connect closely ἐπώνυμον ξυνοίσειν. Cf. Aesch. Sept. 532. ὁ δ' ὥμὸν οὔτι παρθένων ἐπώνυμον. Suppl. 327. Ἐπαφος, ἀληθῶς ἑρσίων ἐπώνυμος. 655. ἐπωνύμῳ δὲ κάρτα Πολυνείκην πατὴρ λέγω. 575. 829. Eur. Iphœn. 645. ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ | ἔδειτο σοι θείᾳ προνοίᾳ, νεικέων ἐπώνυμον. Compare also Aesch. Prom. 85. ψευδωνύμῳ σε δαίμονες Προμηθεῖα καλοῦσιν. 742. 875. Suppl. 45. Ag. 670. Eur. Phœn. 26. Blomf. ad Prom. 87. The Tragedians, especially Euripides, are very partial to these forced and fanciful etymologies of proper names: for, as says the poet, 'Conveniunt rebus nomina sæpe suis'. Thus Bacchus says to Pentheus, Eur. Bacch. 508. ἐνδυστυγῆσαι τοῦνομ' ἐπιτήδειος εἶ (in allusion to πένθος, πενθεῖν). And Chæremon, the comic poet, says of Pentheus (Arist. Rhet. II. 25), Πενθεὺς ἐσομένης ξυμφορᾶς ἐπώνυμος. Similar fanciful etymologies and derivations are suggested by Aeschylus for Ἀπόλλων (from ἀπολλύναι), for Προμηθεὺς (from προμηθεῖα); and by Euripides, who deals most freely in these trifles, for Ἀμφίων (from ἄμφοδος), Ἀπόλλων (from ἀπολλύναι), Βοιωτὸς (from βοῦς), Δόλων (from δόλος), Ἑλένη (as if ἑλένας Aesch. Ag. 671.), ἐνι-αυτὸς (from ἐν αὐτῷ, or ἐν ἑαυτῷ), Ζῆθος (from ζητεῖν), Ἴων (from ἰών), Μελέαγρος (from μελέα ἄγρα, Eur. Fr. Meleag. VI., Μελέαγρε, μελέαν γὰρ ποτ' ἀγρεύεις ἄγραν), Ἀφροδίτη (from ἀφροσύνη), Οἰδίπους (from οἰδεῖν and πούς), Πολυνείκης (from πολὺς and νείκος). Sophocles is sparing in these puerilities, but we have two more instances of this practise in Fr. 573. σαφῶς Σιδηρῶ καὶ φοροῦσα τοῦνομα. Fr. 408. ὀρθῶς δ' Ὀδυσεὺς εἰμ' ἐπώνυμος κακοῖς | πολλοὶ γὰρ ὠδύσαντο δυσεβεῖς ἐμοί. Cf. 575. above. Many similar instances of such fanciful derivation are given by Elmsley ad Bacch. 508. See also Lobeck. Aglaoph. p. 870. Meinek. ad Euphor. p. 128 f. But this practise of punning upon names and nouns, as Valck. ad Phœn. 27. and Elmsl. ad Bacch. 508. justly observe, is unworthy of Tragedy; and moreover from the examples above given we learn what very sorry grammarians those Tragedians were, if they really believed in such absurd and fanciful etymologies. Aristophanes in Ach. 46 f. appears to ridicule this custom in the name Ἀμφίθεος. As regards the hero of this drama, the common tradition was that the name Αἴας was derived from αἰετός. For the story goes that Hercules having prayed to Jupiter that Telamon might have a son hardy and brave, Jupiter in answer to his prayer sent an eagle, from the auspicious appearance of which Telamon named his son Αἴας. V. Schol. ad Pind. Isthm. VI. 51 f. Apollod. III. 12. 7. Cf. Ovid. Met. XIII. 398. 'Aī, Aīas, hæc nominis, illa querelæ'. Quintil. Inst. Orat. V. 10. 31.

431. ξυνοίσειν] Schol: συνδραμεῖν καὶ συννεχθῆναι καὶ εἰς ταῦτόν ἐλθεῖν. The Scholiast therefore perhaps found here an aorist, and indeed one seems required by the construction. V. Elmsl. ad Heracl. 919. But compare Ant. 390. ἐπεὶ | σχολῇ γ' ἂν ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγώ. Schol. on 430: συνωδὸν ἔσεσθαι. Whence Schneid. suspects the existence of another reading ξυνάσειν (and so Pal.); which Nauck also hesitatingly proposes, since the Attic future would be ξυνάσεσθαι. Cf. Eur. El. 527.

νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
καὶ τρεῖς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
ὅτου πατήρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ
πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·
ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον

435

ἔπειτα χαίτης πῶς ξυνοίσεται πλόκος; Med. 13. πάντα συμφέρουσ' ('agreeing with') Ἰάσονι. Arist. Eq. 1232. καὶ μὴν σ' ἐλέγξει βούλομαι τεκμηρίω, | εἴ τι ξυνοίσεις (schol: συμφωνήσεις) τοῦ θεοῦ τοῖς θεσφάτοις. Photius, συμφέρει : συναρμόττει, συμφωνεῖ.

432. καὶ δις] 'Even twice', not only once. Cf. 940. οὐδὲν σ' ἀπι-
στώ καὶ δις οἰμῶξαι, γύναι. Œd. R. 1319. καὶ θαυμά γ' οὐδὲν ἐν το-
σοῖσδε πῆμασι | διπλᾶ σε πενθεῖν. Ph. 1238. δις ταῦτα καὶ τρεῖς ἀναπολεῖν.

433. τοιούτοις γὰρ κακοῖς] Cf. 327. τοιαῦτα γὰρ πως καὶ λέγει &c.
Qu. τοιούτοις τοῖς (or τοι) κακοῖς —. This line is condemned by Morstadt,
and Nauck.

κακοῖς ἐντυγχάνω] Herod. 2, 70. ἐντυχὼν τῷ νώτῳ. So κακῶν
ἀντῶν Œd. C. 1444. Qu. κακοῖς συνῶν κυρῶ.

435. τὰ πρῶτα — στρατοῦ] 'Having carried off the first prize for
bravery in the army'. Cf. 1300. στρατοῦ τὰ πρῶτ' ἀριστεύσας. Ant. 195.
πάντ' ἀριστεύσας δόρει. Tr. 488. πάντ' ἀριστεύων χειροῖν. Œd. C. 1313.
τὰ πρῶτα μὲν | δόρει κρατύνων. Phil. 1428. σκυλλὰ τ' ἐς μέλαθρα σὰ |
πέμψας, ἀριστεῖ' ἐκλαβὼν στρατεύματος. Cf. on Aj. 55. Seyffert con-
siders καλλιστεῖα here equivalent to ἀριστεῖα. Καλλιστεῖα strictly means
'the prize for beauty', but here it appears to mean 'a prize for excellence'
in general. The sing. καλλιστεῖον occurs Eur. Iph. T. 23. τὸ καλλιστεῖον
εἰς ἔμ' ἀναφέρων. Cf. also Eur. Phœn. 222. πόλεος ἐμπροκρινθεῖς' ἐμᾶς
καλλιστεύματα Λοξία. Lucian. D. Deor. 20, 1. But the common reading
seems to me very doubtful. Qu. τὰ πρῶτα καὶ κάλλιστ' —. Or τὰ πρῶτ'
ἀριστεύσας ἅπαντος (—?) τοῦ στρατοῦ. Or Ἀχαιοῦ (or Ἑλληνικοῦ)
τὰ πρῶτ' ἀριστεύσας στρατοῦ. Or τὰ πρῶτ' Ἀχαιῶν εἰς —. (Cf. Ph.
1344. Ἑλλήνων ἓνα | κρινθέντ' ἄριστον. Œd. R. 1380. κάλλιστ' ἀνὴρ εἰς
ἐν γε ταῖς Θῆβαις τραφεῖς. Œd. C. 563.) The line is perhaps an inter-
polation.

ἀριστεύσας στρατοῦ] I. q. ἄριστος γενόμενος στρατοῦ. So πρωτεύ-
ειν, καλλιστεύειν, &c. are followed by a genitive. In reward for his va-
lour and services Telamon received from Hercules as wife Hesione daugh-
ter of Laomedon. Cf. 1300 f. Diod. Sic. IV. 32. Apollod. II. 6. 4. III. 12.
7. Schol. ad Il. θ'. 234. According to Pisander (ap. Athen. XI. 783) he
received from him a cup (ἄλυσον) ἀριστεῖον τῆς ἐπὶ Ἴλιον στρατείας.

436. πᾶσαν εὐκλειαν] 'Every sort of glory, the highest renown'. Wund:
'summam gloriam'. Cf. Tr. 645. σεῦται πάσας ἀρετὰς λάφνρ' ἔχων ἐπ'
οἴκους. Ph. 397. ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶς' ἐχώρει. Herod. II.
124. ἐς πᾶσαν κακότητα ἐλάσαι. Eur. Med. 459. πᾶν κέρδος ἡγοῦ. So
πᾶσα βλάβη, πᾶν κέρδος &c. Cf. on Phil. 141 f.

437. εἰς the mss. ἐς Br. tacitly.

τὸν αὐτὸν ἐς τόπον Τροίας] Cf. Œd. R. 1134. τὸν Κιθαιρῶνος τό-
πον. Œsch. Pers. 790. εἰς τὸν Ἑλλάδος τόπον. Suppl. 237. ἀφ' Ἑλλά-
δος τόπων. Œsch. Pers. 801. ἐν Ἑλλάδος τόποις. So also in Œschylus

Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 440
καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ.
εἰ ζῶν Ἀχιλλεὺς τῶν ὀπλῶν τῶν ὦν πέρι
κρίνειν ἔμελλε κράτος ἀριστείας τινί,
οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῷ φρένας 445
ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.

Σαλαμῖνος τόπους, Ἀυλίδος, Πέλοπος, &c. See Valck. ad Hipp. 1053. Blomf. ad Prom. p. 35. For τόπον Meineke proposes πόνον. Nauck suspects the passage.

438. Τροίας ἐπελθὼν] Τροίας ἀπελθὼν P. ἐλθὼν σὺν ἄλλοις conj. Dind. ἄπωθεν ἐλθὼν Heimsoeth.

σθένει] 'Force, army'. Œd. C. 842. Meineke proposes στρατῷ.

439. ἔργα — χειρὸς — ἐμῆς] Cf. 618.

ἔργα — ἀρκέσας] Schol: δείξας, βοηθήσας, πράξας. Gl. P: βοηθήσας, ποιήσας. Wunder explains: ἄρκεσιν ἐργαστικὴν ἀρκέσας (i. e. 'having performed valiant deeds of defence'). Cf. 590. Qu. ἔργα — ἐνδείξας. Compare the Latin 'præstare'. Connect χειρὸς ἐμῆς with ἔργα. Cf. 618. τὰ πρὶν δ' ἔργα χεροῖν — ἔπεσε. Unless indeed the true reading be 'χειρὸς — ἐμῆς. Nauck suspects ἀρκέσας.

440. ἄτιμος Ἀργείοισιν] 'Dishonoured by the Greeks'.

441. γ' om. F. P. T. Dresd. a. Mosq. b. El. 332. καίτοι τοσοῦτόν γ' οἶδα.

442. τῶν] τῶνδ' Pors.

τῶν ὀπλῶν τῶν ὦν] Æsch. Sept. 646. λιτῶν τῶν ὦν. Œd. C. 1639. ὦν παίδων. Tr. 266. τῶν ὦν τέκνων. Plat. Rep. III. 394. τὰ ἅ δάκρυα.

443. κρίνειν] 'To adjudge, award'. Schol: μετὰ κρίσεως διδόναι. Perhaps rather κρινεῖν. Or νέμειν (νεμεῖν).

κράτος ἀριστείας] 'The prize for valour'. I. q. ἀριστεῖα (464. Ph. 1429.). So ἰσχύος κράτος Phil. 594., νίκης κράτος, &c. Wund: 'principatum summæ virtutis'.

444. ἄλλος ἀντ' ἐμοῦ] Cf. on Œd. C. 488. καί τις ἄλλος ἀντὶ σοῦ. Tr. 1225. Æsch. Prom. 476. οὗ τις ἄλλος ἀντ' ἐμοῦ. Ag. 1227. ἄλλην τιν' ἄτης ἀντ' ἐμοῦ πλουτίζετε. Eur. Hel. 574. οὐκ ἔστιν ἄλλη σή τις ἀντ' ἐμοῦ γυνή. Herc. 519. Rhes. 204. ἐπεὶ τίν' ἄλλην ἀντὶ τῆσδ' ἔξεις στολήν;

445. φωτὶ παντουργῷ φρένας] A very similar expression occurs in Æsch. Sept. 655. φωτὶ παντόλμῳ φρένας, which perhaps should be restored here. Παντουργῷ here seems to mean i. q. πανούργῳ.

παντουργῷ] πανουργῷ P. 'Capable of doing anything, unscrupulous'. Phil. 633. ἀλλ' ἔστ' ἐκεῖνῳ (Ulysses) πάντα λεπτὰ, πάντα δὲ | τολμητά.

446. ἔπραξαν] 'Have by intrigue procured'. Wunder: 'fecerunt ut contingeret'. Gl. P: παρέσχον. Πράσσειν is often used of actions done either by an individual or a party in an intriguing and clandestine manner. So Plut. Pomp. 51. πράττειν μὲν ἐαντοῖς ἐπαρχῶν καὶ στρατοπέδων ἡγεμονίας. Arist. Ach. 755. ἄνδρες πρόβουλοι τοῦτ' ἔπραссον τᾷ πόλει, |

καὶ μὴ τό τ' ὄμμα καὶ φρένες διάστροφοι
 γνώμης μ' ἀπειρξάν τῆς ἐμῆς, οὐκ ἄν ποτε
 δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.

ὅπως τάχιστα καὶ κάκιστ' ἀπολοίατο. (Ed. R. 125. V. Ducker. ad Thuc. IV. 89. Beck. ad Arist. Av. 1028. Qu. ξπρασάν (as Hart. reads), or παρέδοσαν ('wrongly awarded', Ph. 64. ἀλλ' αὐτ' Ὀδυσσεὶ παρέδοσαν. 399.), or προσῆψαν, or ἔκριναν (343).

ἀνδρὸς τοῦδ'] I. e. 'of me'.

κράτη] Schol: νίκη. I. e. 'claim, right'. It means perhaps rather 'the brave deeds, the deeds of valour'.

447. τόδ' ὄμμα καὶ φρένες vulg. Dind. &c. Read τό τ' ὄμμα καὶ φρένες, with Wunder, a correction which I find was originally proposed by Burges (Præf. Suppl. XII.). Cf. 649. Reiske had already conjectured τό τ' for τόδ'. Wakefield (ad Trach. 272.) proposes τότ'. Schneid. illustrates τόδ' ὄμμα by Æsch. Ag. 1267. ὄμμα συμβάλλω τόδε.

ὄμμα] ὄνομα L. pr. (but corr. ead. m.).

φρένες διάστροφοι] διάστροφοι φρένες only F. Gl. T: παράφοροι. The contrary of φρένες ὀρθαί (Ed. R. 528, just as ὀφθαλμοὶ διάστροφοι and ὀρθοὶ are opposed to one another). Cf. on Tr. 794. διάστροφον | ὀφθαλμὸν ἄρας. Æsch. Prom. 694. εὐθύς δὲ μορφῇ καὶ φρένες διάστροφοι | ἦσαν. Eur. Bacch. 1111. ἡ δ', ἀφρόν ἐξεῖσα καὶ διαστροφούς | κόρας ἐλίσσονο' &c. 1165. ἐν διαστροφούσι ὅσοις. Herc. 868. Herod. I. 167. διάστροφα — καὶ ἀπόπληκτα. Lucian. Fugit. 9. παράφορον βλέπειν. Musgrave connects διάστροφοι ἀπῆξαν. Translate: 'And if both my eye and my reason distorted had not started off from (or diverted me from) my purpose'. Compare on next v.

448. γνώμης ἀπῆξαν τῆς ἐμῆς vulg. Dind. &c. Wunder renders: 'nisi — a consilio, quod ceperam, aberrasset'. Burges l. c. reads: γνώμης μ' ἀπειρξάν τῆσδ' ἐμῆς. Read rather γνώμης μ' ἀπειρξάν τῆς ἐμῆς, 'had diverted me from my purpose or resolution'. Cf. 51. ἐγὼ σφ' ἀπείργω δυσφόρους ἐπ' ὀμμασι | γνώμης βαλοῦσα —. 69. ἐγὼ γὰρ ὀμμάτων ἀποστροφούς | αὐγὰς ἀπείργω σὴν πρόσοψιν εἰσιδεῖν. Schol: εἰ μὴ δι' ἔκστασιν τοῦ δέοντος ἐξέπεσον αἱ διάνοιαι μου, οὐκ ἄν ποτε ἄλλον οὕτως ἀδίκως κατεψηφίσαντο. A passage in Libanius Ep. 851. is thought to refer here: σὺ δὲ μικροῦ ἐμιμήσω τὸν Αἴαντα, τὸν ἄλλα μὲν βουληθέντα, ἄλλα δὲ ἀναγκασθέντα.

ἀπῆξαν L. vulg. ἀπῆξαν A. P. T. Lipss. ἀπειρξάν D. F. Junt. conj. Ed. Lond. l. Gl. D: ἀπήγαγον, ἐκώλυσαν. Gl. P: ἔξω ἤγαγον τοῦ σκοποῦ. Cf. 51. ἐγὼ σφ' ἀπείργω, &c. 70. Arist. Eccl. 1104. ὅστις τοιούτοις θηρίοις συνείρομαι (συνείρομαι the mss.). Critias ap. Sext. Empir. p. 262. οἱ νόμοι ἀπείργον (ἀπῆγον libri) αὐτοὺς &c. Cf. also ἐκτρέπω 53. οὐκ ἄν ποτε —] 'Never would they have given such a sentence against another man'. I. e. I should have prevented such ever being the case, by killing them. Cf. Il. α'. 231.

449. δίκην] Gl. P: κρίσιν. Nauck suspects ἄλλον (why?).

ὧδ'] οἷδ' (οἶδ'?) Reiske n. ms. οἷδ' Sintenis, coll. 98.

ἐψήφισαν] 'Have given by vote'. Put apparently for ἐψηφίσαντο. The anachronism in the mention of voting by means of ψῆφοι, which

νῦν δ' ἢ Διὸς γοργῶπις ἀδάματος θεὰ 450
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπευθύνοντ' ἐμὴν
 ἔσφηλεν ἐμβαλοῦσα λυσσῶδη νόσον,
 ὥστ' ἐν τοιοῖσδε χείρας αἰμάξαι βοτοῖς·
 κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 455

was not introduced till long after, is noticed among others by Eust. p. 361, 29.

450. νῦν δ'] 'But now' (such was not the case, for &c.). Cf. on Œd. C. 273. ἢ Διὸς — θεά] Cf. on 401. 952. 172. Phil. 1023. τῶν Ἀτρέως | δις-σῶν στρατηγῶν. Eur. Med. 757. ὁ Μαΐας πομπαῖος ἀναξ. Phoen. 1369. οἱ τοῦ γέροντος Οἰδίου νεανίαί. Incert. lyr. Bergk. 109. ὦ Ζηνὸς καὶ Ἀθήας κάλλιστοι σωτήρες. The insolent language of Ajax to Athene (v. 771) will account for her ill-will to him; as also her well-known partiality for his intended victim Ulysses.

ἀδάμαστος the mss. and Suid. h. v. ἀδάματος Elmsl. ad Œd. R. 196. Dind. &c. The form ἀδάμαστος does not appear to be used by the Tragedians. V. Elmsl. l. l. Wund. Adv. in Phil. p. 34. Schol: παρθένος, ἄζυξ. I. e. 'maiden'. Or it may mean 'invincible, irresistible'.

θεά] Rather θεός. Cf. 401. ἃ Διὸς ἀλκίμα θεός. 952. Ζηνὸς ἢ δεινὴ θεὸς Παλλάς.

451. ἐπεντύνοντ' A. F. L. corr. P. Lipss. Ald. Herm. Apitz. Wund. Schn. Dind. ἐπεντείνοντ' E. F. supr. T. and others (with gl. ἐπεμβαλόντα). Br. Hart. ἐπαντύνοντ' M. ἐπεπτείνοντ' some few. ἐπευθύνοντ' L. pr. m. Valck. ad Hipp. 1183. Bergk. (Dind.) Seyf. ἐπαντείνοντ' Musgr. Gl. ἐπεπτείνοντα. Gl. P: κατασκευάζοντα. Hesychius explains it εὐτρεπίζοντα. Cf. Eur. Iph. A. 551. ὅθι δὴ δίδυμ' Ἔρως ὁ χονσοκόμας | τόξ' ἐντείνεται χαρίτων. Arist. Nub. 969. ἐντευναμένους (ἐντύν. or ἐντην. al.) τὴν ἀρμονίαν ἦν &c. Ἐπεντείνειν, formed as ἐπεμβαίνειν, &c. Ant. 1235. ἐπενταθείς. Cf. 49 f. Ἐντύνειν (ἔππους) means 'to harness, equip', Hom. Il. 8, 374. Above 72. χέρας — ἀπευθύνοντα.

452. λυσσῶδη νόσον] λυσσῶδει νόσῳ Suid. v. ἀδάμαστος. prob. Hemsterh. ap. Ruhnck. ad Tim. p. 77.

λυσσώδη L.

νόσον] νόσων L. pr. Harl. pr. m.

453. ἐν τοιοῖσδε — βοτοῖς] 'In creatures of this kind, sheep', i. e. in such creatures as sheep. Wunder considers βοτοῖς put in apposition with τοιοῖσδε. Cf. 366. And he compares the use of ἄλλος Phil. 38. There is no necessity however, with Dæderlein, to place a comma after αἰμάξαι. Matthiæ: 'in tam vilibus pecudibus'. Cf. 366. ἐν ἀφόβοις θηροσί.

τοιοῖσδε] τοῖσδε F.

αἰμάξαι] αἰχμάξαι (παρὰ τὴν αἰχμήν) Schol. in note. That αἰχμάσαι, which Nauck proposes from the Schol., cannot be right here is evident from the prep. ἐν. Cf. 97. ἢ καὶ πρὸς Ἀτρεΐδαισιν ἡμαξας χέρα; Rhés. 222. οὐδ' ἀναιμάκτῳ χερὶ | ἦξω πρὸς οἴκους.

455. οὐχ ἐκόντος] οὐκ ἔχοντος v. l. in L. a m. ant. (the Schol. sup- plying τὸ ἐγκλημα τῆς φυγῆς αὐτῶν). Which Apitz explains, 'me non impediēte', as in Iliad. ψ'. 720. κρατερὴ δ' ἔχεν ἰς Ὀδυσῆος.

εἰ δέ τις θεῶν βλέπτοι —] Cf. El. 696. ὅταν δέ τις θεῶν | βλέ-

βλάπτοι, φύγοι τᾶν χῶ κακὸς τὸν κρείσσονα.
καὶ νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς
ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
ἐχθρὸς δὲ Τροία πᾶσα καὶ πεδία τάδε.
πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας
μόνους τ' Ἀτρεΐδας, πέλαγος Αἰγαῖον περῶ;
καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς
Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν

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πηγ, δύναι· (δύναιτ' vulg.) ἂν οὐδ' ἂν ἰσχύων φυγεῖν. CEd. C. 253. Ant. 624. Herod. VIII. 137. θεοβλαβῆς γενόμενος. Compare βλαψιφρόνωνς Æsch. Sept. 725. Cf. El. 1457.

456. βλάπτοι] βλάπτει Reisig. Seyf. Morstadt. 'Impede, hinder the pursuit of'.

γ' ἂν L. T. vulg. τ' ἂν A. Mosq. a. Dobr. τᾶν (τᾶν) Erf. Elmsl. Herm. Dind. Wund. &c. The first stage of corruption was τ' ἂν (τε ἂν); the second, as τε was unsuitable, γ' ἂν. Cf. note on 1338.

χῶ] χό P.

457. δρᾶν] Qu. δρᾶν μ', which Morstadt also proposes. Cf. 399 f. Wolff compares Thuc. 6, 68. πολλῇ δὲ παραινέσει τί δεῖ χρῆσθαι, οἱ πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; CEd. C. 263. 864.

458. μισεῖ δέ μ' —.] A change of construction, instead of μισοῦμαι δὲ ὑπὸ Ἑλλήνων στρατοῦ &c. Matth. Gr. §. 472, 3. Cf. 1302. Odyss. ι'. 20. ὃς πᾶσι δόλοισιν | ἀνθρόποισι μέλω καὶ μεν κλέος οὐρανὸν ἔκει.

459. καὶ πεδία τάδε) πεδία καὶ τάδε Herm. ad Hec. p. XXXIX. prob. Lob. The common reading is justly acquiesced in by Seidler V. D. p. 386. Cf. on CEd. R. 719. ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος (where most editors transpose ἄβατον εἰς ὄρος). and on Phil. 1302.

460. πότερα] πότερον P.

ναυλόχους ἔδρας] 'The naval station'. I. q. ναύσταθμα. Cf. Eur. Hec. 1015. Ἀχαιῶν ναύλοχοι περιπτνχαί. Hom. Od. δ'. 846. λιμένες δ' ἐνὶ ναύλοχῳ αὐτῇ. Trach. 633. ναύλοχα. Connect πρὸς οἴκους with περῶ.

461. μόνους] I. e. ἐμοῦ μεμονωμένους, as Triel. explains. Lobeck cites Eur. Hel. 1199. κενὰς λιποῦς' ἔδρας. Iph. A. 806. οἴκους ἐρήμους ἐκλιπόντες. But μόνους, as it stands, can only qualify the adjoining noun Ἀτρεΐδας. Musgrave suggests σεμνούς. The construction will be much simplified, if we correct δισσοῦς τ' Ἀτρεΐδας. Cf. 57. 389. 947. Phil. 264. 1024. Morstadt, I find, makes the same correction.

462. ποῖον ὄμμα &c.] Cf. Ph. 110. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν; CEd. R. 1371. Eur. Iph. A. 445. ποῖον ὄμμα συμβαλῶ; Herod. I. 37. νῦν δὲ τέοισί με χρὴ ὄμμασι — φαίνεσθαι; Æschin. c. Ctes. p. 512. ποίοις ὄμμασι τὰς ἱεσίας ποιήσεσθε. Ovid. Her. VI. 145. 'Quo vultu natos, quo me, scelerate, videres?'

463. πῶς — τλήσεται &c.] 'How will he endure or have the heart?' So τολμᾶν 528. CEd. C. 184.

με] δὲ P.

γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν;
 οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις
 καὶ δρῶν τι χρηστόν, εἴτα λοίσθιον θάνω;
 ἀλλ' ὥδέ γ' Ἀτρεΐδας ἂν εὐφράναιμί που.

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464. γυμνὸν — ἄτερ] Cf. 750. οἶος Ἀτρειδῶν δίχα. Phil. 31. ὁρῶ
 κενὴν οἰκησιν ἀνθρώπων δίχα. Aj. 830. 1019. Ant. 445. 399. Œd. R. 57.
 1463. Tr. 1063. Il. φ'. 50. γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος. ε'. 473.
 ἄτερ λαῶν οἶος. Pind. P. IX. 28. μούνα ἄτερ ἐγγέων.

τῶν ἀριστείων] Cf. Ph. 1429.

465. ὧν] Gl. P: ἀφ' ὧν. Schneid. considers ὧν to depend on στέ-
 φανον εὐκλείας (i. e. στέφανον εὐκλεᾶ). For the double genitive cf. 618.
 ἔργα χερσὶν μεγίστας ἀρετᾶς and on Phil. 489. Matth. Gr. §. 380. I should
 however much prefer ὧν, put in apposition with στέφανον. The line is
 perhaps an interpolation.

στέφανον εὐκλείας] Cf. Eur. Suppl. 315. πόλει παρόν σοι στέφανον
 εὐκλείας λαβεῖν. Antiop. Fr. 38. καὶ ταῦτα δρῶν | κάλλιστον ἔξεις στέ-
 φανον εὐκλείας αἰεί. Iph. A. 1529. κλεινότατον στέφανον. Pind. P. XII.
 96. πλούτιον στεφάνωμα. Soph. Phil. 841. τοῦδε γὰρ ὁ στέφανος. Ant.
 703. εὐκλείας — ἀγαλμα. S. Peter Ep. I. 5. 4. τὸν ἀμαράντινον τῆς δόξης
 στέφανον. S. Paul Ep. Tim. II. 4. 8. ὁ τῆς δικαιοσύνης στέφανος. S. James
 Ep. I. 12. τὸν στέφανον τῆς ζωῆς. Lobeck compares also στέφανος ἀρι-
 στείας (Dionys. Ant. VI. 58.), δικαιοσύνης καὶ χρηστότητος (Plut. comp.
 Phil. c. Flam. 3.), ἀρετῆς (Philostr. V. Apoll. VII. 14.).

μέγαν] λαβὼν conj. Nauck.

466. τοῦργον (sic) P. here and elsewhere.

ἀλλὰ δῆτ' — θάνω;] Cf. on Phil. 1353. ἀλλ' εἰκάθω δῆτ'; εἴτα
 πῶς —; Strictly speaking, after πότερα 460, ἦ should have followed;
 but the Poet puts the second alternative in the form of an antithesis to
 the clause immediately preceding, οὐκ ἔστι &c. In like manner we find
 πρῶτον μὲν — ἔπειτα (for πρῶτον δέ). Sophocles perhaps alludes here
 to that account which represented that Ajax in a fit of madness made an
 assault on the Trojans. Philostr. Her. XI. p. 721. μανέντα δὲ αὐτὸν οἱ
 μὲν Τρῶες ἔδρισαν πλεῖον ἢ εἰώθεσαν, μὴ προσβαλὼν τῷ τείχει ῥήξῃ
 αὐτό. Cic. Tusc. IV. 23. 'Semper Ajax fortis, fortissimus tamen in furore:
 nam facinus fecit maximum, quum Danaïs inclinantibus summam rem perfecit,
 manu restituit prælium insaniens'. But this is hardly probable, for Ajax
 is now himself.

467. ξυμπεσὼν] ἐμπεσὼν only F. Perhaps rightly: cf. 375.

μόνος μόνοις] μόνους μόνος P. πολλοῖς μόνος Morstadt, Nck. πᾶσιν
 μόνος Geel. Mnem. 1853. p. 208. Supply αὐτοῖς. Cf. 1283. Ἐκτορος μόνος
 μόνον — ἦλθ' ἐναντίος. Arist. Eccl. 448. ἔπειτα συμβάλλειν — ἔφη
 ἱμάτια — μόνος μόναις. Qu. ἐμπεσὼν μόνος πύλαις. Or κάμπεσων —.

468. δρῶν τι χρηστόν] 'Performing some deed of valour'. Arist. Ach.
 128. ἀλλ' ἐργάσσομαι τι δεινὸν ἔργον καὶ μέγα. Iph. Aul. 371. θέλονσα
 δρᾶν τι κεδνὸν βαρβάρους.

469. Cf. Virg. Æn. II. 104. 'Hoc Ithacus velit, et magno mercentur
 Atridæ'.

οὐκ ἔστι ταῦτα. πείρα τις ζητητέα 470
 τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
 μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.
 αἰσχροὺν γὰρ ἄνδρα τοῦ μακροῦ χορήξειν βίου,
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.

ὥδ' γ' A. L. T. vulg. ὥδ' τ' F. ὥδ' ἂν Mosq. b. Dorv. b. ὥδ' (sic) Dresd. a. The correction ὥδ' ἂν is obvious to all, but the common reading is perfectly unobjectionable. Cf. 111. μὴ δῆτα τὸν δύστηνον ὥδ' γ' αἰκίσῃ.

εὐφραίναιμι A. T. Harl. &c. Turn. Br. εὐφρανοίμι H. (supr. γρ. αι) P. Lipss. &c. Ald. εὐφραίναιμι L. Musgrave asks, how then did he not gratify the two Atridæ by killing himself? He thinks therefore that his reason for not acting thus was lest he should thereby render the capture of Troy more easy to the Greeks.

470. οὐκ ἔστι ταῦτα. πείρα —] οὐκ ἔστιν· ἀλλὰ πείρα — Reiske. A not improbable correction.

471. δηλώσω — γεγώς] 'I will show that I am born'. So 878. δηλοῖ φανείς. Cf. El. 24. ὥς μοι σαφῇ | σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς. 1359. ξυνὸν μ' ἔληθες οὐδ' ἔφαινες. Ant. 20. δηλοῖς γὰρ τι καλχαίνουσ' ἔπος. Tr. 1131. 1160. Eur. Iph. A. 406. δειξίς δὲ ποῦ μοι πατρὸς ἐκ ταῦτοῦ γεγώς; Eur. Med. 548. ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς, &c. Scolion ap. Athen. XV. 695 E. οἱ τότ' ἔδειξαν οἶον πατέρων ἔσαν. Or. 792. ὦν δείξω φίλος.

472. μήτοι φύσιν γ'] For μή τοι — γε cf. on El. 518. Qu. μὴ τὴν φύσιν γ' —.

φύσιν γ'] 'By birth at least'.

φύσιν (in on a blot of one letter a m. ant.) L. With φύσιν — γεγώς cf. 760. ἀνθρώπου φύσιν βλαστῶν. Eur. Fr. 945. φύντες οὐ σκαιοὶ φύσιν.

ἄσπλαγχνος] 'Cowardly'. Gl. P: ἄνανδρος. So θρασύσπλαγχνος Æsch. Prom. 755. μεγαλόσπλαγχνος Eur. Med. 108. ἀφοβόσπλαγχνος Arist. Ran. 496.

ἐκ κείνου] ἐκείνου P.

473 f. The same sentiment occurs in Ant. 463. ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς | ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέροι; Æsch. Prom. 749. κρεῖσσον γὰρ εἰσάπαξ θανεῖν, | ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς. Eur. Tro. 632. τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν. Æsch. Fr. 163. τί γὰρ καλὸν ζῆν βίοντον ὃς λύπας φέροι; Fr. 689. ὅστις γὰρ ἐν κακοῖσιν ἱμείρει βίου, | ἢ δειλὸς ἐστίν, ἢ δυσάλγητος φρένας. El. 1485. τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων | θνήσκειν ὁ μέλλων τοῦ χρόνον κέρδος φέροι;

474. κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται] 'Who in woes finds no change (no respite)'. Schneidewin translates: 'who experiences no change in his woes', for the dative comparing (Ed. R. 25. Ed. C. 313. Schol: ὅστις διαλλαγὴν οὐ δέχεται, αἰὲν ἐν κακοῖς ἐξετάζεται. A strange and unintelligible expression. Qu. ὅστις κακῶς ζῶν —. (Cf. Ed. C. 799. El. 354. Ant. 464. ὅστις ἐν πολλοῖσιν, ὥς ἐγὼ, κακοῖς | ζῇ.) Or κακοῖσιν ὅστις μυρίοις ἐλαύνεται. Or κακοῖσιν ὅστις αἰὲν ἐξελαύνεται (or ἐξετάζεται).

τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει
προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;

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475. τί γὰρ] τὸ γὰρ Harl. The exact sense of this passage is by no means clear. It is perhaps an interpolation of some bungling grammarian; or else the reading is faulty. Schol: τί γὰρ ἡμέρα μία ἔχει, προσθεῖσα τὸ ζῆν καὶ ἀναβαλλομένη τοῦ θανεῖν, τέρπειν τὸν ἄνθρωπον; Herm: 'Quid potest dies cum die alternans oblectationis afferre, quum nihil nisi de moriendi necessitate aut addat aliquid aut differat?' Wunder: 'Quid enim dies (i. e. vita) delectare homines potest, alternis diebus dans adimensque leto?' Schneid: 'for what pleasure can the unhappy derive from the uniform succession of days, each of which does but add to us some portion (τι) of death, and again defers it (somewhat)?' Hupfeld explains: 'Quid delectare potest dies diei accedens, qui quicquid vitæ addat vel demat, id tamen nonnisi tempori, quo moriendum est, addat dematque?' (I. e. nihil refert, longiorne sit vita uno alterove die an brevior, quandoquidem nihilominus semel moriendum sit".) Lobeck explains παρ' ἡμαρ ἡμέρα 'one day as compared with another'. Hartung boldly enough corrects thus: τί γὰρ παρ' ἡμαρ ἡμέραν τέρπειν ἔχοι | προσθεῖς ἂν αἰὼν κἀναθεῖς τὸ κατθανεῖν; Cf. Trach. 943. ὥστ' εἴ τις δὴ ἢ | καὶ πλείονάς τις ἡμέρας λογίζεται, | μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἢ | ἢ ἄνριον | πρὶν εἴ πάθῃ τις τὴν παρούσαν ἡμέραν. Hor. Od. IV. 7. 17. 'Quis scit an adjiciant hodiernæ crastina summæ | tempora di superi'. Herod. I. 32. ἡ ἑτέρη αὐτέων τῇ ἑτέρῃ ἡμέρῃ τὸ παράπαν οὐδὲν ὁμοῖον προσάγει πρῆγμα. A somewhat similar sentiment occurs Tr. 29. νύξ γὰρ εἰσάγει | καὶ νύξ ἀποθεῖ διαδεδεγμένη πόνον. Lobeck cites Plut. Cæs. 57. βέλτιόν ἐστιν ἅπαξ ἀποθανεῖν ἢ αἰεὶ προσδοκᾶν. Liban. IV. 1431. Wunder also aptly adduces Eust. p. 906, 35. τὸ μετ' εὐκλείας θανεῖν τῶν ἀγαθῶν μόνον ἴδιον, καὶ τὴν παραντίκα σωτηρίαν οὐκ ἀπαλλαγὴν θανάτου δοξάζει, ἀλλὰ μικρὸν χρόνον ἀναβολήν· τί γὰρ παρ' ἡμαρ &c. For παρ' ἡμαρ cf. Pind. P. XI. 95. τὸ μὲν παρ' ἅμαρ ('on alternate days') ἔδρασι θεράπνας, τὸ δ' οἰκόντας ἔνδον Ὀλύμπου. Nauck conj: προσθεῖσα κἀναθεῖς αἰεὶ τὸ κατθανεῖν. Qu. τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχοι | προσθεῖς ἂν ἢ ἀναθεῖς τῷ τὸ κατθανεῖν; 'For what pleasure can one day give as compared with another to any one by bringing or deferring death?' Or τί γὰρ — ἔχει | προσθεῖς γ' ἢ ἀναθεῖς πλὴν τὸ (or πλὴν γε) κατθανεῖν; Or τί γὰρ — ἔχει | προσθεῖς τοιόνδ' ἄνδρα πλὴν γε κατθανεῖν; The presence of γε, as Hupfeld remarks, is very inconvenient. Nauck's conjecture seems probable, but the line is perhaps an interpolation. Certainly no satisfactory correction or explanation of it has yet been given.

476. προσθεῖσα] By adding. Hor. Od. IV. 7. 17. 'Quis scit an adjiciant hodiernæ crastina summæ | tempora di superi?'

κἀναθεῖσα (καν. L.) A. H. L. P. T. Lipss, most mss. Wund, Dind, Herm. κἀνεθεῖσα Bodl. pr. m. Aug. c. Liv. b. and supr. in A. H. L. Lips. a. (a m. rec. in L.) Ed. Lond. Br. Sch. Erf. Schol: ἀναβαλλομένη τοῦ θανεῖν. Gl. T: ἀναβολὴν ποιήσασα. Gl. P: ἀναποδίσασα τὸν θάνατον. Schol. Bodl: ἀπολυθεῖσα καὶ ἐλευθερωθεῖσα τοῦ θανάτου. Cf. Ant. 579. El. 516.

οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
 ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
 ἄλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι
 τὸν εὐγενῆ χρηί. πάντ' ἀκήκοας λόγον.

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ΧΟΡΟΣ.

οὐδεὶς ἐρεῖ ποθ' ὥς ὑπόβλητον λόγον,
 Αἴας, ἔλεξας, ἀλλὰ τῆς σαντοῦ φρενός.

γε L. a m. rec. (δε pr.). Which seems to show that the common reading is not sound.

477. οὐδενὸς λόγου] 'For any thing, consideration, price', or 'on any account'. Λόγος, like ἔπος, often means 'a thing' (cf. CEd. R. 1144. CEd. C. 1150.). Cf. Ant. 1170. τᾶλλ' ἐγὼ καπνοῦ σκιᾶς | οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν. Arist. Nub. 1395. τὸ δέσμα τῶν γεραιτέρων λάβοιμεν ἂν | ἄλλ' οὐδ' ἐρεβίνθου. Pac. 1223. οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχύδος μιᾶς. Eur. Fr. Inc. 169. φίλον πρίσθαι χρημάτων πολλῶν σαφῇ. Nauck and Madvig suggest ποιοίμην for πριαίμην. Schneid. suspects λόγον.

478. θερμαίνεται] 'Warms (cheers, comforts) himself'. Musgrave compares Eur. El. 405. χαρᾷ θερμαινόμεσθα καρδίαν. Pind. Ol. XI. 91. θερμαίνει φιλότατι νόον. Arist. Ran. 844. καὶ μὴ πρὸς ὀργὴν σπλάγχνα θερμήνης κότῳ. Aesch. Ag. 480. φλογὸς παραγγέλεσιν νέοις πυρῶ-θέντα καρδίαν. Soph. El. 888. θάλλπει τῷδ' ἀνηκέστῳ πυρί. Tr. 368. εἶπερ ἐντεθέρεμανται πόθῳ. El. 1460. ἐλπίσιν κεναῖς — ἐξήρετ'. Wunder cites that charming passage of Horace, Od. I. 4. 15. 'vitæ summa brevis spem nos vetat inchoare longam. Jam te premet nox, &c.'

479. ἄλλ' ἢ vulg. Suid. in ἄλλ' ἢ and εὐγενής. ἢ γὰρ Maxim. Planudes in schol. ad Hermog. p. 371. ed. Ald. The particle γὰρ, as Apitz observes, is often found interpolated. Cf. on 554. 1252. El. 989. ζῆν αἰσχροὺν αἰσχροῶς τοῖς καλῶς πεφνυόσιν. 1320. ἢ γὰρ ἂν καλῶς | ἔσωσ' ἔμμεντην, ἢ καλῶς ἀπωλόμην. Fr. 436. τὸ μὴ γὰρ εἶναι κρείττον ἢ τὸ ζῆν κακῶς. Ant. 463. El. 1082. 1458. Tr. 721. Eur. Or. 1145. καλῶς θανόντες ἢ καλῶς σεσωσμένοι. Eur. Fr. Pir. 8. οὐκοῦν τὸ μὴ ζῆν κρείττον ἔστ' ἢ ζῆν κακῶς. Incert. ap. Stob. 51, 13. κατθανεῖν γὰρ εὐκλεῶς | ἢ ζῆν θέλοιμ' ἂν δυσκλεῶς. Ion. 867. κἀγὼ — θέλω — ἢ θανεῖν ἢ ζῆν καλῶς.

480. πάντ' ἀκήκοας λόγον] Cf. on Phil. 1240. εὖ νυν ἐπίστω πάντ' ἀκηκοὺς λόγον. 389. λόγος λέλεται πᾶς. Tr. 484. πάντ' ἐπίστασαι λόγον. 876. πάντ' ἀκήκοας. Ant. 402. πάντ' ἐπίστασαι. Aesch. Ag. 565. πάντ' ἔχεις λόγον. Eur. Or. 1202. εἴρηται λόγος. Phil. 620. ἤκουσας, ὦ παῖ, πάντα. 241. Valek. ad Herod. p. 469.

481—2. Cf. 1004. ὃ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς. Tr. 766.

481. ὑπόβλητον A. L. T. &c. ἀπόβλητον F. and others. 'Suggested by others'. Cf. 188. ὑποβαλλόμενοι κλέπτουσι μύθους. CEd. C. 794. τὸ σὸν — ὑπόβλητον στόμα.

482. Αἴας] Αἴαν Suid. v. ὑπόβλητον. Cf. on 89.

τῆς σαντοῦ φρενός] 'Of (from) thy own mind'. Cf. Arist. Vesp. 1002. ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦμοῦ τρόπον. S. John Ev. VIII. 44. ἐκ τῶν ἰδίων λαλεῖ.

σαντοῦ] αὐτοῦ F. σαντοῦ L. a m. rec. (αυτοῦ pr.)

παῦσαι γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης
οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.
ἐγὼ δ' ἔλευθέρου μὲν ἐξέφυν πατρὸς
εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν,
νῦν δ' εἰμὶ δούλη· θεοῖς γὰρ ᾧδ' ἔδοξέ που

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483. γε μὲν τοι] Cf. 1370. Ph. 93. 1052. El. 398. Œd. R. 442. 778. 1292. Ant. 233. 495.

484. γνώμης κρατῆσαι] 'To prevail over thy purpose'. But the possessive pronoun seems required. I would read therefore γνώμης κρατεῖν σῆς.

485—524. The purport of this affecting address of Tecmessa, which is evidently drawn from the famous passage in Homer Il. ζ'. 407—39, is to dissuade Ajax from his rash design of self-murder, which would not only give his enemies occasion to triumph over him, but would inflict a heavy blow upon his son, wife, and parents.

485. Αἴας] Αἴαν Suid. v. ἀναγκαία. Cf. on 89. 482.

τῆς ἀναγκαίας τύχης] I. q. τῆς ἀνάγκης. 'Than inevitable fortune, than a compulsory lot', such as in this case is servitude. Cf. 803. πρόστητ' ἀναγκαίας τύχης. El. 48. τέθνηκ' Ὀρέστis ἐξ ἀναγκαίας τύχης. Fr. 518. τοὺς δὲ δουλείας ζυγὸν ἔσχευ ἀνάγκας. Eur. Iph. A. 511. ἀλλ' ἤκομεν γὰρ εἰς ἀναγκαίας τύχας. Hel. 521. δεινῆς ἀνάγκης οὐδὲν ἰσχύει πλέον. Diod. Sic. XV. 63. οὐδὲν ἰσχυρότερον ἀνάγκης καὶ τύχης. Amphis Mein. III. 308. τῇ χειρὶ τρίβων τὴν ἀναγκαίαν τύχην. In Homer ἡμαρ ἀναγκαῖον is opposed to ἐλεύθερον, Il. 16, 836. Imitated by Achill. Tat. V. 17. ἐλευθέραν μὲν, ὡς ἔφυν, δούλην δὲ νῦν, ὡς δοκεῖ τῇ τύχῃ.

487. ἐγὼ δ'] 'Now I'. ἔγωγ' Br. ed. III.

488. εἴπερ τινός] I. q. ὡς οὐκ ἄλλον τινὸς (Schol.). Matth. Gr. §. 617e. Put by attraction with σθένοντος, instead of εἴπερ τις. Cf. Œd. C. 734. πρὸς πόλιν δ' ἐπίσταμαι | σθένουσιν ἡκων, εἴ τιν' Ἑλλάδος, μέγα. 1664. εἴ τις βροτῶν, θανμαστός. Tr. 8. ὄκνον | ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή. Æsch. Ag. 907. εἴπερ τις εἰδὼς γ' εὖ τόδ' ἐξεῖπον τέλος. Eur. Phœn. 1589. ὦ μοῖρ', ἀπ' ἀρχῆς ὥς μ' ἔφυσας ἄθλιον | καὶ τλήμον', εἴ τις ἄλλος ἀνθρώπων ἔφν. Arist. Pl. 655. ἄνδρα — εἴ τιν' ἄλλον μακάριον κευδαίμονα. Xen. Cyr. V. 1. 6. εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κῦρος ἄξιός ἐστι θανμάζεσθαι. Herod. III. 2.

τινός A. T. &c. τινὲς H. Lipss. &c. τινός (supr. εἰς a m. rec.) L.

σθένοντος ἐν πλούτῳ] 'Powerful by means of wealth'. So ἐν πνρὶ καλεῖν (Il. ω'. 38), ἐν ὄμμασιν ὀρεῖν, ἐν φοναῖς πίπτειν, &c. Cf. on Phil. 60. Πλοῦτος denotes however not merely wealth, but power, influence, of what sort soever. Cf. 519. Œd. R. 380. Tr. 134. El. 648. and on Œd. R. 1070.

ἐν πλούτῳ] ἐκ πλούτου only F.

489. θεοῖς] Herod. I. 87. ἀλλὰ ταῦτα δαίμοσί που φίλον ἦν οὕτω γενέσθαι. Similarly Act. Apost. XV. 28. ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν &c.

καὶ σῇ μάλιστα χειρί. τοιγαροῦν, ἐπεὶ
 τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,
 καὶ σ' ἀντιάξω πρὸς τ' ἐφεστίου Διὸς
 εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοὶ,
 μὴ μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν

θεοῖς] θεῶ P.

490. σῇ μάλιστα χειρί] Schol: τῇ αἰχμαλωτισάσῃ με.

ἐπεὶ] 'Since, from the time when'. The full expression would be, ἐξ ἐκείνου τοῦ χρόνου ἐπεὶ. V. Æsch. Ag. 39. (Blomf.) 955. Cho. 598. Eur. Med. 26. Herod. VII. 69. ἐξ ἐκείνου τοῦ χρόνου ἐπεὶ — ἐστρατεύετο.

491. τὸ σὸν λέχος ξυνῆλθον] 'I became the partner of thy bed'. Cf. Aj. 493. εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί. Trach. 17. πρὶν τῆσδε (τοῦδε Wund.) κοίτης ἐμπελασθῆναι ποτε. 27. λέχος γὰρ Ἡρακλεῖ κριτὸν | ξυστᾶσ' —. Hes. Th. 912. αὐτὰρ ὁ Δῆμητρος πολυφόρβης ἐς λέχος ἦλθεν. 508. ἡγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανέβαινε. 939. ἱερὸν λέχος εἰσαναβάσα. Eur. Phœn. 831. ἣ δὲ σύναιμον λέχος ἦλθεν. 1625. εἰς μητρὸς ἦλθον τῆς τάλαιπώρου λέχος. Ion. 557. ἦλθες εἰς νόθον τι λέκτρον; Andr. 38. οὐχ ἐκοῦσα τῷδ' ἐκoinώθην λέχει. Eur. Pir. Fr. 5, 3. ἐμῇ γὰρ ἦλθε μητρὶ κεδνῇ πρὸς λέχος | Ζεύς. Hom. Il. α'. 31. ἐμὸν λέχος ἀντιόωσαν. γ'. 411. Od. ψ'. 296. οἱ μὲν ἔπειτα | ἀσπᾶσιοι λέκτροιο παλαιοῦ θεσμὸν ἴκοντο. Aristæn. Ep. I. 15. θᾶττον ἄμφω συνῆλθον εἰς εὐνήν. And so simply συνελθεῖν. Xen. Mem. II. 2. 4. αἶς συνελθόντες τεκνοποιούμεθα. Qu. κοινὸν λέχος, but cf. 211. Reiske conj: ξυνῆλθον εἰς τὸ σὸν λέχος, φρονῶ τὰ σά. Qu. τὸ σὸν ξυνῆλθον εἰς λέχος, φρονῶ τὰ σά. They said either εὖ φρονῶ σοι, or φρονῶ τὰ σά, but hardly εὖ φρονῶ τὰ σά.

εὖ φρονῶ τὰ σά] 'I have your interest at heart, I wish you well'. Schol: εὐνους σοι καθίσταμαι. Cf. CEd. R. 1066. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῶστά σοι λέγω.

492. ἀντιάξω σ'] 'I beseech thee'. Cf. on CEd. R. 192. CEd. C. 250. πρὸς σ' ὅ τι σοι φίλον ἐκ (ἢ κ?) σέθεν ἄντομαι.

πρὸς τ' —] Cf. on CEd. C. 33.

ἐφεστίου Διός] 'Jove who presides over those of the same household'.

Dale well translates: "by Jove, the guardian of domestic ties". Schol: συνοῖον. οἱ συνοικοῦντες ἐφεστὶον Δία προτείνουσιν, οἱ δὲ φίλοι φίλιον, οἱ δὲ ἐν τῇ μιᾷ τάξει καταλεγόμενοι καὶ μιᾷ συμμορίᾳ ἐταιρεῖον, οἱ δὲ ξένοι ξένιον, οἱ δὲ ἐν ὄρκοις συμφωνίας ποιοῦντες ὄρκιον, οἱ δὲ δεόμενοι ἱκέσιον, οἱ δὲ ἀδελφοὶ ὁμόγνιον.

493. ἣ συνηλλάχθης ἐμοί] 'By which you were united to me'. Wunder cites Eur. Andr. 1245. Ἐλένω ξυναλλαχθεῖσαν εὐναίοις γάμοις. Hipp. 653. λέκτρων ἀθίντων ἦλθες εἰς συναλλαγάς. Tro. 74. λέκτρα καὶ γάμοι, οἷς ἦλθον ἐς μέλαθρον Ἑκτορος. Æsch. Sept. 597. φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς | δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.

ἣ F. G. L. M. P. T. Lipss. Ven. ἥς A. and others.

συνηλλάχθης] συναλλάχθης L. συνηλλάχθῃ (qu.) M. Gl. P: συνῆλθες. I. q. συνεξεύχθης, συνηροσθης. Cf. 491.

494. μὴ μ' ἀξιώσης —] Cf. CEd. R. 1449. ἐμοῦ δὲ μήποι' ἀξιωθήτω τόδε | πατρῶον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.

τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τι.
 ἦν γὰρ θάνης σὺ καὶ τελευτήσας μ' ἀφῆς,
 ταύτη νόμιζε καὶ τῇ τόθ' ἡμέρᾳ
 βία ξυναρπασθεῖσαν Ἀργείων ὑπο

495

βάξιν ἀλγεινὴν λαβεῖν] I. q. ἀλγεινὰ κλύειν, 'to be evil spoken of'.
 El. 1006. βάξιν καλὴν λαβόντες. CEd. R. 519. φέροντι τήνδε βάξιν. Above
 193. μὴ — κακὰν φάτιν ἄρη. Also Tr. 1189. πημονὰς λαβεῖν.

λαβεῖν] ἰδεῖν only Mosq. b.

495. χειρίαν ἐφείς τι] 'Having left me in the power (having let me
 fall into the hands) of any one'. Gl. P: δούλην καταλείψας. Cf. 1297.

χειρίαν] I. q. ὑποχειρίαν.

ἐφείς F. L. (supr. α a m. rec.) M. P. T. Suid. v. χειρίαν. Dind.
 Fisch. Wund. Hart. ἀφείς A. vulg. Br. Herm. Schn. ἐφῆς Suid. v. χει-
 ρίαν. Cf. 1297. ἐφῆκεν (ἀφῆκεν G.) ἑλλοῖς ἰχθύσιν διαφθοράν. Qu. μεθείς.

496 f. Cf. Tr. 720. καίτοι δέδονται, κείνος εἰ σφαλήσεται, | ταύτη
 σὺν ὀρμῇ καὶ συνθανεῖν ἅμα.

496. εἰ F. L. M. P. T. Aug. b. Dresd. a. Mosq. b. Jen. Herm. Hart. Schn.
 Fisch. Seyf. Wo. ἦν A. Aug. b. supr. Ald. Br. Lob. ἦ Both. Dind. Wund.
 Nauck. Εἰ appears to be sometimes used with a subjunctive in Tragedy,
 where a case is simply contemplated as possible, not anticipated as prob-
 able. So CEd. C. 1443. δυστάλαινα τᾶρ' ἐγὼ, | εἰ σου στερηθῶ. Cf. on
 CEd. R. 198. Ant. 706. Aesch. Eum. 228. εἰ (ἦν Pors. Herm. &c.) προδῶ
 σφ' ἐκόν. "Sophoclem praeter lyrica εἰ cum conjunctivo posuisse adhuc
 nemo ita confirmavit, ut pro explorato sit". (Seyf.) Supposing εἰ to be
 the right reading, the confusion may have arisen from the ancient mode
 of writing the word EI, which may stand for either εἰ or ἦ (εἰ is found for
 ἦ in L. R. Ant. 710). Cf. Eur. Herc. 325. τᾶλλα δ' εἰ (ἦ Elmsl. Dind.)
 πρόθυμος εἰ | προᾶσσε. Sophocles would hardly have used the tautology
 εἰ θανεῖ καὶ τελευτήσεις. And ἦ would have required ἡμέρᾳ to be in
 the same clause.

θάνης A. L. corr. P. T. Ald. Dind. Wund. Schn. Fisch. θάνεις L.
 pr. Dresd. a. θανεῖ F. Herm. Hart. Seyf. Wolff. θάνοις Jen. Mosq. b.
 ταφῆς Reiske.

τελευτήσεις F. L. pr. M. P. Herm. Hart. Seyf. Wo. τελευτήσης L. sec.
 τελευτήσας A. T. &c. Ald. vulg. Wund. Dind. Schn. τελευτήσης Fisch.

ἀφῆς A. L. T. &c. Ald. ἀφείς (γρ. ἀφῆς) F. ἀφ' ἥς M. μ' ἀφῆς
 Br. (blamed by Elmsl. ad CEd. R. 461). ἀφ' εἰς P. Hart. Herm. Fisch.
 ἀ φῆς Seyf. Wo. Schneidewin adopts K. Sintenis' conjecture τελευτήσας
 φανῆς. (As in Phil. 1339. πρὶν ἂν — πέρσας φανῆς. CEd. C. 804. φύ-
 σας φρένας φανεῖ. The common reading ἀφῆς he thinks may have arisen
 from ἀφείς 495.) Meineke proposes φανῆς or ταφῆς. Nauck considers
 τελευτήσας ἀφῆς corrupt. Bergk conj: τελευτήσης ἀ φῆς. With τελευ-
 τήσας supply βίον. Fr. 572. πρὶν — τελευτήσῃ βίον. Eur. Hel. 840.
 τελευτήσω βίον.

497. τῇ] δὴ conj. Mein., who notices the awkwardness of the ex-
 pression ταύτη — τῇ τόθ' ἡμέρᾳ. Qu. ταύτῃ νόμιζε καὶ δὴ τῇδ' ἡμέρᾳ.
 Or — τῇδε θῆμέρᾳ.

498. βία ξυναρπασθεῖσαν] Aesch. Pers. 200. ξυναρπάξει βία | ἄνευ
 χαλινῶν.

ὑπο] ὑπὸ P.

ξὺν παιδὶ τῷ σῶ δουλίαν ἔξειν τροφήν.
καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἔρει
λόγοις ἰάπτων, Ἰδετε τὴν ὁμεννέτιν
Αἴαντος, ὃς μέγιστον ἰσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.

500

499. δουλίαν A. L. corr. T. Liv. b. δούλιον F. L. pr. P. lemm. Schol. Ald. δούλειον, δουλείαν, δουλίαν γ' others. δούλιόν μ' Seyf. Sophocles, observes Dind., might possibly have written δούλιον σχήσειν. Schneid. conj: δούλιον στέρξειν τροφήν, coll. Œd. R. 11. Tr. 992. Eur. Alc. 2.

τροφῇν] 'Subsistence, life'. El. 1183. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς. Œd. C. 1687. βίου δύσοιστον ἔξομεν τροφάν; 1614. 446. 338. 362. Ant. 918. &c. Æsch. Ag. 999. καὶ παῖδα γὰρ τοὶ φασιν Ἀλκμήνης ποτὲ | πραθέντα τλῆναι δουλίας τροφῆς τυχεῖν.

500. πρόσφθεγμα — ἔρει] Somewhat similarly El. 1213. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν. This passage is an imitation apparently of Il. ζ'. 459. καὶ ποτὲ τις εἶπῃσιν ἰδὼν κατὰ δάκρυ χέουσας, | Ἐκτορος ἦδε γυνῆ, ὃς ἀριστεύεσκε μάχεσθαι | Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.

501. λόγοις ἰάπτων] 'Assailing with (these) words'. Cf. on 1244. ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ πον. Trach. 263. πολλὰ μὲν λόγοις | ἔπερ-ρόθησε. Hom. Od. ν'. 142. πρεσβύτατον καὶ ἄριστον ἀτιμῆσιν ἰάλλειν. The verb ἰάπτειν, though not found at all in Euripides, is frequently used by Æschylus, Ag. 510. τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη. 1551. Sept. 286. 521. 540. Suppl. 96. 543. and προῖάπτειν Sept. 310. Nicand. Ther. 116. ὅτε δὴ κακὸν ἄνδρας ἰάπτει. Compare the phrases θενεῖν ὀνειδίζει Æsch. Sept. 388, αἰτίᾳ βάλλειν Trach. 940. See Markl. ad Suppl. 565. From this use of ἰάπτειν τινά, 'to make a butt of any one, to jeer', was probably derived the noun ἰαμβος, whence ἰαμβίζειν, this kind of verse being originally used for that purpose.

ἰάπτων the mss. Suid. h. v. Eust. p. 17, 5. ἀτίζων v. l. in L. a m. ant. (S.) Gl. A: βάλλων. Musgrave conjectures λόγοισι δάπτων. Cf. 700. ἰάψης (?). Qu. ψόγοις (or κακοῖς) ἰάπτων. Or ψόγοισι βάλλων. Or τοι-αὐτ' ἀτίζων. λόγοις hardly seems right.

ἴδετε] ἴδε F. Mosq. b.

502. μέγιστον ἰσχυσε] Cf. 332. τοῦτο δ' ἰσχύει μέγα. Eur. Andr. 1110. μῦθος ἰσχύων μέγα.

μέγιστον ἰσχυσε στρατοῦ] Œd. C. 739. πενθεῖν — πλεῖστον πόλεως. Tr. 312. ἐπεὶ νῖν τῶνδε πλεῖστον ᾤκτισα.

503. οἷας λατρείας] Qu. οἷαν λατρείαν, the singular as in Tr. 830. οἷας — ἀνθ' ὅσου] 'What a servitude instead of how envied a lot does she now have!' Cf. 557. 923. Ant. 847. 942. Tr. 996. 1047. El. 751. Thuc. VII. 75. καὶ ἀπὸ οἷας λαμπρότητος καὶ αὐχλήματος τοῦ πρώτου ἐς οἷαν τελευτήν καὶ ταπεινότητα ἀφῆκτο. Liv. XXX. 42. 'Legatorum Carthaginiensium miserabilis oratio fuit commemorantium ex quantis opibus quo recidissent Carthaginiensium res'. Tib. III. 6. 23. 'Quales his pænas qualis quantusque minetur'.

ὅσου] οἷου Suid. v. ζῆλος. but ὅσου id. in v. λατρεία.

τοιαῦτ' ἐρεῖ τις· καὶ μὲν δαίμων ἐλάῃ,
 σοὶ δ' αἰσχροῦ τᾶπ' ταῦτα καὶ τῷ σῶ γένει. 505
 ἀλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 γήρᾳ προλείπων, αἰδεσθαι δὲ μητέρα
 πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
 θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·
 οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας 510
 τροφῆς στερηθεὶς σοῦ διοίσεται μόνος

ζήλον] I. e. μακαρισμοῦ. 'Enviied state, glory, happiness'. Gl. P: δόξης. Cf. on Œd. R. 1526. Dem. p. 267, 14. τὸν αὐτὸν ἔχει ζήλον ὁ στέφανος. 641, 8. ζήλον καὶ τιμὴν τῇ πόλει φέρει.

τρέφει] Nearly the same as ἔχει, but more poetic. Œd. C. 186. ὅτι καὶ πόλις τέτροφεν ἄφιλον, ἀποστρυγεῖν. Schol: τρέφει. αὔξει, ἔχει. Cf. 644. ἄταν — ἔθρεψεν. 1124. Œd. R. 356. 374. Tr. 28. 117. Arist. Vesp. 110. ψήφων — αἰγιαλὸν ἔνδον τρέφει.

504. δαίμων ἐλάῃ] 'The deity (fortune) will persecute (make sport of) me'. Cf. 756. ἐλάῃ — Ἀθάνας μῆνις. 275. 406. Œd. C. 1749. ἐλπίδων γὰρ ἐς τίν' ἔτι με δαίμων τανῦν γ' ἐλεύνει; Œd. R. 1311. Ant. 832. El. 999.

506 f. ἀλλ' αἰδεσθαι μὲν πατέρα — οἴκτειρε δ' &c.] Cf. Eur. Iph. A. 1233. ἀλλ' αἰδεσθαί με καὶ κατοικτείρον βίον. Hec. 283. αἰδέσθητί με, οἴκτειρον. For this sense of αἰδεῖσθαι cf. on Œd. C. 247.

507. προλείπων] προλιπὼν P. Instead of προλείπων we should perhaps read προλείπειν. Cf. 652. οἴκτειρῳ δέ νιν — λιπεῖν. Œd. R. 1426 f. Æsch. Pers. 814. οὐ θεῶν βρέτη | ἡδοῦντο συλᾶν. Cho. 886. μητέρ' αἰδεσθῶ κτανεῖν; Eur. Or. 556. ματέρ' αἰδοῦμαι λέγειν. 37. ὀνομάζειν αἰδοῦμαι θεᾶς Εὐμένιδας. But Philo T. I. p. 156. διάνοιαν δὲ κενηλιδωμένην ἄχρι τῶν ἀδύτων εἰσάγοντες οὐκ αἰδοῦνται. See Matth. §. 555 i. This passage is imitated by Eumath. de Ismen. III. p. 106.

508. κληροῦχον] Gl. P: κληρονόμον. See Blomf. Gl. Pers. 896.

ἥ σε — μολεῖν] Cf. Tr. 47. τὴν ἐγὼ θαμὰ | θεοῖς ἀρᾶμαι πημονῆς ἄτερ λαβεῖν. Œd. C. 1444.

510. οἴκτειρε — εἰ] Cf. Ph. 169. οἴκτειρῳ νιν ἔγωγ' ὅπως νοσεῖ νόσον ἀγρίαν. Eur. Med. 931. εἰσῆλθέ μ' οἴκος εἰ γενήσεται τάδε. Herod. I. 24. καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν εἰ μέλλοιεν ἀκούσεσθαι &c. II. 156. τέθηπα δὲ ἀκούων εἰ νῆσος ἀληθῶς ἐστὶ πλωτή. III. 146. φθονήσας μᾶλλον Συλοσῶντι εἰ ἀπονητὶ ἔμελλε ἀπολάμψεσθαι &c. Plat. Alc. I. 119. ἀγανακτῶ — εἰ ἡξίωσας &c. Xen. Anab. I. 4. 7. οἱ δ' ὥκτειρον εἰ ἀλώσονται. And on Tr. 176. 666. An allusion perhaps to Hom. Il. §. 407. οὐδ' ἐλεαίρεις | παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χῆρη | σεῦ ἔσομαι.

ὦ "ναξ (sic) P.

νέας τροφῆς] 'The nurture of childhood'. So Œd. C. 345. ἐξ ὅτου | νέας τροφῆς ἔλῃξε. For νέας thus used cf. Eur. Med. 48. νέα γὰρ φροντίς οὐκ ἀλγεῖν φιλεῖ. Ion. 719. μὴ — νέαν ἡμέραν ἀπολιπὼν θάνοι. Pind. Ol. II. 78. νέοις ἐν ἀέθλοισι. and on Œd. C. 1259. Nauck conjectures εἰ νέος | πατρὸς στερηθεὶς.

511. διοίσεται] Sc. βίον or αἰῶνα. The full phrase occurs Herod. III. 40. οὕτω διαφέρειν τὸν αἰῶνα (βούλομαι), ἐναλλάξ πρήσσων. Eur.

ὕπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 κείνῳ τε καὶ μοι τοῦθ', ὅταν θάνῃς, νεμεῖς.
 ἔμοι γὰρ οὐκέτ' ἔστιν εἰς ὃ τι βλέπω
 πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἦστωσας δόρει, 515

Hel. 10. θεοὺς σέβων | βίον διήνεγκ'. Hipp. 1143. δάκρυσι διοίσω πότμον. Lys. XXIV. 3. τὸν βίον διάξω. Sophocles, according to his custom, here employs the middle voice, instead of the usual active. Schol: σοῦ χωρὶς διάξει καὶ βιώσεται. Gl. P: διάξει βίον. Hesychius explains in like manner. Cf. Eur. Rhes. 982. ἄπαις διοίσει κοῦ τεκῶν θάψει τέκνα. Apollodor. Stob. Fl. 16, 2. παρὸν ζῆν ἡδέως, | κακῶς διάγει. Xen. Mem. II. 1. 24. σκοπούμενος διοίσει (so Bast. διέσῃ vulg.) τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὖροις. More commonly βίον or αἰῶνα is added. Lobeck cites Hippocr. de Septim. Part. I. 450. ἄνσος διατετελεκὼς τὸν χρόνον, ὃν ἐν τῇ μήτρῃ διεφέρετο (this however may mean 'was carried about'). He prefers however the explanation 'vexabitur, raptabitur, male tractabitur' (i. q. διαφορηθήσεται), coll. Dion. Chrys. Or. 41. 506 C. ὕπ' ὀρφανιστῶν διασπασθήσεται. Plut. Timol. 13. ἔτη δώδεκα ἐν ἀγῶσι καὶ πολέμοις διεφορήθη. Hermann explains in like manner, 'differetur, in varias partes trahetur'. Qu. βιώσεται (Ced. R. 1488. Alc. 787.), or διάξεται, or διαζήσει (Phil. 535.). Or σοῦ δίχα ζήσει μόνος. Cf. El. 1137. κακῶς ἀπώλον σῆς κασιγνήτης δίχα. Ced. C. 1732. ἄταφος ἔπιτνε δίχα τε παντός. If διοίσεται (for the usual διοίσει) be right, we may compare ξυνοίσομαι Ced. C. 641.

σοῦ — μόνος] I. q. σοῦ μονωθεῖς, 'separated from thee'. Μόνος here governs a genitive, as other words of like meaning, γυμνός, κενός, ἔρημος, ἐλεύθερος. Eur. Med. 51. πῶς σοῦ μόνῃ Μήδεια λείπεσθαι θέλει; Lucian. D. D. XXIV. 1. καθεύδω μόνος τῶν ἄλλων. Matth. Gr. §. 351.

512. ὕπ' ὀρφανιστῶν] ἀπ' — Suid. v. ὀρφανιστῶν. 'At the hands of (under) guardians &c.' So Ced. R. 1488. οἶον (βίον) βιώναι σφῶ πρὸς ἀνθρώπων χρεῶν. Gl. P: φροντιστῶν. A comma only is now rightly put after φίλων, for ὅσον κακὸν depends on οἴκτειρε, 'let this consideration move you to pity, how great evil &c.' Seyffert puts a comma after μόνος, and none after φίλων.

513. νεμεῖς] νέμεις P.

514. From Homer, Il. ζ'. 410. ἔμοι δέ κε κέρδιον εἶη | σεῦ ἀφαιματούσῃ χθόνα δύνεμαι· οὐ γὰρ ἔτ' ἄλλη | ἔσται θαλπωρὴ, ἐπεὶ ἂν σύ γε πύτμον ἐπίσπῃς, | ἀλλ' ἄχ' οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ. | ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς &c. 429. Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατήρ καὶ πότνια μήτηρ | ἡδὲ κασίγνητος, σὺ δέ μοι θαλερός παρακοίτης. Cf. 397 f. El. 887. ἐς τί μοι βλέψασα θάλλει —; 958. 995.

ἔστιν vulg. Dind. ἔστιν Fisch. Nauck. Wolff. &c.

βλέπω] βλέπειν F.

515. μοι A. L. M. &c. Ald. μου F. T. σοι for σὺ L.

ἦστωσας] ἦλστωσας P. 'Hast destroyed'. The verb αἰστοῦν, formed from αἶστος (Æsch. Prom. 946. with Gloss. Blomf.) occurs Æsch. Prom. 151. τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ. 232. αἰστώσας γένος | τὸ πᾶν. 689. κεραινὸν, ὃς πᾶν ἐξαἰστώσοι γένος. Plat. Prot. 321. μὴ τι γένος αἰστωθείη. Herod. III. 69. αἰστώσει μιν. 127. δῦο ἡμέων ἦλστωσε. Hom. Od. 20, 79. ὥς ἔμ' αἰστώσειαν Ὀλύμπια δώματ' ἔχοντες. 10, 259.

καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἄιδου θανασίμους οἰκήτορας.
τίς δ' ἦτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς,
τίς πλουῖτος; ἐν σοὶ πᾶς ἔργωγε σῶζομαι.

οἱ δ' ἄμ' αἰστώθησαν ἀολλέες. So ἄδειν and αἰεῖδειν (Æsch. Ag. 15.), ἄσσω and αἵσσω, ἡθεος and ἡῖθεος, &c. I do not however know of any other instance of αἰστών, at least in iambic trimeters. Cf. on Tr. 881. αὐτὴν διηΐστωσε. Fr. 481. κόρον αἰστώσας (ἰστώσας cod.) πῦρ. Which Kuster corrects κηρὸν αἰστώσας (why not αἰστώσας?) πυρί. Qu. ἐδήσας.

δορί the mss. δόρει Dind. Wund. Nauck. Cf. on Œd. C. 620.

516. ἄλλη Aug. b. Porson Opusc. p. 220. Erf. [Herm.] Dind. Wund. Lob. Seyf. Wo. ἄλλ' ἢ A. L. T. vulg. (καὶ μητέρ' being absurdly referred to ἡστώσας δορί). ἄλλη Reisig. Bo. ἄλλ' ἢ ('*aliud quam fatum*') Apitz. ἀλαῆ Herm. ὁλοῆ Hart. αἰνῆ Herw. οὕλη Thielemann. ὦμῃ Nauck. ἀμῆν Schn. Mein. (Hom. Il. ζ'. 414. ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς.) Qu. ὁλοᾶ, or αἰνῆ (as in Homer αἰνὸς μόρος), or Ἄιδου (Œd. C. 1222. ἰσοτέλεστος Ἄιδος μοῖρα. So μοῖρα θανάτου Æsch. Pers. 920. Eur. Med. 76.). After μητέρ' there is a stop in L. Wunder explains ἄλλη μοῖρα 'fate in addition', in opposition to σύ (on which sense of ἄλλος cf. Phil. 38.). In like manner Schneid: 'another (cause, viz.) fate'. Dœderlein (Min. Soph. p. 5.) in vain defends the reading of the mss. ἄλλ' ἢ μοῖρα (though they escaped the destruction that befell my country, yet did fate carry off &c.).

τε F. M. P. Pors. Lob. (from conj.) Erf. Dind. Wund. Herm. Hart. Fisch. με M. supr. vulg. τε με (τε erased, and με added a m. rec.) L.

517. καθεῖλεν] Œd. C. 1688. κατὰ με φόνιος Ἄιδας ἔλοι —. Phil. 331. Eur. Suppl. 618. ἀλλὰ τὸν εὐτυχία λαμπρὸν ἦν τις αἶρεῖ μοῖρα πάλιν.

καθεῖλεν Ἄιδου —] καθεῖλ' ἐς Ἄιδου — conj. Ed. Lond. I. Musgr. Matthiæ Gr. §. 418. absurdly understands πρὸς before θανασίμους οἰκήτορας. We may easily supply ὥστε εἶναι. The true reading however may be καθ' ἣν ἐς Ἄιδου —, 'demisit ad Orcum'.

Ἄιδου θανασίμους οἰκήτορας] Cf. 396. Tr. 1161. ἄλλ' ὅστις Ἄιδου φθίμενος οἰκήτωρ πέλοι. 282. αὐτοὶ μὲν Ἄιδου πάντες εἶς οἰκήτορες. Phil. 819. ὦ γαῖα, δέξαι θανάσιμόν μ', ὅπως ἔχω. Dale: "Both, both are tenants of the silent grave".

θανασίμους] 'Dead'. Œd. R. 959. εὖ ἴσθ' ἐκείνον θανάσιμον βεβηκότα. Ph. 819. Eur. Hec. 1016. ἦ σ' ἐπήγαγε θανάσιμον πρὸς Ἄιδαν. Elsewhere θανάσιμος means 'fatal', as in 1033. Œd. R. 560. Tr. 758. Compare the Homeric νέκνες κατατεθνηῶτες.

518. ἂν added a m. ant. in L.

πατρίς] Xen. An. I. 3. 6. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους.

519. ἐν σοὶ —] 'On thee my safety altogether hangs'. Œd. R. 314. ἐν σοὶ γὰρ ἐσμέν. Œd. C. 247. ἐν ὑμῖν γὰρ ὡς θεῶ κείμεθα. 392. Ph. 963. Eur. Alc. 279. ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μῆ. Iph. T. 1057. καὶ τᾶμ' ἐν ὑμῖν ἐστὶν ἦ &c. Arist. Av. 1677. ἐν τῷ Τριβαλλῷ πᾶν τὸ πρᾶγμα. πᾶς A. &c. πᾶσιν F. T. &c. πᾶς (corr. from πᾶ . ., and πᾶσιν supr. a m. rec.) L. 'Entirely, altogether'. Cf. 728. Œd. R. 823. on Ant. 776.

ἀλλ' ἔσχε κάμοῦ μνηστίν. ἀνδρί τοι χρεὼν
 μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
 χάρις χάριν γὰρ ἔστιν ἣ τίκτους' ἀεί.
 ὅτον δ' ἀπορρεῖ μνηστis εὖ πεπονθότος,

.σώιζομαι (sic) L.

520. ἔσχε — μνηστίν] Cf. 1269. ἔσχει μνηστίν. 523. ἀπορρεῖ μνηστis. El. 392. μνείαν ἔχεις. Herod. VII. 158. οὕτω δὲ Γέλωνος μνηστis γέγονε. The word occurs nowhere else, I believe, in Tragedy. Similarly Œd. C. 584. λῆστιν ἔσχεις. Μνεία, μνηστis, μνημοσύνη, just as λήθη, λῆστις, λημοσύνη.

κάμοῦ] 'Even of me', as well as of your parents and your child. Schol: καλῶς τὸ κάμοῦ, οἶον, μετὰ τὸν πατέρα καὶ τὸν υἱὸν καμὲ ἐν τινι μοίρᾳ κατάθον. αἰδημόνως δὲ αὐτὸν ὑπομιμνήσκει τὰ τῆς εὐνῆς· διὰ τοῦτο γὰρ μάλιστα [μάλιστα' ἂν?] δοκεῖ αὐτὸν πείθειν. ὁ δὲ γε Εὐριπίδης μαστροπικώτατα εἰσάγει τὴν Ἑκάβην λέγουσαν [811 f.]. "Ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ, | ἣ τῶν ἐν εὐνῇ φιλιτάτων ἀσπασμάτων | χάριν τιν' ἔξει παῖς ἐμὴ, κείνης δ' ἐγώ;"

ἀνδρί] Wunder thinks this is here emphatic: as otherwise it could not stand at the beginning of a sentence. I. q. ἀνδρὶ εὐγενεῖ (524).

521. τερπνὸν εἴ τί που πάθοι] 'If he have experienced at all any gratification'. Cf. Virg. Æn. IV. 316. 'Per connubia nostra, per inceptos hymenæos, | si bene quid de te merui, fuit aut tibi quicquam | dulce meum miserere &c.' Hecuba appeals to the same argument, but in less reserved and modest language, Hec. 811 f.

πάθοι A. T. Lob. Dind. Herm. Seyf. πάθη F. L. M. Aug. b. Wund. Hart. Nauck. Wolff. Cf. 1344. and on 496. Ant. 666. For εἴ with a subjunctive Wunder refers to Œd. R. 198. 874. Œd. C. 1443. Ant. 710. Cf. Matth. Gr. §. 525, 7 b. Badham proposes εἴ τι προὔπαθεν, which Nauck approves of. Rightly, I think. Cf. Œd. C. 229. ὧν προπάθη τὸ τίνειν.

522. χάρις χάριν γὰρ —] Cf. Œd. C. 779. ὅτ' οὐδὲν ἣ χάρις χάριν φέροι. Eur. Hel. 1250. χάρις γὰρ ἀντὶ χάριτος ἐλθέτω. Zenob. III. 328. Δίκη δίκην ἔτικτε καὶ βλάβη βλάβην. Phocylides: ἔρις ἔριν ἀντιφύτευει. Senec. de Benef. II. 12. 'gratia gratiam parit'. Compare the phrase χάριν τινὶ τίθεσθαι or κατατίθεσθαι 'to confer a favour (lit. to lay up a store of gratitude), to oblige' (Æsch. Pr. 782. τήνδ' ἐμοὶ χάριν | θέσθαι θέλησον. Herod. VI. 41. &c.). For the position of γὰρ cf. on Phil. 959. φόνον φόνον δὲ δύσιον τίσω τάλας. Trach. 338. Œd. C. 837. Æsch. Prom. 29. θεὸς θεῶν γὰρ οὐχ ὑποπτήσων χόλον &c. 955. νεὸν νέοι κρατεῖτε. We should however perhaps transpose, χάρις γὰρ ἔστιν ἣ χάριν τίκτους' ἀεί. This line is suspected by Dobree.

523. ὅτον —] Gl. P: ἀνδρός. Qu. ὅτω — πεπονθότι.

ἀπορρεῖ] Cf. 1266. φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ &c. El. 1000. δαίμων — ἡμῖν ἀπορρεῖ. Eur. Thy. Fr. 1. ὄλβον δ' ἀπορρύντος &c. Longin. 73, 31. ἣ μνήμη τῶν καλῶν ταχέως ἀπορρεῖ. Synes. Ep. 98, 238. τὰ μεγάλα τῶν ἔργων ἀπορρεῖ τῆς μνήμης. Plut. Mar. 46. τοὺς δὲ ἀμνήμονας καὶ ἀνοήτους ὑπερρεῖ τὰ γινόμενα μετὰ τοῦ χρόνου. Sil. Ital. II. 627. 'dulcesque marito | effluere tori'.

μνηστis] I. q. μνήμη. Cf. on 520.

οὐκ ἂν γένοιθ' οὗτός ποτ' εὐγενὴς ἀνὴρ.

ΧΟΡΟΣ.

Αἴας, ἔχειν σ' ἂν οἴκτον ὥς καὶ γὰρ φρενὶ
θέλοιμ' ἂν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη. 525

ΑΙΑΣ.

καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γούν ἐμοῦ,
ἔαν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ.

ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ.

κόμιξέ νῦν μοι παῖδα τὸν ἐμὸν, ὥς ἴδω. 530

ΤΕΚΜΗΣΣΑ.

καὶ μὴν φόβῳ σῶ γ' αὐτὸν ἐξελευσάμην.

524. οὐκ ἂν γένοιτ' ἔθ' οὗτος L. M. Aug. b. Mosq. b. Pors. Suppl. Praef. Hec. p. LXV. Erf. Lob. Sch. Fisch. Herm. Dind. Wund. Hart. Schn. Bgk. οὐκ ἂν γένοιτό ποθ' οὗτος A. T. and most mss. and Ald. οὐκ ἂν γένοιθ' οὗτος F. P. Stob. Append. IV. p. 31, 5. and Suid. v. μνηστis (but οὐπὼς γένοιτ' ἂν οὗτος other mss.). οὐκ ἂν γένοιθ' οὗτός ποτ' Bentl. οὐποτε γένοιτ' ἂν Porson Praef. Hec. p. XI. οὐκ ἂν γένοιτ' ἂν conj. Elmsl. in Ed. Rev. XXXVII. 67. οὐκ ἂν πέλοιτ' ἔθ' (or πέλοι ποθ') Weckl. Cf. 1075. οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι. Fr. 606. οὐ γάρ ποτ' ἂν γένοιτ' ἂν ἀσφαλὴς πόλις. Eur. Suppl. 457. πῶς οὖν ἔτ' ἂν γένοιτ' ἂν ἰσχυρὰ πόλις; Arist. Av. 829. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις; Qu. οὐκ ἂν γένοιθ' οὗτός ποτ' (or γ' ἂν) —. Ἔτι hardly seems suitable here.

525. ὥς καὶ γὰρ] Cf. El. 1301. ὥδ' ὅπως καὶ σοὶ φίλον. So Il. ξ'. 476. Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι | παῖδ' ἐμὸν ὥς καὶ ἐγώ. Cf. on Œd. C. 53. Supply ἔχω οἴκτον. Cf. Arist. Ran. 303.

527. καὶ κάρτ'] 'Most assuredly'. Cf. Œd. C. 65. 301. Arist. Ach. 544. καὶ κάρτα μεντᾶν εὐθέως καθείλκετε. Herod. I. 119. φαιμένον δὲ Ἀρπάγον καὶ κάρτα ἡσθῆναι &c. II. 69. καὶ κάρτα ἡγνῆται αὐτοὺς εἶναι ἱρούς. IV. 66. καὶ κάρτα πολλοὺς ἄνδρας. VI. 125. ἀπὸ δὲ τούτου — καὶ κάρτα λαμπροί. So καὶ μάλα, καὶ λίαν, &c.

καὶ κάρτ' ἐπαίνου] καὶ κάρτα γ' αἶνον conj. Schæf.

528. εὖ τολμᾷ τελεῖν] We should have expected the aorist εὖ τολμήσῃ —. Qu. ἐθέλησῃ —.

530. νῦν L. P. Lipss. νυν Br. &c. For ὥς ἴδω we should perhaps read ὥς σφ' ἴδω.

531. καὶ μὴν φόβοισί γ' — vulg. Gl. P: διὰ τοὺς φόβους. Schol: τοῦ φόβου χάριν, ῥύσασθαι θέλουσα, ἐξήγαγον. I would read καὶ μὴν

ΑΙΑΣ.

ἐν τοῖσδε τοῖς κακοῖσιν, ἢ τί μοι λέγεις;

ΤΕΚΜΗΣΣΑ.

μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ.

πρέπον γε τὰν ἦν δαίμονος τοῦμοῦ τόδε.

φόβῳ σὺ γ' (φόβῳ σῶι) —. Or — σοῦ γ' &c. (Æd. R. 1003. τοῦδε τοῦ φόβου σ' ἐξελυσάμην.) Or perhaps καὶ μὴν φόβοισι σοῖσιν ἐξέλυσά νιν. But the plural φόβοι is rather suspicious, though some may think it is supported by Æd. R. 917. ἦν φόβους λέγει. I find that Reiske, neglected, as usual, had already proposed φόβῳ σοῦ γ'. Translate: 'from fear of thee'. Dative of cause, as ὅκνη 82. Cf. 178. Ant. 391. 1219. Ph. 1012.

ἐξελυσάμην] ἐξεργυσάμην (from Schol: διὰ τοὺς φόβους ἐξήγαγον αὐτὸν θέλουσα ῥύεσθαι.) Herm. Nauck. conj. Bergk. Cf. Æd. R. 1003. τοῦδε τοῦ φόβου σ' ἐξελυσάμην. Tr. 21. ἐκλύεται με. Qu. ἐξεπεμψάμην 'sent away from myself, dismissed'. Cf. 612. ὃν ἐξεπέμψω —. Æd. R. 309. εἰ τοὺς κτανόντας — γῆς φνυγάδας ἐκπεμψαίμεθα. 951. Æd. C. 1347. τὸν ἄνδρα — ἐκπεμψαι πάλιν. Also El. 1128. 1130. 1132. Tr. 276. &c. Or perhaps ἐκτὸς ἐξέλυσά νιν.

532. ἐν τοῖσδε τοῖς κακοῖσιν] 'Do you mean (when or because I am) in this sad state (of madness) &c.?' The meaning of these words is rather obscure. Qu. ἢ ν' τοῖσδε —.

ἢ τί (gl. ἄλλο) P. For the ἢ cf. Tr. 390. El. 1343.

533. σοί — ἀντήσας] Tr. 902. ὅπως — ἀντῶν πατρί.

θάνοι A. L. T. &c. θάνη F. Bodl. Aug. b.

534. πρέπον γε τὰν ἦν δαίμονος τοῦμοῦ τόδε] Sc. ἔργον. 'This would have been at least a suitable act of my genius (all of a piece with, in keeping with my destiny)'. Schol: ἦν καὶ τοῦτο τοῦ ἐμοῦ δαίμονος, τὸ ὑπ' ἐμοῦ τὸν παῖδα ἀναιρεθῆναι. ἀντὶ τοῦ, ἔπρεπε τῇ παρούσῃ μου τύχῃ τὸ καὶ αὐτόχειρά με τοῦ παιδὸς κατασκευάσαι. Neue, Wunder, and others think that δαίμονος depends on πρέπον (the equivalent of ἄξιον), referring to Matth. Gr. §. 386. n. 1. 391. n. 2. Schneid. compares Plat. Menex. 239 C. πρεπόντως τῶν πραγμάτων. But I do not see how such a construction can be defended. After πρέπον we should have expected a dative, as in Tr. 384. Ph. 1227. &c. Πρέπον occurs nowhere else with a gen. See Lob. I would rather suppose an ellipse of some such noun as ἔργον: unless indeed the true reading itself be, ἔργον γε τὰν ἦν —, or πρέπον γε τοῦργον —, or rather πρέπον γε τὰν ἦν δαίμονός τ' ἐμοῦ τόδε. Cf. on Arist. Eq. 787. τοῦτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον. Ran. 568. καὶ τοῦτο τούτου τοῦργον. Vesp. 1433. ὅμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις. Eur. Alc. 510. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις. | σκληρὸς γὰρ ἄελ &c. (Æd. R. 1193.

534. γέ τ' ἦν ἂν A. T. and most mss. Ald. Br. Lob. Sch. γέ τ' ἂν ἦν F. L. P. Aug. b. Schol. lemm. Erf. γ' ἔτ' ἂν ἦν M. γ' ἂν ἦν C. Mosq. b.

ΤΕΚΜΗΣΣΑ.

ἀλλ' οὖν ἐγὼ φύλαξα τοῦτό γ' ἀρκέσαι.

535

ΑΙΑΣ.

ἐπήνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθου.

ΤΕΚΜΗΣΣΑ.

τί δῆτ' ἂν ὥς ἐκ τῶνδ' ἂν ὠφελοῖμί σε ;

δαίμονος τοῦμοῦ] *'Of my genius'*. *Æd. R.* 1194. τὸν σὸν δαίμονα. *Tr.* 910. αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένην.

535. ἀλλ' οὖν ἐγὼ —] I would read ἀλλ' εὖ γ' ἐγὼ —, or rather ἀλλ' εὖ σφ' ἐγὼ —. I. e. *'But I guarded him (well) so as to ward off from him this at least'*. The common reading seems hardly right.

φύλαξα] φύλαξα L. corr. and, I suspect, most mss. φυλάξω L. pr. Translate, *'I guarded (the child), so as to ward off this evil at least'*.

ἀρκέσαι] *'To ward off, prevent'*. *Gl. P:* κωλύσαι. *Schol:* ἀποσοβῆσαι τὸ θανεῖν. So in Homer ἤρκεσ' ὄλεθρον. Cf. 728. For the infinitive v. *Matth. Gr. §.* 532 d.

536. ἐπήνεσ'] *'I have approved of (and continue so to do)'*. *Schol:* ἀντὶ τοῦ ἐπαινῶ. We often find the aorist thus used, where we should have expected rather to find the present. See *Matth. Gr. §.* 506, 1. Thus *Phil.* 1289. ἀπώμοσα. 1314. ἥσθην. 1434. παρήνεσα. *El.* 1322. σιγᾶν ἐπήνεσ'. *Fr.* 255. ἐπήνεσα. *Æd. C.* 1466. ἐπηγξα θυμόν. *Ant.* 1307. ἀνέπταν φόβω. *Aj.* 693. ἔφριξ' ἔρωτι. *El.* 668. ἐδεξάμην τὸ ῥηθέν. *Tr.* 499. παρέβαν. *Eur. Alc.* 1114. ἐπήνεσα. *Hipp.* 1403. ὤμωξα. 610. ἀπέπτυσσα. 574. ἀπωλόμην. *Med.* 272. εἶπον. *Suppl.* 1171. ὑπεῖπον. *Iph. A.* 510. ἀπέπτυσσα. 469. κατώκτειρα. *Tro.* 53. ἐπήνεσ' ὀργὰς ἡπίους. *Or.* 1688. καὶ λέκτρ' ἐπήνεσ' (αὐτῆς), ἡνίκ' ἂν διδῶ πατήρ. *Herc.* 1237. ἐπήνεσα.

πρόνοιαν ἣν ἔθου] *'The forethought which thou hast displayed'*. Cf. 13. ὅτον χάριν | σπουδὴν ἔθου τήνδ'. *El.* 1334. νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ. *Æd. R.* 134. πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφὴν. So πρόνοιαν ποιεῖσθαι περὶ τι, *Joseph. B. J.* IV. 5. 2.

537. τί δῆτ' ἂν ὥς ἐκ τῶνδ' ἂν (τῶνδε P.) ὠφελοῖμί σε the mss. vulg. τί δῆτα δρωσ' ἐκ τῶνδ' ἂν ὠφελοῖμί σε *Eldik. Br.* τί δῆτ' ἂν ὥς ἐκ τῶνδ' ἔτ' ὠφελοῖμί σε *Schn. Hart. prob. Dind.* (Cf. *Ant.* 552.) τί δῆτ' ἂν ὥς ἐκ τῶνδ' ἐπωφελοῖμί σε *Kayser and Fischer.* (*Ἐπωφελεῖν* is found *Æd. C.* 441. 541. *Ant.* 552. *Ph.* 905. 1371.) Cf. *Ant.* 552. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;

ὥς ἐκ τῶνδ'] *'Under existing circumstances, as things are'*. V. *Matth.* ad *Eur. Andr.* 1161. *Gr. §.* 628, 3. Cf. *Tr.* 1109. *Phil.* 893. ἐκ τούτων. *Æsch. Pers.* 793. πῶς ἂν ἐκ τούτων ἔτι | πρᾶσσοιμεν ὥς ἄριστα *Περσικὸς* λεώς; *Eur. Med.* 459. ὅμως δὲ καὶ τῶνδ' οὐκ ἀπειρηκὼς φίλοις | ἦκω *Andr.* 1184. οὐτός τ' ἂν ὥς ἐκ τῶνδ' ἐτιμᾶτ' ἂν, γέρον, | θανών. *Herod. VIII.* 101. ταῦτα ἀκούσας *Ξέρξης* ὥς ἐκ κακῶν ἐχάρη. *Thuc. IV.* 17. ὥς ἐκ τῶν παρόντων. *VII.* 76. ὥς ἐκ τῶν ὑπαρχόντων.

ΑΙΑΣ.

δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

ΑΙΑΣ.

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;

540

ΤΕΚΜΗΣΣΑ.

ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων
ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ.

ἔρποντι φωνεῖς ἢ λελειμμένῳ λόγου;

538. δός μοι προσειπεῖν] *'Permit me to address him &c.'* Arist. Ach. 882. δός μοι προσειπεῖν — τὰς ἐγγέλεις. Ran. 755. καὶ δὸς κύσαι. Pac. 709. Lys. 923.

αὐτὸν added a m. rec. in L.

539. προσπόλοις φυλάσσεται] *'He is guarded by attendants'*. Cf. 722. κνδάζεται — Ἀργείοις. 1129. θεοῖς σεσωσμένος. 1342. ἀτιμάζοιτό σοι. Matth. Gr. §. 392 β.

540. τί δῆτα μέλλει μὴ οὐ (οὐ om. F. Aug. b. Dresd. b.) —;] Cf. Æsch. Prom. 628. τί δῆτα μέλλεις μὴ οὐ (οὐ om. several mss.) γεγωνίσκειν τὸ πᾶν; Eur. Med. 1209. τί μέλλομεν | τὰ δεινὰ κἀναγκαῖα μὴ (μὴ οὐ rightly Elmsl.) πράσσειν κακά; Tro. 792. τίνοσ ἐνδέομεν μὴ οὐ πανσυνδία χωρεῖν —; Arist. Ach. 319. τί φειδόμεσθα τῶν λίθων — μὴ οὐ καταξάινειν τὸν ἄνδρα —; The οὐ in such passages is often omitted through the neglect or ignorance of the transcribers. Cf. on Tr. 90.

μέλλει] μέλλεις Seyf. μέλλω Morstadt.

παρουσίαν ἔχειν] Schol: ἦτοι παρεῖναι. So 564. θήραν ἔχων. 181. μομφὰν ἔχων. 319. γόους ἔχειν. 881. ἔχων ἄγρας. (Ed. R. 566. ἔρευναν — ἔσχετε &c. Seyffert explains ἔχειν to mean παρέχειν.

541. πατήρ] Used almost as a proper name here, like our *'Father'*: hence the absence of the article.

542. χερσὶν εὐθύνων] Cf. 1069. χερσὶν παρενθύνοντες (αὐτόν). 27.

543. *'Speakest thou to one who is coming, or to one who cannot hear (or is regardless of) what is said?'* Cf. Æsch. Sept. 183. ἤκουσας ἢ οὐκ ἤκουσας; ἢ κωφῇ λέγω;

ἔρποντι] Gl. P: ἐρχομένῳ. Schol: ἐγγὺς ὄντι, ἢ ἀπολιμπανομένῳ τῆς κλήσεως, ἥγουν οὐκ ακούοντι. Who seems to have read something different from ἔρποντι. In these words Ajax evinces his impatience of delay. Qu. κλύοντι, or εὐδοντι.

ΤΕΚΜΗΣΣΑ.

καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

ΑΙΑΣ.

αἶρ' αὐτὸν αἶρε δεῦρο· ταρβήσει γὰρ οὐ
νεοσφαγῇ μου τόνδε προσλεύσσω φόνον,

545

λελειμμένῳ λόγον] Schol: ἤγουν οὐκ ἀκούοντι. Musgr: 'adeo longe absenti ut exaudire nequeat'. Vauv: 'aut ei, qui longius abest quam ut facile audire possit'. Λεῖπεσθαί τινος is used in a variety of senses. Cf. El. 474. γνώμας λειπομένα σοφᾶς. Ant. 548. σοῦ λελειμμένη. Tr. 937. ὀδυρμάτων | ἐλείπειτ' οὐδέν. Æsch. Prom. 856. κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι. Eur. Hel. 1262. πῶς δὴ; λέλειμμαι ('I am ignorant of') τῶν ἐν Ἑλλήσιν νόμων. Orest. 1185. ἣ πον (πολὺν) λέλειψαι ('thou dost not understand') τῶν ἐμῶν βουλευμάτων. Suppl. 774. ὦν λελειμμένος. 904. γνώμη ἀδελφοῦ λελειμμένος. Ion. 680. λελειμμένη τέκνων. El. 1010. πατρός ὄρφαναι λελειμμένοι. 1310. σον λειπόμενος. Her. 732. λειφθεῖς μάχης. Hel. 418. τρόπῃς ἐλείφθη ποικίλων ἁρμοσμάτων. Med. 52. πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει; 76. παλαιὰ καινῶν λείπεται κηδευμάτων. Alc. 407. λείπομαι φίλας ματρός. Or. 1041. οὐδέν σον ξίφους λελείψομαι. Dan. Fr. IX. 1. λελείμεθα ἁρσένων. Andr. Fr. 13, 3. οὐκ ἔστι ποίας λείπεται τόθ' ἡδονῆς. Herod. VII. 168. οὐδεμιῇ κακότητι λειφθῆναι τῆς ναυμαχίης.

λόγον] λόγων (supr. ου a m. ant.) L. Gl. P: φωνῆς.

544. καὶ δὴ] 'See'.

ὅδ'] ὧδ' L.

545. αἶρ'] 'Bring'. Schol: πρόσφερε. Hom. Il. ζ'. 264. μὴ μοι οἶνον ἄειρε. Arist. Pac. 1. αἶρ' αἶρε μᾶζαν ὥς τάχιστα καθάρῳ. Eur. El. 791. λούτρ' ὥς τάχιστα τοῖς ξένοις τις αἰρέτω. Theocr. XV. 27. Εὐνόα, αἶρε τὸ νᾶμα. So ἐπαίρειν. El. 634. ἔπαιρε δὴ σὺ θύμαθ'.

ταρβήσει γὰρ οὐ —] For the position of οὐ cf. 551. 682. 1330. Ant. 96. πείσομαι γὰρ οὐ | τοσοῦτον οὐδὲν ὥστε &c. El. 905. δυσφημῶ μὲν οὐ, &c. 1036. CEd. R. 137. CEd. C. 125. 363. 906. 1000. 1370. Ant. 96. 223. 255. Tr. 44. 425. Ph. 12. 887. 912.

546. τοῦτόν γε F. M. corr. P. T. Dresdd. Mosqq. Lipss. Liv. b. and (om. γε?) H. Ell. Fisch. Weis. Dind. Herm. τοῦ τόνδε L. M. pr. and Ald. πον τόνδε A. Ald. Turn. marg. Br. Wund. Hart. Schn. Seyf. μου τόνδε Morstadt. Nck. βοτῶν γε Reisk. Of the two particles γε seems more suitable than πον; moreover the position is against πον. Dindorf suspects the entire line is an interpolation. "Non senserat interpolator quanto aptius sit Ajacem simpliciter ταρβήσει γὰρ οὐ dicere quam facinoris ab se commissi memoriam repetere".

προσλεύσσω F. L.

φόνον] I. e. 'slaughtered bodies' (of sheep), among which Ajax was sitting (308 f.). Cf. 309. ἀρνείον φόνον. Wunder compares Eur. Or. 992. Μυρτίλον φόνον δικῶν ἐς οἶδμα πάντων. 1358. τὸν Ἑλένας φόνον καθαιμαντὸν ἐν δόμοις κείμενον. Virg. Æn. X. 245. 'crastina lux — ingentes Rutulæ spectabil caedis acervos'.

εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.
 ἄλλ' αὐτίκ' ὦμοις αὐτὸν ἐν νόμοις πατρὸς
 δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
 τὰ δ' ἄλλ' ὅμοιος, καὶ γένοι' ἂν οὐ κακός.
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,

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547. εἴπερ δικαίως &c. An imitation of the Homeric εἰ ἔτεόν γ' ἐμός
 ἔσσι καὶ αἵματος ἡμετέροιο, Od. 16, 300.

δικαίως] 'Rightly, truly'. Gl. P: ἀληθῶς. Cf. CEd. R. 853. 1283.
 Δίκαιος means 'true' CEd. R. 1158. Tr. 348. 411. Ph. 83. Priscian. Inst. Gr.
 II. 193. 308. ed. Hertz. has δίκαιος γόνος. Whence Nauck thinks that Priscian
 may have read ἐμὸς δίκαιος ὦν γόνος τὰ πατρόθεν, Schmidt εἴπερ δίκαιός
 μουστί πατρόθεν γόνος. Qu. εἴπερ δικαίως πατρόθεν ἔστ' ἐμὸς γόνος.
 τὰ πατρόθεν] 'By his father's side'. CEd. C. 215. 527.

548. ὦμοις — ἐν νόμοις πατρός] 'In the stern ways (habits, disposition)
 of his father'. Gl. P: ἀνδρείοις γενναίοις ἥθεσι.

ὦμοις] 'Stern'. Cf. 205. Ant. 471. δηλοῖ τὸ γέννημ' (τὸ γοῦν λῆμ'?) ὠμὸν
 ἐξ ὠμοῦ πατρός τῆς παιδός. Xen. An. II. 6. 12. ἀεὶ χαλεπὸς ἦν καὶ ὠμός.
 νόμοις] 'Ways, habits'. Qu. τρόποις. Νόμοι is explained by τρόποι
 (by Eust. p. 624, 57.), by ἡ φύσις, τὸ ἔθος (by Suid.).

549. πωλοδαμνεῖν] 'To break in as a colt'. Schol: ὡς πῶλον γυμνάζειν.
 κάξομοιοῦσθαι φύσιν] 'And to make him in disposition like to him'.
 Perhaps κάξομοιωῖσθαι φύσιν.

550. ὦ παῖ, γένοιο —] The Schol. compares Iliad. ζ'. 476. Ζεῦ ἄλλοι
 τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι | παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ,
 ἀριπρεπέα Τρώεσσι, | ὥδε βίην τ' ἀγαθὸν, καὶ Ἴλιον ἱφί ἀνάσσειν,
 &c. Dionys. Hal. VIII. p. 513. οἷς θεοὶ δοῖεν εἰς ἄνδρας ἐλθοῦσι τύχην
 μὲν κρείττονα τοῦ πατρὸς, ἀρετὴν δὲ μὴ χείρονα. Demosth. Liban. IV.
 252. θυγατρίδοῦς δὲ εἰ γένοιτο, τύχη μὲν, ὦ θεοὶ, διενέγκοι τοῦ πάππου,
 τὰ δ' ἄλλα ὅμοιος γένοιτο. Attius ap. Macrob. VI. I. 'Virtute sis
 par, dispar fortunae patris'. Virg. Aen. XII. 435. 'disce, puer, virtutem
 ex me verumque laborem, | fortunam ex aliis'.

551. ὅμοιος] 'Like' in valour. Gl. P: ἀνδρεῖος.

552. σε] σε P. Fisch.

τοῦτό γε] 'In this at least'. Qu. τοῦδέ γ', as in El. 1027. ζηλῶ σε
 τοῦ νοῦ. CEd. R. 1526. Eur. Iph. A. 586. ζηλῶ σε μᾶλλον ἢ μὲ τοῦ
 μηδὲν φρονεῖν. 826. ἔστιν μὲν οὖν ἔν' ἡδὺ μὴ λίαν φρονεῖν.

553. ὅθ' οὖνεκ' L. ὀθούνεκ' (gl. διότι) P.

554. Cf. CEd. R. 1390. τὸ γὰρ | τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν
 γλυκύ. Fr. 517, 5. τερπνῶς γὰρ ἀεὶ πάντας ἀνοία τρέφει. Trach. 144.
 Eur. Med. 48. νέα γὰρ φροντίς οὐκ ἀλγεῖν φιλεῖ. Antiop. Fr. 7. φρονῶ
 δ' ὃ πάσχω· καὶ τόδ' οὐ σμικρὸν κακόν· | τὸ μὴ εἰδέναι γὰρ ἡδονὴν
 ἔχει τινά | νοσοῦντα, κέρδος δ' ἐν κακοῖς ἀγνωσία. Aesch. Cho. 742.
 τὸ μὴ φρονοῦν γὰρ ὥσπερ βεβηκὼς | τρέφειν ἀνάγκη — τρόπῳ φρενός.
 Mimnerm. Fr. 2, 3. πῆχυνον ἐπὶ χρόνον ἀνθεσιν ἥβης | τερπόμεθα πρὸς
 θεῶν, εἰδότες οὔτε κακὸν | οὔτ' ἀγαθόν.

[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακὸν,]
 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.
 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
 δεῖξεις ἐν ἐχθροῖς οἶος ἐξ οἴου τράφῃς.
 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

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[554.] τὸ μὴ φρονεῖν —] In Stobaeus Flor. 78, 9., where this passage (550—5) is quoted, this verse is omitted, whereas the preceding one is given. It was read here however by Schol. Suid. v. *ζηλοῦν* and *κάρτα*, Eumath. de Ism. &c. p. 52., and Tzetz. Chil. VI. 69. Valck. ad Hippol. 247. considers it a marginal interpolation, from the pen indeed of Sophocles, but from some other play. Of the same opinion are Br. Erf. Pors. ad Med. 140. Nauck. Seyf. Dind. Wunder considers it the production of some interpreter. Dindorf, perhaps with more reason, thinks it a line of Euripides. In like manner, observes Dind., after 1252. *ἀλλ' οἱ φρονοῦντες εὐ κρατοῦσι πανταχοῦ*, in Maximus Eclog. p. 166. another line is added, *ὁ γὰρ φρονών εὐ πάντα συλλαβὼν ἔχει*, which Apostolius (Prov. p. 171) attributes to Sophocles, Stobaeus (Flor. III. 17) with more probability to Chaeremon. The line probably crept in from the margin, where it had been placed by way of illustration. Cf. on Tr. 84—5. It is ejected by most modern editors, and is not found in ms. Pal. 356.

γὰρ] δὲ Suid. v. *ζηλοῦν*. prob. Apitz.

ἀνώδυνον κακὸν the mss. vulg. *ἀνώδυνον κακῶν* conj. Musgr. Apitz. So Œd. C. 786. *κακῶν ἄνατος*. El. 1002. *ἄλυπος ἄτης*. Certainly *κακὸν* hardly seems right.

555. ἕως — μάθῃς] Perhaps ἕως ἄν — μάθῃς, the ἕως being pronounced as a monosyllable. Or ἔστ' ἄν —. But cf. Tr. 148. *ἕως τις ἀντὶ παρθένον γυνὴ κληθῇ*. Ph. 764. Œd. C. 77.

556. πρὸς τοῦτο] Gl. P: τὸ φρονεῖν.

δεῖ σ' ὅπως — δεῖξεις] There is here a confusion of two constructions, *δεῖ σε δεῖξαι* and *ὅπως δεῖξεις*. “Breviter dictum pro *δεῖ σ' ὁρᾶν ὅπως* —”. (Dind.) Cf. on Phil. 54. *τὴν Φιλοκτῆτον σε δεῖ | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων*. Cratinus ap. Athen. IX. 373 E. Matth. Gr. §. 623. *ὅπως*. 2. Reiske conj: *δεῖ σε παῖς πατρὸς | δεῖξιν* (rather *φαίνειν*?) —. Cf. Tr. 1158. *ἐξήκει δ' ἵνα | φανεῖς ὁποῖος ὦν ἀνὴρ ἐμὸς καλεῖ*. Eur. Alc. 854. *νῦν δεῖξον οἶον παῖδά σ' — ἐγείνατ' Ἀλκμήνη Διί*.

557. *δεῖξεις* A. L. a m. ant. T. Liv. b. *δείξῃς* F. L. pr. M. P. &c. Ald. See Ell. v. *ὅπως*.

ἐν ἐχθροῖς] ‘Upon your enemies’, as Dobree explains Adv. I. 40. Cf. 366. 1315. also 1092. Herod. VII. 211. *ἄλλα τε ἀποδεικνύμενοι ἐν οὐκ ἐπισταμένοισι μάχεσθαι ἐξεπιστάμενοι*. Thuc. IV. 80. Xen. Cyr. I. 6. 29. Plat. Alc. I. p. 53. Men. p. 82 A.

τράφῃς] *τράφῃς* L. sec. *τράφεις* (sic) L. pr.

οἶος ἐξ οἴου] Cf. 923. *οἶος ὦν οἴως ἔχεις*. Ant. 940. *λεύσσετε — οἶα πρὸς οἴων ἀνδρῶν πάσχω*. 847. El. 751. *οἶ' ἔργα δράσας οἶα λαγχάνει κακά*. Tr. 1045. *οἶαις οἶος ὦν ἐλαύνεται*. El. 751. 994. Eur. Alc. 144. *ὦ τλήμων, οἶας οἶος ὦν ἀμαρτάνεις*. Thuc. VII. 75. *ἀπὸ οἶας — ἐς οἶαν* — ἀφῖκτο. Gorg. Hel. Enc. p. 95. *ὅσοι δὲ ὅσους περὶ ὅσων — πεῖθουσι*. Arist. Rhet. I. 9. *ἐξ οἶων ἐς οἶα*. Aphthon. Prog. p. 65. *οἶαν ἀνθ' οἶας ἀλλάσσομαι τύχην*. Above 503.

558. *τέως*] ‘Meanwhile’.

ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ
στρυγγαῖσι λώβαις οὐδὲ χωρὶς ὄντ' ἐμοῦ.
τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

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κούφοις πνεύμασιν βόσκον] 'Be fostered by gentle breezes'. Schol: κούφη καὶ ἀπαλῇ ζωῇ. Cf. Tr. 144. τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται | χώροις, ἔν' —. Catull. 63. 'Ut flos in septis secretis nascitur hortis, | quem mulcent aurae'. Lobeck cites Chrysost. Or. XII. p. 202 B. καὶ τρεφόμενοι τῇ διηγεκῇ τοῦ πνεύματος ἐπιρροῇ, ἀέρα ὑγρὸν ἔλκοντες ὥστε νήπιοι παῖδες &c. Palladae Epigr. 128, 4. αὔρας ζωογόνους. Orph. H. 37, 22. πνοὰς ψυχοτρόφους. Lucian bis accus. T. II. 793. ἀνέμους φυτουργοῦντας. and Plin. H. N. 18, 34. who says that the Zephyr 'in plantas nutricium exercere'. "The ancients, observes Schneid., ascribed invigorating powers to the breezes: hence αὔραι ψυχοτρόφοι, πνοιαί ζωογόνοι". Cf. Lucret. V. 885. *vesci vitalibus auris*.

559. νέαν ψυχὴν ἀτάλλων] Cf. Hom. II. σ'. 567. παρθενικὰ δὲ καὶ ἡϊθεοὶ ἀταλὰ φρονέοντες. ζ'. 400. παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλόφρονα, νήπιον αὐτῶς. Hes. Op. 130. παῖς παρὰ μητέρι κεδνῇ | ἐτρέφετ' ἀτάλλων (cf. II. ν'. 27.) μέγα νήπιος ὃ ἐνὶ οἴκῳ. Hes. Th. 480. Κρήτη ἐν εὐρείῃ τραφέμεν ἀταλλέμεναί τε. 989. παῖδ' ἀταλὰ φρονέοντα. Pind. Polit. I. 5. γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ ἐλπίς. Hesych: ἀτάλλει. τρέφει, τιθηνεῖ.

μητρὶ τῇδε χαρμονήν] Wunder: 'ut matri huic gaudio sis'. Put in apposition, not with ψυχὴν, but with the entire preceding sentence. Cf. 1210. El. 966. Oed. R. 603. Aesch. Ag. 1392. οὐ τοῦτον ἐκ γῆς τῇσδε χρῆν σ' ἀνδρηλατεῖν, | μiasμάτων ἄποιν'; Eur. Herc. 425. τὸν τε πολυδάκρυον | ἔπλευσ' ἐς Αἶδαν, πόνων τελευτάν. Or. 841. σφάγιον ἔθετο ματέρα, πατρῶων παθέων ἀμοιβάν. Hec. 1074. πᾶ πόδ' ἐπάξας σαρκῶν ὁστέων τ' ἐμπλησθῶ — λύμας ἀντίποιν' ἐμᾶς; Matth. Gr. §. 432. Qu. χαρμονή (sc. σῶ). And so read Morstadt and Nauck. Compare with this v. 510. and II. ζ'. 479. καὶ ποτε τις εἴπησι Πατρός γ' ὅδε πολλὸν ἀμείνων, | ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βοροτόεντα | κτείνας δῆιον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ. Eur. Ion. 1383. παιδὺς ἀπολέσασα χαρμονάς. Suppl. 292. χάσματα θηρῶν. Phœn. 1518. χάσματ' Ἑρινύος.

560. οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίσῃ vulg. οὔτοι σ' Ἀχαιῶν, δέδια μή τις ὑβρίσῃ conj. Reiske. Perhaps rightly. I myself conjecture οὔτοι σ' Ἀχαιῶν μή τις ὑβρίσῃ ποτέ. Οἶδα seems wrong.

ὑβρίσῃ A. E. F. H. L. M. P. T. Lipss. ὑβρίσει Jen. Mosq. b. Aug. b. Br. (who amusingly calls ὑβρίσῃ 'plane solacium'). Elmsley remarks: "We believe that ὑβρίσῃ is right, and we are certain that ὑβρίσει is wrong. The future of ὑβρίζω is ὑβριῶ. V. Quart. Rev. VII. 454." Cf. on Phil. 381. El. 42.

561. λώβαις] Cf. 1392. τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.

562. τοῖον πυλωρὸν φύλακα] 'Such a watchful guardian'. So Aesch. Prom. 920. τοῖον παλαιστὴν νῦν παρασκεύαζεται | ἐπ' αὐτὸς αὐτῷ. Eur. Hec. 907. τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει. Arist. Nub. 1158. οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαιθ' ἔτι· | οἶος (τοῖος?) ἐμοὶ τρέφεται — παῖς. Solon Fr. 3, 3. τοίη γὰρ μεγάλθυμος ἐπίσκοπος ὀβριμοπάτηρ | Παλλὰς Ἀθηναίη χεῖρας ὑπερθεῖν ἔχει. In like manner we find τοιοῦσδε used, Eur. Med. 718. τοιάδ' οἶδα φάρμακα. 789. 1321. 1345. Except in this sense τοῖος, like τόσος, is of rare occurrence in Attic poets.

λείψω τροφῆς ἄοκνον ἔμπα, κεί τανῦν
 τηλωπὸς οἶχνεϊ δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,
 ὑμῖν τε κοινὴν τήνδ' ἐπισκήπτω χάριν,
 κείνῳ τ' ἐμὴν ἀγγείλατ' ἐντολὴν, ὅπως
 τὸν παῖδα τόνδε πρὸς δόμους ἐμούς ἄγων
 Τελαμῶνι δείξει μητρὶ τ', Ἐριβοίᾳ λέγω,

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πυλωρόν] Lit. 'gate-keeper'. Here. F. 1277. Ἴδου πυλωρὸς κύων.
 ἀμφὶ σοὶ] 'Over thee'. ἀμφὶ σοὶ P., as in 340.

563. ἔμπα, κ' εἰ A. L. T. ἔμπακ', εἰ P. and most mss. Ald. Suid.
 γ. τηλωπός. Reisk. Herm. Pors. Opusc. p. 220. Schol: ὅμως. Cf. on 122.
 Lob. on 14. Pind. N. IV. 36. ἔμπα, καίπερ ἔχει —, ἀντίτειν' &c. 'All
 the same'.

564. τηλωπός] γρ. τηλουργός (i. e. τηλουρός) L. a. m. ant. ὡς τη-
 λουργόν L. supr. m. rec. τηλουρός Musgr. (coll. Eur. Or. 1331. Andr. 890.
 El. 251.) Hart. Nauck. Schol: καὶ εἰ ἔκδημος νῦν ἐστίν. 'Seen afar off,
 out of sight'. Cf. Ph. 216. τηλωπὸν ἰωάν. Cf. τηλεφανής.

οἶχνεϊ] I. q. οἶχεται. El. 166. ἀνύμφεντος αἰὲν οἶχῶ. 313. οἶχνεῖν.
 Æsch. Eum. 315. διοιχνεῖ. Hom. Il. I. 384. ἐξοιχνεῦσι. Prom. 122. εἰς-
 οἰχνεῦσιν (— οὔσιν Elmsl.).

δυσμενῶν θήραν ἔχων] I. q. δυσμενεῖς θηρῶν (θηρώμενος). So 881.
 ἔχων ἀὐπνοὺς ἄγρας. Cf. on 540. Teucer had gone on a freebooting
 expedition among the Unysia. Cf. 343. 720. Thucydides I. 10. tells us
 that during the siege of Troy the Greeks took to marauding expeditions,
 ἐπὶ ληστείαν τραπέσθαι. Reiske conj: δυσμενῶν θήρα νέχων ('inhians').

θήραν] γρ. φρουρὰν L. a. m. ant. (S.)

ἔχων] ἑλὼν Reiske n. ms.

565. ἐνάλιος λεῶς] So Œd. C. 898. λεῶν — ἱππόταν. Æsch. Pers.
 375. πάντα ναυτικὸν λεῶν. Arist. Ach. 162. ὁ θρανίτης λεῶς.

ἐνάλιος A. &c. εἰνάλιος F. G. L. M. P. T. &c.

566. Cf. Œd. R. 252. ὑμῖν ταῦτα πάντ' ἐπισκήπτω τελεῖν. 1446.
 Tr. 1221. τοσοῦτον δὴ σ' ἐπισκήπτω.

κοινὴν A. F. G. H. L. M. P. Harl. Aug. b. c. Mosq. b. Turn. marg.
 Suid. in ἐπισκήπτω. Ald. Br. κοινῇ T. and some mss.

569. δείξει A. E. Liv. b. &c. Br. δείξη M. P. T. &c. Ald. δείξη
 L. corr. (δόξη or δάξη pr.). Cf. Phil. 492. πατρὶ μ' ὡς δείξης φίλῳ.

Ἐριβοίᾳ L. T. and no doubt all the mss. Ald. Br. Lob. Herm. Wund.
 Schn. Hart. Nck. Seyf. Wo. Ἐρίβοιαν Sch. Erf. Ap. Dind. Bgk. Hermann says
 that after a vocative the accusative is always added, and generally after a
 nominative; but not so after other cases. We find the accusative e. g.
 Aj. 104. Tr. 9. μνηστὴρ γὰρ ἦν μοι ποταυὸς, Ἀχελῶον λέγω. Ph. 1261.
 σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω. Æsch. Sept. 609. οὗτος δ'
 ὁ μάντις, Οἰκλέους υἱὸν λέγω, — εὐσεβῆς ἀνὴρ. Ag. 1044. Eur. Her.
 642. ὦ μῆτερ ἐσθλοῦ παιδός, Ἀλκμήνην λέγω. Compare also Ant. 31.
 τοιοῦτά φασὶ τὸν ἀγαθὸν Κρέοντα σοὶ | κάμοι, λέγω γὰρ κάμῃ (accus.),
 κηρύξαντ' ἔχειν. The dative is supported by such passages as these,
 Æsch. Sept. 655. ἐπωνύμῳ δὲ κάρτα, Πολυνείκει λέγω. Fr. 161. ἀλλ'
 Ἀντικλείας ἄσπον ἦλθε Σίσυφος, | τῆς σῆς λέγω τοι μητρὸς, ἥ σ' ἐγεί-
 νατο. Polyb. X. p. 851. οὐ μείζον ἀγαθὸν εὐξασθαί τις οὐ τολμήσειε,

ὥς σφιν γένηται γηροβοσκὸς εἶσαί, 570
 [μέχρις οὗ μυχοὺς κίχῳσι τοῦ κάτω θεοῦ]
 καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς
 θήσουσ' Ἀχαιοῖς μήτε λυμεῶν ἐμός.

λέγω δὲ βασιλείας. Aristid. Panath. I. 109. περὶ τῶν συμβιωσάντων Ἰσοκράτει, Θεοδέκτον λέγω καὶ Θεοπόμπον. Herod. III. 64. ὁ μὲν δὲ ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσειν γηραιὸς, — τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα. Schol. ad Arist. Ach. 653. τῆς νήσον, ἐν ᾗ τὰ χωρία Ἀριστοφάνους, λέγω δὲ τῆς Αἰγίνης. Trach. 1128. See also Lobeck's note on this passage. Valek. and Pors. ad Phœn. 1001. Madvig. Gr. Lat. §. 219, 3. Ajax's mother is called Eribœa by Pind. Isthm. VI. 65. Diodor. IV. 62. Hygin. Fab. 97. &c.; but Peribœa by Xen. Cyn. I. 9. Apollod. III. 12. 6. Paus. I. 42. 4., and even Melibœa, if the reading be correct, by Ister ap. Athen. XIII. 557 A. Schneid: "Eribœa's name is emphatically mentioned, to distinguish his mother from Hesione, the mother of Teucer".

570. σφιν] Œd. C. 444. 451. Æsch. Pr. 260. 466.

εἶσαί] I. e. 'for as long as they live'. Cf. Œd. R. 275. Tr. 1204, Qu. ἀντ' ἐμοῦ. See Schol. Hartung thus: ἔστε δὴ | μύχους κίχῳσι τοῦ κάτω χθονὸς θεοῦ.

571. μέχρις οὗ A. L. &c. Ald. μέχρις ἂν T. Suid. in νν. γηροτροφῶ and μυχός. μέχρι Ven. ἔστ' ἂν Herm. Erf. Lob. Schn. Seyf. Wo. The spuriousness of the line is probable from two circumstances. In the first place the division of the anapaest μέχρις οὗ into two words is contrary to the usage of early Tragedy; and in the next neither μέχρι nor ἄχρι, much less μέχρι or ἄχρῳ, is used in Tragedy at all. We find μέχρι οὗ Herod. II. 19. 53. &c. The line Dindorf thinks was added by some copyist in illustration of the preceding εἶσαί, which means 'as long as he lives', coll. Eust. p. 501, 24. It is suspected as spurious also by Elmsl. (ad Her. 1014.) Ap. Wund. Dind. Bgk. Weckl. Perhaps we should simply correct ἔστ' ἂν, or rather ἕως ἂν (the synizesis in which probably was not understood). For the division of the anapaest in μέχρι οὗ cf. on Phil. 795.

μυχοὺς — τοῦ κάτω θεοῦ] Cf. Eur. Tro. 945. ἐπεὶ θανὼν γῆς ἦλθ' Ἀλέξανδρος μυχοῦς. Herc. 607. ἀνελθὼν ἐξ ἀνγηλίῳν μυχῶν | Αἰδον. Suppl. 927. ἀναρπάσαντες εἰς μυχοὺς χθονός. 1216. ὀξύστομον μάχαιραν ἐς γαίης μυχοὺς | κρύψον. Herc. 37. Trag. Fr. Adesp. 104. ἐν γῆς φίλης μυχοῖσι κρυφθῆναι καλόν. Carcinus ap. Diodor. IV. p. 334. δύναι γαίης εἰς μελαμφαεῖς μυχοῦς. Markl. ad Suppl. l. l.

κίχῳσι] Perhaps μόλωσι. See Apitz's note. But cf. 657. Eur. Bacch. 903.

572. μήτ' — θήσουσ'] The force of ὅπως in 567. is still continued. Cf. Arist. Av. 195. Eccl. 1000. Hom. Il. XV. 41. X. 330.

ἀγωνάρχαι] 'Umpires'. Schol: ἀγωνοθέται.

573. θήσουσ'] 'Shall propose' as a prize. So τιθέναι ἄθλον in Isocrates. And 'ponere' in Latin. Virg. Æn. V. 66. 'ponam certamina classis'. G. II. 530. 'Velocis jaculi certamina ponit in ulmo'. Qu. πράσουσ', or δώσουσ', or πράξουσ' (cf. on 446.). Or perhaps προθῶσ', or θῶσ' ἄθλ'.

Ἀχαιοῖς] ἀχαιούς L.

μήθ'] μὴ δ' P.

ἀλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώννυμον,
 Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων
 πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάπεται.

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μήθ' ὁ λυμεὼν ἐμός vulg. This position of the article is very suspicious. Dindorf compares Eur. Hipp. 683. Ζεὺς σ' ὁ γεννήτωρ ἐμός (ὁ γεννήσας ἐμὲ?) | πρόρριζον ἐκτρέψειεν. Philochorus ap. Athen. II. 38 D. τὸ τοῦ Διὸς σωτήρος ὄνομα. and other passages, in which he thinks the article is not repeated because of the close connection between the noun and pronoun or the name and surname. In the present passage I would gladly replace with Schæfer, Nauck, and Wolff μήτε λυμεὼν ἐμός.

ὁ λυμεὼν ἐμός] 'My destroyer, my pest'. I. e. Ulysses. Cf. Æsch. Fr. 34. ἔπανσ' ὁδουρούς λυμεῶνας. Isocr. p. 56 E. σωτήρες ἀλλὰ μὴ λυμεῶνες ἀποκαλεῖσθαι. Xen. Hier. VI. 6. φόβος — πάντων τῶν ἡδέων συμπαρakoλoυθῶν λυμεὼν γίγνεται. I. q. λυμαντής, Trach. 793. οἷον κατακτῆσταιτο λυμαντὴν βίον. Cf. 104. τὸν σὸν ἐνστάτην. Qu. ὁ λυμαίνων ἐμοὶ (the active form used for the middle, as is usual in Soph.). Donaldson (Crat. p. 382.) absurdly reads ὁ λυμεὼν ἐμοί. With λυμεὼν compare ἀπατεῶν, &c.

574. ἀλλ' αὐτό μοι] Qu. ἀλλ' αὐτόθεν, 'on the spot, at once'. (Σάκος follows presently after, and αὐτό after τεύχη sounds harsh.) Or at least ἀλλ' αὐτὰ (τὰ τεύχη). Gl. P: σοῦ σάκος. Dind: "σάκος dicit, quod Εὐρύσακος nomine continetur". Before this line Bergk thinks something has fallen out. Schol: τὸ δὲ σάκος διὰ τὸ ἐξαίρετον τῷ παιδί φυλάσσειν κελεύει, τὰ δὲ ἄλλα τεύχη συνθάψαι φησὶν· ἐπίσταται γὰρ καὶ αὐτὰ περιμάχητα ἐσόμενα. For αὐτόθεν cf. Œd. C. 1137.

ἐπώννυμον] 'That gives you your name'. Ἐπώννυμος means eithe. 'that derives his name from another', or 'that gives his name to another'. Cf. on 430.

575. Cf. Hom. Il. 7, 238. οἷδ' ἐπὶ δεξιᾷ, οἷδ' ἐπ' ἀριστερᾷ νωμῆσαι βῶν | ἀξαλέην. V. schol. Phœn. 1134.

576. πόρπακος] 'Handle', or strap for the arm. 219 f.

ἐπτάβοιον P. The Epic form, which occurs in anapaests Arist. Ran. 1017. θυμὸν (δινὸν?) ἐπταβοείον.

ἐπτάβοιον — σάκος] 'Shield with a covering of seven hides'. Cf. Hom. Il. η'. 219 f. This famous shield of Ajax, the work of Tychius, is often mentioned by ancient writers. V. Liban. Declam. 31. Himer. Orat. V. 9. and others mentioned by the interpreters on Ovid Met. XIII. 2.

ἄρρηκτον σάκος] Æsch. Suppl. 187. κρείσσον δὲ πύργου βωμὸς ἄρρηκτον σάκος.

577. κοῖν' ἐμοὶ τεθάπεται] 'Will be buried together (in common) with me'. The dative ἐμοὶ depends on κοινά. Perhaps we should read ξύν' (180. ξυνοῦ δορός). But cf. Ant. 546. μή μοι θάνης σὺ κοινά. The true reading not improbably is τῷδε (gl. ἐμοὶ) συντεθάπεται. The insertion of the gloss would appear to have led to the corruption. This ancient custom of burying the arms together with their deceased owner is known to Homer, as the Schol. reminds us, coll. Il. ζ'. 418. ἀλλ' ἄρα μιν κατέκησεν σὺν ἔντεσι δαιδαλέοισιν. Cf. 1407. Schneid: "The arms of Ajax are to be buried with him, because his body, according to Sophocles and the general testimony of the authentic legends, was not burnt".

ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δῶμα πάντου, μηδ' ἐπισκήνους γόους
δάκρυε. κάρτα τοι φιλοίκτιστον γυνή.
πύκαζε θάσσον. οὐ πρὸς ἱατροῦ σοφοῦ
θρηνεῖν ἐπ' ὠδὰς πρὸς τομῶντι πῆματι.

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579. καὶ δῶμα πάντου] δῶμ' ἀπάντου (a letter over π erased in L.) most mss. and Suid. v. ἀπάντου. καὶ δῶμ' ἀπάγον P. καὶ δῶμα πάντου Turn. (from Eust. p. 742, 43. 1352, 59. 1937, 62., as shown by Valck. ad Herod. II. 96.) Bentr. Reisk. Br. &c. Eustathius explains, σύγκλειε ἀσφαλῶς. Reiske, 'compinge fores'. The verb παντοῦν occurs Arist. Vesp. 128. ὅς' ἦν τετραγμένα | ἐνεβύσαμεν ῥακίοισι κάπανκτώσαμεν. Lys. 264. μοχλοῖς δὲ καὶ κληῖθροισιν | τὰ προπυλαῖα παντοῦν. Arist. Fr. 608. ἐπιπαντοῦν τὰς θύρας. Herod. II. 96. ἔσωθεν τὰς ἀρμονίας ἐν ὧν ἐπάπτωσαν τῇ βύβλω. Compare also Arist. Ach. 479. κλεῖε πηκτὰ δομάτων. Qu. κὰς δώματ' ἀπάγον. Schol: κατὰ τῶν σκηναῶν ἀπαγε.

ἐπισκήνους] I. q. ἐπὶ ταῖς σκηναῖς (or τῇ σκηνῇ), 'before or near the tent, in public'. Compare ἐφέστιος, ὑπόστεγος, &c. Qu. ἐπὶ σκηναῖς. But I suspect the true reading is μηδὲ προσκήνους γόους &c.

γόους δάκρυε] Cf. Tr. 1199. γόον δὲ μηδὲν εἰσίστω (ἐρπέτω?) δάκρυ. Eur. Iph. T. 860. δάκρυα καὶ γόοι. Tro. 315. ἐπὶ δάκρυαι καὶ γόοισι. Or. 320. ἐν δάκρυσι καὶ γόοις.

580. φιλοίκτιστον] 'A whining thing'. Gl. P: φιλοδάκρυτον. Cf. Eur. Med. 926. γυνή δὲ θῆλυ καπὶ δακρύοις ἔφν. Herc. 536. τὸ θῆλυ γὰρ πῶς μᾶλλον οἶκτρον ἀρσένων. Arist. H. A. IX. 1. διόπερ γυνὴ ἀνδρὸς ἐλεημονέστερον καὶ ἀρίδακρυ μᾶλλον. Phil. 1074. οἶκτον πλέως. Οἰκτίζεσθαι means 'to wail', whence οἰκτισμός 'wailing'. Æsch. Eum. 490. 180. Hermann explains: 'misericordiam movens'. Qu. φιλοικτίρμον (Eur. Iph. T. 345. Plat. Menex. 244 E.), as Nauck reads. Φίλοικτος occurs Æsch. Ag. 240. φιλόδυτος Suppl. 66. The neuter, as in Eur. Med. 924. γυνή δὲ θῆλυ. El. 1030. μῶρον μὲν οὖν γυναικες. Fr. X. 1. παισὶ πολέμιον γυνή | τοῖς πρόσθεν. Pind. Fr. 76. γλυκὺ δ' ἀπείροισι πόλεμος. Virg. Æn. IV. 569. 'varium et mutabile semper | femina'. Ecl. III. 80. 'triste lupus stabulis'. Qu. χρῆμά τοι φιλοίκτιστον γυνή.

581. πύκαζε] 'Close, shut up, secure'. Schol: ἀσφαλίζον. Cf. Hom. Od. μ'. 225. ἐντὸς δὲ πνυκάζοιεν. Qu. πάντου δέ. Cf. 579.

θάσσον] 'Quickly'. Compare the Latin *ocius*. Cf. Œd. R. 430. Œd. C. 824. 839. Tr. 1183.

οὐ πρὸς ἱατροῦ σοφοῦ —] Cf. on 319. πρὸς γὰρ κακοῦ &c. Schol: οὐκ ἔστιν ἱατροῦ σοφοῦ ἐπ' ὠδαῖς χρῆσθαι, τοῦ τραύματος ἤδη τομῆς δεομένου. I. e. my malady is so great that nothing short of the knife can heal it.

582. θρηνεῖν ἐπ' ὠδὰς] Cf. Il. ω'. 722. στονόεσσαν ἄοιδὴν — ἐθρήνεον. Aj. 631. ὄξυντόνους μὲν ὦδὰς θρηνήσει. Ph. 1401. τεθρήνηται γόοις. El. 88. θρήνων ὦδὰς. Tr. 1001. Also for ἐπ' ὠδὰς cf. Hom. Od. τ'. 456. ὠτειλὴν δ' Ὀδυσῆος ἀμύμονος ἀντιθέοιο | δῆσαν ἐπισταμένως, ἐπαοιδῇ δ' αἶμα κελαινὸν | ἔσχεθον. Pind. P. III. 51. τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων, τοὺς δὲ προσανέα πίνοντας, ἣ γυνίοις περάπτων πάντοθεν φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς. (Of Aesculapius.) Nem. VIII. 83. ἐπαοιδαῖς δ' ἀνὴρ νώδυνον καὶ τις κάματος θῆκεν. Hor. Ep.

ΧΟΡΟΣ.

δέδοικ' ἀκούων τήνδε τὴν προθυμίαν·
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί;

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ΑΙΑΣ.

μὴ κρῖνε, μὴ ἔεταζε· σωφρονεῖν καλόν.

I. 1. 34. '*Sunt verba et voces quibus hunc lenire dolorem | possis, et magnam morbi deponere partem*'. Qu. *θρήνους ἐπάδειν*.

θρηνεῖν A. B. F. G. L. M. P. Suid. h. v. Eust. p. 648, 19. 1147, 8. and Ald. *θροεῖν* A. v. l. T. Turn. Schol. ad Arist. Pl. 355. Moschop. π. σχ. p. 25. &c. *θροεῖν* C. corr. (add. gl. *ἐπάδειν*). The same confusion occurs in Suid. v. *ἐπιδός* and *πύκαζε*. These two verbs are often confounded (cf. on El. 853. Ph. 209.)

τομῶντι] '*That requires or calls for the knife*', lit. that desires to be cut. Schol: τῷ τομῆς δεομένῳ. Gl: τομῆς ἐπιθυμοῦντι. V. Blomf. Gl. Agam. 822. and on Trach. 1014. Compare *φονᾶν*, Phil. 1209. *φονᾶ νόος ἦδη*. Cf. Æsch. Ag. 849. *τεμόντες — πῆμ' ἀποστρέψαι νόσον*. Cho. 539. *ἄκος τομαῖον ἐλπίσασα πημάτων*.

πήματι A. L. T. and most mss. *τραύματι* Harl. Bar. I. and v. l. in C. L. (a m. ant. S.) Moschopul. Nauck. (Cf. Ovid. Met. I. 190. '*immedicabile vulnus | ense recidendum est, ne pars sincera trahatur*'.) *Τραύματι* appears to be a gloss. Cf. 363. *τὸ πῆμα τῆς αἵτης*. Phil. 765. *τὸ πῆμα — τῆς νόσον*.

583. *προθυμίαν*] *προμηθίαν* conj. Dind., who compares *πρόνοϊαν* in v. 536. '*Vehemence, eager haste*'.

584. *οὐ γάρ μ' ἀρέσκει* —] *Ἀρέσκειν* in Attic Greek often governs an accusative. Mæris p. 175. *ἤρεσέ με, Ἀττικῶς ἤρεσέ μοι Ἑλληνικῶς καὶ κοινῶς*. So Arist. Pl. 353. *οὐ γάρ μ' ἀρέσκει*. Ran. 103. *σὲ δὲ ταῦτ' ἀρέσκει*; Cf. on El. 144. Eur. Hipp. 106. 184. Brunck. ad Arist. Pl. 353.

γλῶσσά σου τεθηγμένη] Æsch. Prom. 311. *εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους | ῥίψεις* —. Sept. 712. *τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ*. Eur. Or. 1625. *Μενέλαε, παῦσαι λῆμ' ἔχων τεθηγμένον*. Hipp. 689. *ὄργῃ νῦν τεθηγμένος φρένας*. Psalm 64, 3. '*Who whet their tongues like a sword*'. 57, 4. 59, 7. 140, 3.

585. *δρασεῖεις* A. L. M. pr. Liv. &c. *δρασείας* C. Aug. b. *δράσειας* F. v. l. Aug. b. P. T. (supr. *ης*). *δρασείης* G. M. corr. Mosq. b. Ald. Similarly *ἐργάσειας* for *ἐργασείεις* (some mss.) Phil. 1001.

586. *μὴ κρῖνε, μὴ ἔεταζε*] Ant. 399. *τήνδ' — καὶ κρῖνε καὶ ἐξέλεγχ'*. El. 1445. *σέ τοι, σε κρίνω*. Tr. 194. 314. 387. I. e. do not be inquisitive. *κρῖνε*] *κρίνε* P. '*Question, interrogate*'. Schol: *ἀνάκρινε*. The simple verb for the compound *ἀνακρίνειν* (cf. on Aj. 764). Cf. Ant. 399. El. 1445. Tr. 195. 314. 388.

σωφρονεῖν] '*To be sober-minded, discreet*', i. e. to mind one's own affairs.

ΤΕΚΜΗΣΣΑ.

οἴμ' ὥς ἄθνυμῶ. ναί σε πρὸς τοῦ σοῦ τέκνον
καὶ θεῶν ἱκνοῦμαι μὴ προδοὺς ἡμᾶς γένη.

ΑΙΑΣ.

ἄγαν γε λυπεῖς. οὐ κάτοισθ' ἐγὼ θεοῖς
ὥς οὐδὲν ἄρκειν εἴμ' ὀφειλέτης ἔτι;

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Schol: νῦν τὸ μὴ περιεργεῖν· ἐν τούτῳ γὰρ μάλιστα ἡ σωφροσύνη ταῖς γυναιξὶ διασώζεται, εἰ μὴ περιεργάζονται ὅ τι πράττει ὁ ἀνὴρ.

καλόν] 'It is well'. I. q. καιρὸς, ὥρα. So El. 386. νῦν γὰρ ἐν καλῷ φρονεῖν. CEd. R. 78. εἰς καλόν 'opportunately'.

587. οἴμ' ὥς ἄθνυμῶ] Cf. on 354. Ant. 320.

ἄθνυμῶι L.

καὶ σε vulg. I would read ναί σε. Cf. 970. Καὶ and ναί are often confounded in mss. (cf. on Phil. 1019. El. 1445.). Cf. Phil. 470. πρὸς νῦν σε πατρός — πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές, | ἱκέτης ἱκνοῦμαι, μὴ λίπης μ' —. CEd. C. 275. ἱκνοῦμαι πρὸς θεῶν ὑμᾶς.

588. μὴ προδοὺς ἡμᾶς γένη] 'Do not become our betrayer, do not abandon us'. (Cf. 1267. προδοῦς ἀλίσκεται. Ph. 757. 911.) So CEd. R. 957. αὐτός μοι σὺ σημήνης γενοῦ. Ph. 772. μὴ σαντὸν — κτείνας γένη. Aesch. Ag. 1659. γενοίμεθ' ἄν — πεπληγμένοι. Plat. Soph. 217 C. μὴ — ἀπαρνηθεῖς γένη. Phrynich. Trag. Fr. 19. μὴ μ' ἀτιμάσας γένη. In Harl. thus: μὴ προδοὺς [qu. προδοῦς] ἡμᾶς. AI. γυνή, | ἄγαν —.

589. ἄγαν γε λυπεῖς] μάτην γ' αὐτεῖς Schmidt. ἄγαν με λυπεῖς Nauck. But ἄγαν γε often occurs. Cf. on 951. Ant. 573. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος. Eur. Alc. 695. ἄγαν μ' (μ' om. in several mss. ἄγαν or ἄγαν γ', as in 826., Dobr.) ὑβρίζεις.

οὐ κάτοισθ' —;] 'Knowest thou not that I am no longer a debtor to the gods, that I should render them any service?' by complying with their intercession on your behalf. Ajax implies that Tecmessa's appeal to the gods in imploring their aid is vain; since, after the severe troubles they have sent upon him, he owes them nothing. Having been abandoned by the gods (457), he deems himself absolved from all allegiance to them. Schol: ὥς οὐκέτι τοῖς θεοῖς ὀφείλω λέγειν (λέγει?) ἐγὼ ἐπαρκεῖν, ἀντὶ τοῦ οὐδὲν ἐπὶ τιμῇ πράττειν τῶν θεῶν. Cf. 397 f. Virg. AEn. XI. 51. Qu. οὐ κάτοισθα θεοῖς ὅτι | ἐγὼ οὐδὲν ἄρκειν —. Which is a far more natural order of the words. The cause of the transposition is obvious, viz. ignorance of the synzesis in θεοῖς, and of the rather unusual crasis in ἐγὼ οὐδέιν. Qu. αὐ κάτοισθά πω (or τοῖς) θεοῖς.

590. ἄρκειν] 'To assist, serve'. Gl: ἀντὶ τοῦ ἐπαρκεῖν, τουτέστι βοηθεῖν, ὑπηρετεῖν. Lat: 'praestare'. Cf. 439. οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς. Musgr: 'nihil deorum gratia facere, nihil diis praestare'. Ὀφειλέτης with an infinitive following occurs Eur. Rhes. 968. Similarly Virg. AEn. XI. 52. 'Nos juvenem exanimam, et nil jam caelestibus ullis | debentem, vano mæsti comitatur honore'. Maximian. Eleg. V. 231. 'Nil mihi cum superis; explevi munera vitae'.

ΤΕΚΜΗΣΣΑ.

εὐφημα φώνει.

ΑΙΑΣ.

τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ.

σὺ δ' οὐχὶ πείσει;

ΑΙΑΣ.

πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

ταρβῶ γάρ, ὦναξ.

ΑΙΑΣ.

οὐ ξυνέροξεθ' ὥς τάχος;

ΤΕΚΜΗΣΣΑ.

πρὸς θεῶν, μαλάσσουν.

ΑΙΑΣ.

μῶρά μοι δοκεῖς φρονεῖν,

εἰ τοῦμόν ἦθος ἄρτι παιδεύειν νοεῖς.

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592. πόλλ' ἄγαν ἤδη θροεῖς] Qu. πολλὰ δὴ, γύναι, θροεῖς.

593. ὦναξ P.

οὐ ξυνέροξεθ' —] 'Will ye not shut up φ.c.?' Whom? Either Tecmessa, or rather both her and himself; for Ajax leaves the stage v. 595. (see Schol. on 596.). Addressed to the attendants apparently. Cf. on 344. Schol: οὐ συγκλείετε; κελεύει δὲ τοῖς θεράπουσιν αὐτὴν ἀποκλείειν. The tent of Ajax was laid open by order of Tecmessa 342. Wunder wrongly, I think, considers the object to be τὸ δῶμα, coll. 579. 581.

συνέροξεθ' A. H. Lipss. συνέροξετ' H. ξυνέροξεσθ' (—χεσθ' pr.) L. ξυνέροξασθ' (s. ξε) M. ξυνέροχεσθ' T. Should we not read ξυνείροξεθ'? The form ἔργειν, ἐξέργειν, &c. is Ionic, and occurs in Herodotus. Cf. Œd. R. 890. ἔργεται (ἐίργξ. Elmsl.). Æsch. Cho. 440. ἄφερκτος. Arist. Ach. 825. ἐξείργετε (ἐξέροξετε A.). Pherecr. ap. Poll. X. 183. περίερκτος. V. Popp. ad Thuc. VIII. 74.

594. μαλάσσουν] Fr. 203. ἀνδρῶν ἐσθλῶν στέρονον οὐ μαλάσσεται. Arist. Vesp. 714. ἤδη μαλθακός εἰμι. 973.

μῶρά μοι] μωρά μοι P. δοξεῖς L. pr. (sic, o made out of ω).

φρονεῖν] γρ. λέγειν L. a m. ant. (S.)

595. ἦθος] 'Settled, habitual disposition of mind'. His inflexibility of character he alludes to 548.

ἄρτι] 'Now, at this time of life'.

ΧΟΡΟΣ.

Στροφή α'.

ὦ κλεινὰ Σαλαμῖς, σὺ μὲν που
ναίεις ἀλίπλακτος εὐδαίμων,
πᾶσιν περίφαντος αἰεί·

596—645. The scene being at length cleared, the Chorus in a mournful strain bewail their own troubles, now aggravated by the frenzy of their chief; and anticipate the grief which his parents, on receipt of the intelligence, will experience. "The Chorus pronounce their native Salamis happy, because it enjoys the blessings of peace, whereas they are now in the tenth year of a hopeless war, and their leader suffering under a disease which is worse than death. But soon the intelligence of this calamity will fill Salamis also with lamentation, such as the house of the Aeacidæ has never before experienced". *Schn.*

597. ναίεις] 'Dwellest, art dwelling'. According to Epic usage, the island being put by a poetic figure for the inhabitants of it. Il. β'. 626. νήσων, αἱ ναίουσι πέρην ἄλὸς Ἥλιδος ἄντα. 648. ζ'. 415. πόλιν — εὖ ναιετάουσιν. Od. α'. 404. ι'. 23. ἀμφὶ δὲ νῆσοι | πολλὰ ναιετάουσι. Hesiod. Op. 286. ὁδὸς ἐγγύθι ναίει. Apoll. Rh. I. 831. νήσων, Ἀλγαίη ὅσαι εἰν ἀλλ' ναιετάουσι. See Wessel. ad Herod. II. 166. In like manner οἰκεῖν is used, Xen. Hell. VII. 1. 12. πλεῖσται πόλεις περὶ τὴν ὑμετέραν οἰκοῦσι. Connect closely ναίεις εὐδαίμων. Schneid: 'Thou, I deem, art dwelling happily in the midst of the waves'.

ἀλίπλακτος F. G. P. Aug. b. Dresdd. Lips. b. and (supr. γ) Lips. a. Junt. II. ἀλίπλαγκτος A. L. T. Laud. Bar. 2. &c. Eust. p. 306, 19. Gl. Lips. b: ἀντὶ τοῦ ἀλίκλυτος. Contrariwise ἀλίπλακτε for ἀλίπλαγκτε some mss. 695. Cf. 1186. πολυπλάγκτων (πολυπλάκτων Augg.). 631. χερόπλακτοι — δοῦποι. Ph. 689. ἀμφιπλάκτων ῥοθίων. Ant. 592. ἀντιπλήγες ἀνταί. El. 484. Pind. P. IV. 25. τᾶσδ' ἐξ ἀλιπλάκτων (al. ἀλιπλάγκτων) — γᾶς. (Of Delos.) Æsch. Prom. 838. παλιμπλάγκτοισι (al. —πλάγκτοισι). Cf. on Ant. 615. In like manner Salamis is called θαλασσόπληκτος (al. —πλακτ. and —πλαγκτ.) νήσος Αἶαντος Æsch. Pers. 307. Translate: 'sea-beaten, washed by the sea, sea-girl'. I. q. ἀλίτυπος (Ant. 953), ἀλίρροθος (Aj. 412). Qu. ἀλίκλυτος (1219. πρόβλημ' ἀλίκλυτον. Æsch. Pers. 596. Αἶαντος περικλύστα νᾶσος).

598. πᾶσιν] πᾶσι L. P. Lipss. 'In the eyes or estimation of all'. Cf. below 1282. Ed. R. 8. ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος. 40. ὦ κράτιστον πᾶσιν Οἰδίπον κάρα. Ed. C. 1446. Camer: 'omnibus conspicua'. Musgr: 'omnino illustris'.

περίφαντος] περίφανος conj. Musgr. [cf. Orph. Arg. 24.]. Cf. 228. Hesych: περιφάνεια. λαμπρότης, δόξα. The celebrity of Salamis was owing to the rule of the Aeacidæ, especially of Ajax son of Telamon; and also to the decisive defeat of the Persian host under Xerxes, which took place close to it Ol. 75, 1. Such a poetic anachronism would be readily overlooked by an Attic audience.

αἰεί A. F. L. P. Harl. Lipss. Bodl. Barr. Dresdd. Mosqq. Ald. αἰεὶ T. Livv. Br.

ἐγὼ δ' ὁ τλάμων παλαιὸς ἄφ' οὗ χρόνος
Ἰδαῖα ναίων λειμώνι' ἔπανλα μῆλων

600

600—608. For the old arrangement of these verses see Dind.

600. παλαιὸς ἄφ' οὗ χρόνος | Schol: ἐκ πολλοῦ χρόνου. Cf. Phil. 491. ὃν δὴ παλαιὸν ἐξ ὅτου δέδοικ' ἐγὼ &c. Isocr. p. 91. οὗτοι οὐ πολὺς χρόνος ἐξ οὗ εἰς τοσαύτην μεταβολὴν ἤλθον. Erf. adds Dion Cass. XLV. 38. καὶ οὐ πολὺς ἐξ οὗ χρόνος ἐς τοὺς ἐφήβους ἐγγεγραμμένον. Alciph. III. 8. 2. διακαῶς δὲ αὐτῆς οὗτος ἐρᾷ πολὺς ἐξ οὗ χρόνος. Lobeck adduces numerous other similar examples from prose writers. It was the tenth year of the siege of Troy. Cf. Il. β'. 295. ἡμῖν εἵνατός ἐστι περιτροπέων ἐνιαυτός | ἐνθάδε μιμνόντεσσιν. Below 1207. κεῖμαι δ' ἀμέριμος οὕτως ἀεὶ πνικναῖς δρόσοις τεγγόμενος κόμας. Æsch. Ag. 560 f.

παλαιός] παλαιούς L. pr. (apparently). ἀρχαῖος conj. Nauck, for the sake of the metre. Qu. δηναῖος. Or else πρὸ τοῦ for πρὶν δὴ in v. ant. 613.

601 f. Ἰδαῖα μῖνω (so A. M. T. &c. μῖνων F. supr. ω. μίνων G. L.) λειμωνία ποία (so A. P. Harl. Laud. Aug. b. &c. ποίαι L. πόα F. T. Bodl. Jen. Aug. c. Dresd. b. Ald.) μῆλων ἀνήριθος vulg. and Schol. Ἰδαῖα μῖνω | λειμωνία πόα μῆλων, | ἀνήριθος, αἰὲν εὐνώμα Lob. Ἰδαῖα μῖνω λειμωνίδι μηλοπόα ἀνήριθος Both. Ἰδαῖα μῖνω λειμωνίδι ποία μέλων — Elmsl. (coll. Eur. Hel. 1176. Αἰδα μέλονται. 197. Ἰλίου κατασκαφὰν πυρὶ μέλουσαν Ἰδαίῳ, &c.). Ἰδαῖα μῖνω λειμώνι' ἄποινα ('*Idaea pratensis praemia exspecto*', i. e. '*praemia commorationis in prato Scamandrio*'), μῆλων ἀνήριθος — Herm. Dind. Ἰδαῖα μῖνω λειμωνία πίσε', ἀλγέων ἀνήριθος (El. 231. ἀνήριθος θρήνων. CEd. R. 179, and comparing the Homeric πίσσα ποιήεντα) Schneid. Ἰδαῖα μένων λειμωνία ποίμνια μῆλων | ἀνήριθος αἰὲν ἄρνυμαι Hart. Ἰδαῖα μῖνων λειμώνι' ἄποινα μῆλων ἀνήριθος αἰὲν εὐνώμαι (Bergk) Madvig. and (λειμώνι' ἔπανλα) Seyf. Ἰδᾶδι μῖνων χειμῶνι πόα τε (Bgk.) μῆνων (Herm.) ἀνήριθος αἰὲν εὐνώμαι (Bgk.) πόνω (Martin.) τρυχόμενος Nauck. For Ἰδαῖα Bergk conjectures Ἰδᾶδι ('*in terra Idaea*'). "The antithesis to the tranquillity of the island, remarks Schneidewin, requires this idea: '*Whereas I, unhappy that I am, have long been lingering on this swampy meadow before the walls of Troy*', coll. 1206. Æsch. Ag. 539." This passage is very corrupt, as we may gather even from the metrical disagreement of these lines with their corresponding ones 614 f. The sense however is clear enough: '*I am sitting for an age beneath the walls of Troy, beset with countless troubles and inconveniences, awaiting its fall*'. Qu. Ἰδαῖα ναίω (or κεῖμαι, Phil. 145. τόπον κεῖται) λειμώνι' ἔπανλα μῆλων (or —, μῆων) —. Or Ἰδᾶδα ναίω λειμωνίδα ποίαν νέμων —. (For ἔπανλα '*sheds*' cf. CEd. R. 1138. CEd. C. 669.) Or ἐνταῦθα —. Or Ἰδαῖα ναίων — εὐνώμαι.

602. λειμωνία] λειμῶνι Liv. a. λειμωνίδι Barr. Erf. Cf. 143. τὸν ἵππομανῆ λειμῶν'. 655. παρακτίους λειμῶνας. Æsch. Ag. 543. καπὸ γῆς λειμωνίας | δρόσοι κατεψέκαζον. (Of Troy.) Fr. 310. ἄνθεα λειμωνία. Dionys. Perieg. 756. λειμωνίδος ἄνθεσι ποίης. Both forms λειμωνίδες and λειμωνιάδες are equally good, as κρηνίδες and κρηνιάδες Phil. 1454, Σαλαμινίδες and Σαλαμινιάδες (ἀνταῖ) Æsch. Pers. 956. where see Blomf. Cf. Valck. ad Theocr. I. 22.

ποία μῆλων vulg. μῆλων πόα T. Instead of ποία Schaefer would

ἀνὰριθμος αἰὲν εὐνῶμαι

χρόνῳ τρυχόμενος,

κακὰν ἐλπίδ' ἔχων

ἔτι μέ ποτ' ἀνύσειν

605

prefer ποιᾶ. (Æd. C. 158. νάπει ποιάεντι. Eur. Iph. A. 422. εἰς λειμῶνων γλῶην. Bacch. 865. χλοεραῖς — λείμακος ἡδοναῖς.)

603. μηνῶν ἀνὰριθμος] 'For an incalculable term of months'. Cf. Tr. 247. τὸν ἄσκοπον | χρόνον βεβῶς ἦν ἡμερῶν ἀνὰριθμον (—ος?). El. 232. ἀνὰριθμος θρηῶν. Æd. R. 179. ὧν πόλις ἀνὰριθμος ὄλλνται. Below 646. ὁ μακρὸς κἀναρίθμητος χρόνος. Musgrave explains ἀνὰριθμος 'nullo in honore habitus', coll. Eur. Hel. 1699. τῶν δ' ἀναριθμητῶν μᾶλλον εἰσιν οἱ πόνοι. Ion. 855. And so Gl: οὐδενὸς λόγον ἀξιούμενος. Ἀνὰριθμος is perhaps to be connected with τρυχόμενος, if μηνῶν be not the true reading.

μήλων the mss. vulg. μηνῶν Herm. Dind. Nauck. Cf. Ph. 721. πλήθει πολλῶν μηνῶν. Below 1186. πολυπλάγκτων ἐτέων ἀριθμὸν.

ἀνὰριθμος] ἀνὰριθμος A. (qu.). Rightly. Cf. El. 232. Æd. R. 179.

604. εὐνώμα C. pr. T. Aug. c. corr. Livv. Musgr. Herm. &c. εὐνόμα A. L. Harl. &c. Ald. Dind. εὐνομῶ Jen. εὐνῶμαι Bergk. Nauck. Seyf. Wo. Madvig. (Εὐναί, as Seyffert observes, is often used of military tents. Hom. Il. X. 408. 464. Æsch. Ag. 559. Eur. Rhes. 1. Thuc. 3, 12.) Schol: εὐκινήτω. Wunder unjustly, I think, condemns the form εὐνώμας, as "ne Graecum quidem vocabulum". Cf. on 232. 615. 626. Compare also the epithet ἱππονώμας. Translate: 'Rapid, rapidly revolving (lit. moving easily)'. From νωμᾶν 'to move'. So 1186. πολυπλάγκτων ἐτέων. Cf. 1185 f. Virg. Æn. II. 13. 'fracti bello fatisque repulsi, — tot jam labentibus annis'.

605. χρόνῳ τρυχόμενος] 'Worn out by time'. Cf. Tr. 110. Polyb. I. 11. 2. τετρυχωμένοι ὑπὸ τῶν πολέμων. Martin's correction πόνῳ, adopted by Nauck and Seyffert, is very probable, especially if εὐνώμαι be the right reading. Schneidewin formerly proposed δροσῶ.

606. κακὰν ἐλπίδ' ἔχων] 'Having a dismal prospect in view'. Tr. 110. κακὰν δύστηνον ἐλπίζουσιν αἶσαν. 125. ἀποτρύνειν ἐλπίδα τὰν ἀγαθάν.

607. ἔτι] V. Elmsl. ad Ach. 306. Dobr. ad Thesm. 726. For ἔτι ποτὲ cf. 194.

μέ ποτ' ἀνύσειν] με πανύσειν A. Qu. ἔτι με κατανύσειν πρὸς —. The preposition πρὸς or ἐπὶ is added Tr. 657. Eur. Hipp. 740.

ἀνύσειν] 'That I shall reach (lit. make, gain)'. Sc. ὁδόν (Xen. Cyr. II. 4. VIII. 6.). Cf. Ant. 805. τὸν παγιοῖταν ὅθ' ὁρῶ θάλαμον τήνδ' Ἀντιγόνην ἀνύτουσαν. Æd. C. 1562. ἐξανύσαι — τὰν παγκνευθῆ κάτω νεκρῶν πλάκα. Tr. 657. πρὶν τάνδε πρὸς πόλιν ἀνύσειε. Aj. 926. ἐξανύσειν κακὰν μοῖραν. El. 1451. Eur. Suppl. 1174. ποτανοὶ δ' ἦνυσαν τὸν Αἶδαν. Hipp. 742. Ἐσπερίδων δ' ἐπὶ μηλίσπορον ἀκτὰν ἀνύσαιμι τὰν αἰοιδῶν. Or. 1685. λαμπρῶν ἄστρον πόλον ἐξανύσας. Tro. 604. Philetas ap. Stob. CXVII. p. 599. ἀτραπὸν εἰς Αἶδεω | ἦνυσα, τήν —. Herod. VI. 140. κατανύσας ἐξ Ἑλλάδος εἰς Αἰβύην. Matth. Gr. §. 409, 4. So τελεῖν εἰς τόπον. For the addition of the accusative με cf. Tr. 706. ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην. El. 65. 471. Eur. Alc. 641. Observe the exact metrical correspondence between the two lines 607 = 620.

τὸν ἀπότροπον ἀτδηλον "Αἶδαν.

Ἀντιστροφὴ α'.

καί μοι δυσθεράπεντος Αἴας
ξύνεστιν ἔφεδρος, ὦμοι μοι,
θεία μανία ξύνανλος

610

ἀπότροπον] 'Hateful, abominable'. (Ed. R. 1313. ἰὼ σκότον νέφος ἐμὸν ἀπότροπον. Arist. Eccl. 787.

608. ἀτδηλον] Either 'invisible' (and so 'gloomy, dark, dismal'), or 'destructive' (as making invisible). In Homer the general notion of the epithet is 'consuming, exterminating, destructive' (Il. β'. 455. ι'. 436. λ'. 155. ε'. 880. 897. φ'. 220. Od. θ'. 309. π'. 29. ψ'. 303). Compare the double meaning of αἵστος, 'destroying' and 'destroyed', and the verb αἵσσιον. V. Buttm. Lexil. §. 10. Hesych. ἀτδηλον: ἄδηλον, ἀφανές.

"Αἶδαν] ἀτδαν L. P. Laud. Lipss. ἄδαν Livv.

610 f. The sense is: 'Besides the hardships of this protracted siege away from the comforts of home, and the constant expectation of death, I have, as my last and greatest affliction, to contend with this incurable malady of my chief'. Schol: οἶον πρὸς τοῖς πρώτοις κακοῖς ὥσπερ δεύτερόν ἐστί μοι κακὸν τὸ τοῦ Αἴαντος ξυνεστηκός· τοῦτο γὰρ δηλοῖ τὸ ἔφεδρος. ἔφεδρος δὲ ἐστὶν ἐν τοῖς ἀγῶσιν ὁ μὴ πλανώμενος (ὁ μεταπανόμενος conj. Neue) εἰς τὸ ἀγωνίζεσθαι τοῖς νικῶσιν. ἐνταῦθα οὖν φησὶν ὅτι ἔσχατος καὶ ὡς ἔφεδρος ἐλείφθη μοι Αἴας εἰς κακόν.

610. ξύνεστιν] ξύνεστ' Schol. ad Arist. Ran. 803.

ἔφεδρος] Cf. Arist. Ran. 792. νυνὶ δ' ἔμελλεν — ἔφεδρος καθεδεῖσθαι. (Where in the amusing contest for the palm of Tragedy, Sophocles is called ἔφεδρος, because he is prepared to enter the lists with Euripides, in case the latter should have defeated Æschylus.) Eur. Rhes. 119. ἔφεδρον παῖδ' ἔχεις τὸν Πηλέως. Pind. N. IV. 95. τραχὺς δὲ παλιγκότοις ἔφεδρος. Lucian. Somn. 9. οὗ ἔφεδρος ἐγὼ — καὶ διάδοχος ἐκεκλήμην. Lucian. Herm. 40. ἐφεδρεῦει περιμένων ἔστ' ἂν ἐκεῖνοι ἀγωνίσωνται. Phil. T. II. p. 527. ἐμαστιγοῦντο καὶ μετὰ πάσας τὰς αἰκίας — αὐτοῖς ἡ τελευταία καὶ ἔφεδρος τιμωρία σταυρὸς ἦν. Plut. Pomp. 53. ἐπεὶ δ' ἀνείλεν ἡ τύχη τὸν ἔφεδρον τοῦ ἀγῶνος (Crassus) &c. Syll. 29. Blomf. Gl. Cho. 853. Neue understands ἔφεδρος to mean simply 'assidens'.

ἰώ μοι F. Harl. &c. Ald. ἰώ μοι μοί μοι A. H. L. M. T. Bodl. Lipss. ὦ μοί μοι (or μοι μοί μοι) Livv. (qu.). ὦ μοί μοι Br. tacitly. ὦμοι μοι Dind. ὦμοι μοι Bergk. ὦ μοί μοι Hart.

611. θεία μανία] 'A divinely inflicted madness'. Cf. 186. θεία νόσος. Æsch. Sept. 650. ὦ θεομανές.

ξύνανλος] 'Conversant with'. Lit. 'dwelling together with'. I. q. ξυνοικῶν, ξυνναίων, ξυνών, ξυζῶν. Cf. on Phil. 268. 1168. (Ed. R. 1126. χώροις μάλιστα πρὸς τίσι ξύνανλος ὢν; (Ed. C. 1133. κηλὶς κακῶν ξύννοικος. El. 600. κακοῖς πολλοῖς ξυνοῦσα. (Ed. R. 303. οἷα νόσῳ ξύνεστιν. So in the scholion ap. Athen. 702 A. ὑγίεια — μετὰ σεῦ ναί-οιμι. Eur. Or. 348. ὁμιλεῖν εὐτυχίᾳ. Dem. Olynth. I 13. τὴν φιλοπραγμοσύνην, ἣ συζῇ Φίλιππος. De Cor. p. 315. ἀγαθῇ τύχῃ συμβεβι-

ὄν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ
κρατοῦντ' ἐν Ἀρει· νῦν δ' αὖ φρενὸς οἰοβώτας
φίλοις μέγα πένθος ἡύρηται.
τὰ πρὶν δ' ἔργα χεροῖν

615

ωκώς. Plut. Cat. Maj. 1. παιδεία συμβεβιωκώς. Alciphr. I. 20. τῷ λιμῷ συνοικίζειν τινά. Compare πάραυλος (Ed. C. 785.), ὅμανλος (Oppian. Cyn. II. 319.).

612. ἐξεπέμψω] 'Thou didst send forth'.

613. πρὶν δὴ] πρὶν εὔ Liv. b. πρὶν (om. δὴ) Dresd. b. Mosq. b. Cf. Ed. C. 1549. πρόσθε πού ποτ' ἦσθ' ἐμόν. Qu. πρὸ τοῦ, πάλαι, or πάρος. Cf. v. str. 600.

615. δ' om. Suid. in οἰοβότης.

φρενός] φρενός γ' T.

φρενὸς οἰοβώτας] 'Having wandered from (having parted with, being deprived of) his reason'. I. q. ἄφρων, παράφρων, φρενοβλαβής, φρενόμορος (626). Or 'feeding his own thoughts apart'. Lob: 'mentem seorsim pascens, i. e. segregans a ceterorum consiliis'. Herm: I. q. αὐτόγνωτος, 'seorsim suam mentem pascens, obstinatus, pervicax'. Schneid: 'a prey to (lit. feeding) his solitary fancies' (and shunning friendly conversation). Cf. on 640. Phil. 865. μὴδ' ἀφεστάναι φρενῶν. Il. ζ. 201. ἥτοι ὁ κὰπ πεδίον τὸ Ἀλγίον οἶος ἄλᾳτο, | ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἄλεινων. Among the different explanations offered in the Scholia are these, μονωθεὶς ἐκ τῆς φρενός, μονότροπος, μεμονωμένος τῷ λογισμῷ, οἶον διεσθίῶν αὐτοῦ τὴν φρενα, ἐκτὸς φρενῶν διάγων, ἀποπλανηθεὶς ἀπὸ μεταφορᾶς τῶν πλανηθέντων προσβάτων καὶ μόνων βοσκομένων. The word strictly means, 'qui seorsim a grege pascitur'. By a bold metaphor a person may be called φρενὸς οἰοβώτας, 'qui a ratione aberrat'. Compare the expression βονκολεῖν φροντίσι τι Æsch. Ag. 669. Somewhat similarly ἔξεδροι φρενῶν Eur. Hipp. 935. Qu. φρενὸς οἰονώμας (cf. οἰοπόλος Hom.). Or νῦν δὲ φρενὸς αὖ στερηθεὶς (or μονωθεὶς). Or — φρενὸς ἀποπλανηθεὶς. Or φρενόθεν νοσήσας. Or φρένας ἐξολέσσας. Or φρενὸς ἐκτὸς ἐκστάς. I have always suspected οἰοβώτας.

οἰοβώτας L. (ι a m. rec.) Aug. c. corr. Suid. (ms. Leid.) Erf. &c. οἰοβότης A. P. Harl. Laud. Ven. vulg. and Suid. v. οἰοβότης (corr. from ms.). οἰωβότης T. Aug. b. Dresd. a. αἰοβώτας Hart. Cf. Eur. Orest. 1005. Ἀτρέος ἱπποβώτα (ἱπποβότα vulg.). With οἰοβότης cf. οὐρεσιβώτης Phil. 1148. But I suspect οἰοβώτας. Qu. οἰονώμας, as ἱππονώμας (cf. on 604.). Cf. Æsch. Suppl. 795. οἰόφρων — πέτρα.

617. εὔρηται vulg. ἡύρηται Dind. γρ. γενένηται L. a m. ant. (S.) A gloss. 'He has been found to be, he has proved'. Tr. 25. μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. Perhaps ἡγείρεν.

618. χεροῖν T. Livv. Br. &c. χερσὶν A. H. L. Laud. Lipss. χερσὶ C. F. M. P. Harl. Bar. 2. Ald. and Suid. v. τὰ δὲ πρὶν. Qu. χερός. Ἔργα χεροῖν 'deeds of hand', i. q. χειρουργήματα, forms one notion; to which ἀρετᾶς is added by way of qualification. Cf. 439. οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς. and on El. 37. Schol: τὰ δὲ πρότερα μέγιστα τῆς ἀρετῆς τῶν χειρῶν αὐτοῦ ἔργα ἐν ὀλιγοῖς εἰσὶ παρὰ τοῖς Ἀτρεΐδαις. ἢ οὕτω· τὰ δὲ πρότερα αὐτοῦ ἀνδραγαθήματα φροῦδα παρὰ τοῖς Ἀτρεΐδαις. Erfurdt construes, ἔργα μεγίστας ἀρετᾶς χεροῖν.

μεγίστας ἀρετᾶς
 ἄφιλα παρ' ἀφίλοις
 ἔπεσ' ἔπεσε μελέοις Ἀτρεΐδαις.

620

Στροφὴ β'.

ἦ που παλαιᾷ μὲν σύντροφος ἀμέρα,
 λευκὰ δὲ γήρα μάτηρ νιν ὅταν νοσοῦντα

622

625

619. μεγίστας T. Liv. b. Br. &c. μέγιστ' the mss. Schol. Ald. Suid. l. l.

620. ἄφιλα παρ' ἀφίλοις] So 267. κοινὸς ἐν κοινοῖσι.

παρ' ἀφίλοις] παρὰ φίλοις L. P. and Suid. v. τὰ δὲ πρίν. Both readings are mentioned by the Schol: ἀχάριστα παρὰ τοῖς πρώην αὐτοῦ φίλοις, νῦν δὲ πάντων ἐπιλεησμένοις. ἢ ἄφιλα παρ' ἀφίλοις, ἐχθρὰ παρ' ἐχθροῖς.

ἔπεσ'] ἔπεσεν A.

ἔπεσε F. P. Erf. Lob. &c. ἔπεσεν A. L. vulg. 'Have fallen (to the ground), are disregarded (as valueless)'. Eur. Iph. T. 121. Schol: ἐν ὀλιγωρίᾳ ἐστὶ παρὰ τοῖς Ἀτρεΐδαις. The contrary in Virg. Æn. IV. 539. 'Et bene apud memores veteris stat gratia facti'.

621. μελέοις] 'Wretched, wicked'. Hesych: μέλεος. μάταιος.

623. παλαιᾷ μὲν ἔντροφος (ἔντροφος μὲν Liv. a.) ἀμέρα] ταλαιῖνα μὲν σύντροφος ἀμέρα Dind. Qu. παλαιαῖσι σύντροφος ἀμέραις, or παλαιαῖσιν ἔντροφος ἀμέραις. Schol: ἡ ἐντεθραμμένη παλαιῶ χρόνῳ, ὅσον τῇ ἡλικίᾳ, ἀντὶ τοῦ πολυετήs. Or perhaps rather παλαιᾷ τε σύντροφος ἀμέρα λευκὰ τε γήρα &c. Œd. C. 1362. σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροπον. 112. χρόνῳ παλαιοί. Fr. Inc. 30. ἐν οἷς ὁ νοῦς | θεία ξύνεστιν ἡμέρα τεθραμμένος. Παλαιᾷ ἀμέρα i. q. μακρᾷ ἀμέρα (Œd. R. 561.). Cf. Œd. C. 1215. αἱ μακραὶ ἀμέραι. Œd. R. 561. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι. So Aj. 508. πολλῶν ἐτῶν κληροῦχον. Eur. Rhes. 390. παλαιᾷ δ' ἡμέρα προσεννέπω. Suppl. 787. χρόνος παλαιὸς πατήρ — ἀμερᾶν. Arist. Ran. 347. χρονίους τ' ἐτῶν παλαιῶν ἐνιαντούς. Lucian. Dem. enc. 22. παλαιαῖς ἐτῶν περιόδοις. Ion. 720. νέαν ἀμέραν ἀπολιπών. Cf. on Tr. 654. ἐπίπονον ἀμέραν. Bergk conj: ἦ που παλαιᾷ τροφὸς μὲν ἐν ἀμέρα.

ἔντροφος vulg. εὔτροφος Lips. b. Qu. σύντροφος, which will also agree better metrically with v. ant. 634. Cf. 640. συντροφόις ὀργαῖς ἔμπεδος. and on Ant. 837. And so read Nauck. Dind. But cf. Œd. C. 1362. σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροπον.

ἡμέρα L. &c. ἀμέρα Br. &c.

624. λευκῷ the mss. vulg. I. e. πολιῷ. Cf. Œd. R. 742. λευκανθὲς κάρα. Eur. Suppl. 170. γῆρας πολιόν. Bacch. 258. Ion. 700. Phœn. 333. λευκόχροα κόμαν. The Schol. bids us repeat ἔντροφος before λευκῷ γήρα. But there can be little doubt the true reading is λευκὰ, as proposed by Schneid., and adopted by Dind. and Nauck. So Œd. R. 181. πολιαὶ — ματέρες. Ant. 1092. ἐξ ὅτου λευκὴν ἐγὼ — ἀμφιβάλλομαι τρίχα. Eur. Herc. 910. ὦ λευκὰ γήρα σώματ'. Unless indeed we read παλαιαῖσιν ἔντροφος (or παλαιαῖσι σύντροφος) ἀμέραις λευκῷ τε (λευκῷ τε Herm. Schn.) γήρα.

625. νοσοῦντα φρενομόρως] 'Suffering from a fatal mental disease'

φρενομόρως ἀκούσῃ,
αἶλινον αἶλινον
οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς

626. φρενομόρως L. pr. M. T. &c. φρενομόρως L. corr. a m. ant. Bar. Bodl. Harl. Laud. Dresd. a. Lipss. Mosq. b. Ald. φρενοβόρως Dind. φρενομανῶς Mein. Anal. p. 280. μωροφρόνως or φρέν' ἀμόρως (?) Mein. ad Ant. 970. νοσοῦντ' αἰνομόρως conj. Nauck. Qu. φρενομανῶς. (The adj. φρενομανής occurs Æsch. 1140. φρενομανής τις εἶ.) Or φρενοβλαβῶς. Or φρενοβόρως. (I. q. θυμοβόρως. Hom. Il. 7, 210. θυμοβόρον ξριδος. 16, 476. 20, 253. Cf. θυμοδακής Od. 8, 185.) Or περιμανῶς. Compare also the epithet φρενώλης Æsch. Sept. 756. φρενοδαλῆς Eum. 342. φρενοπληγῆς Prom. 879. I would not however rashly alter the common reading, which may possibly be defended. Wolff compares Cho. 1065. παιδόμοροι μόχθοι. I incline however to φρενοβόρως. Schol: φρενοβλαβῶς, μανικῶς.

627. αἶλινον αἶλινον] 'A mournful wail'. Æsch. Ag. 159. αἶλινον αἶλινον εἶπέ. Eur. Or. 1395. αἶλινον αἶλινον ἀρχὰν θανάτου (Θράνον Herw.) βάρβαροι λέγουσιν. Herc. 348. αἶλινον — ἰαχεῖ. Phœn. 1520. αἶλινον αἰάγμασιν ἃ τοῖσδε προσκλαίω. Hesych: αἶλινος. ὕμνος, θρηῖνος. See Blomf. Gl. Æsch. Agam. 119. Bothe: 'Miserabiliter miserabiliter, nec miserae in modum lusciniæ plorabit, sed in acutos ejulatus erumpet'. Erf: 'lugubre carmen occinet, neque (et quidem non) molles questus edet, ut lusciniæ, sed clamoros ejulatus'. Before αἶλινον αἶλινον the Schol. wrongly understand οὐκ from the following οὐδέ. And so Gl. P: οὐχὶ ἥσει θρηῖνον, λέγω. In this sense, 'No elegy nor song of the plaintive nightingale will she utter, but &c.' Cf. on Arist. Av. 695. γῆ δ' οὐδ' ἀήρ οὐδ' οὐρανὸς ἦν. Qu. αἶλινον ᾄσεται. Nauck conj: αἶλινον αἶλινον, οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς ἥσει δύσμορος, ἡδ' ὀξύτόνους — (and in v. ant. 639. οὐκέτι σύντροφος ὄργαις).

628. οὐδ'] οὐκ Weckl. "ut lusciniæ cantus ab ejulatu αἶλινον non excludatur". Perhaps rightly. Nauck also suspects οὐδ'.

οὐδ' οἰκτρᾶς —] Schol: οἶον οὐ μέτριον. — ἥσει γόον οὐ μέτριον κατὰ τὴν ἀηδόνα, ἀλλ' ὀξύν. Cf. Æsch. Fr. 412. θρηνηεῖ δὲ γόον τὸν ἀηδόνειον. Heliod. 5, 2. οἶον ἡρινῆς ἀηδόνης αἶλινον ᾠδὴν ἐν νυκτὶ μυρομένης (μινυρ.?).

οἰκτρᾶς] 'Mournful, plaintive'. Lat. 'mæstæ'. CEd. R. 82. Ant. 423. El. 1067. οἰκτρὰν ὅπα.

ὄρνιθος ἀηδοῦς] So Hom. Od. ε'. 51. λάρω ὄρνιθι ἐοικώς. Il. χ'. 140. οἶωνοι φῆναι. Arist. Av. 565. ὄρνιθι φαληρίδι. So ἀνὴρ βασιλεὺς &c. Ἀηδοῦς is the Attic form for ἀηδόνης, just as we find γοργόνος and γοργοῦς, εἰκόνης and εἰκοῦς, χελιδόνος and χελιδοῦς, &c. See Valek. ad Phœn. p. 168. For ἀηδοῦς Burges (ad Suppl. 822) proposes αἰείδουσ'.

629. ἥσει A. L. T. &c. ᾄσει M. Mosq. b. and Suid. v. ἀηδών. ᾄσει (supr. ἀφ'.) C. ᾠήσει A. supr. στήσει or σχήσει Reiske. Gl. A: ἀφήσει. 'Will utter'. Cf. 851. ἥσει μέγαν κωκυτόν. El. 596. ἥ πᾶσαν ἔης γλῶσσαν. Eur. Herc. 1295. φωνὴν γὰρ ἥσει χθών. Æsch. Cho. 555. φωνὴν ἥσομεν Παρηνσιίδα. Plat. Legg. II. p. 114. ποίαν δὲ ἥσουσιν οἱ ἄνδρες φωνὴν ἢ μούσαν.

ὀξύτόνους — ᾠδὰς θρηνήσει] Cf. El. 88. θρηνῶν ᾠδὰς. Hom. Il. ω'. 724. στονέουσαν αἰοιδὴν | οἱ μὲν ἄρ' ἐθρήνεον &c. Aj. 582. θρηνηεῖν

ἥσει δύσμορος, ἄλλ' ὄξυτόνους μὲν ᾠδὰς
 θρηνηήσει, χερόπλακτοι δ'
 ἐν στέρνοισι πεσοῦνται
 δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας.

630

Ἀντιστροφὴ β'.

κρείσσων γὰρ Ἴδρα κεύθων ὁ νοσῶν μάταν,

635

ἐπὶ ᾠδᾶς. El. 243. ὄξυτόνων γόων. Ant. 883. Ph. 1093. Æsch. Sept. 320. ὄξυγόοις λιταῖσιν.

630. μὲν ᾠδὰς vulg. μὲν om. Aug. b. μάλ' ἀνδὰς Burges. Epist. Crit. p. 75. We should perhaps read ἀοιδὰς (om. μὲν).

631. χερόπλακτοι — δοῦποι] 'Heavy blows struck by the hand'. El. 90. πολλὰς δ' ἀντήρεις ἥσθον | στέρνων πληγὰς αἵμασσομένων. Æsch. Cho. 417. Cf. on Tr. 357.

χερόπληκτοι the mss. Herm. Wund. χερόπλακτοι Lob. Erf. Hart. Dind. Seyf. Wo. Rightly. Compare ἀλίπλακτος 597. χαλκίοπλακτος (so Jen.) El. 484. ἀμφίπλακτος Phil. 687. πάμπλακτος Tr. 506. σιδαρόπλακτος (σιδηρ. some few mss.) Æsch. Sept. 911. Cf. on Tr. 506. El. 484.

632. στέρνοισι T. Livv. στέρνοις A. F. G. H. L. M. P. Lipss. and probably all the mss. and Suidas v. ἀηδών. We should perhaps read χερόπλακτοι | δὲ στέρνοισι —. With πεσοῦνται δοῦποι compare Æd. C. 1462. μέγας ἐρείπεται κτύπος.

633. κὰν πολιᾶς ἄμυγμα χαίταις conj. Mein. I propose πολιᾶν ἀμύγματ' ἔσται. This is added by a zeugma. Seyffert compares Hor. Carm. 1, 4, 16. 'Jam te premet nox fabulaeque manes et domus exilis Plutonis'. Tacit. Germ. 7. 'cibosque et hortamina pugnantibus gestant'.

ἀμύγματα the mss. and Eust. p. 567, 32. 651, 47. ἄμυγμα Both. Lob. Erf. Dind. &c. From ἀμύσσειν. V. Blomf. Gl. Pers. 120.

ἄμυγμα χαίτας] Sc. πεσείται ἐν τῇ κεφαλῇ. Cf. Eur. Andr. 828. σπάραγμα κόμας ὀνύχων τε δάι' ἀμύγματα θήσομαι. Æsch. Cho. 22. πρέπει παρηγῆς φοινίοις ἀμυγμοῖς ὀνυχὸς ἄλοκι νεοτόμῳ.

634. κρείσσων A. T. κρέσσων H. L. pr. Liv. b. Mosq. a. κρεῖσσον one ms. The Ionic form κρέσσων is never used by the Tragedians.

κρείσσων γὰρ (γὰρ om. Mosq. b.) Ἴδρα κεύθων — the mss. Schol. Lob. Herm. Seyf. Nck. Wo. κρείσσων παρ' Ἴδρα κεύθων — Elmsl. ad Med. 1027. and Herc. F. 1237. Which correction is adopted by Dind. Cf. Æd. R. 972. κεῖται παρ' Ἴδρα Πόλυβος. Phil. 861. ὥς τις Ἴδρα παρακείμενος. Eur. Med. 1059. μὰ τοὺς παρ' Ἴδρα ('Ἴδρα Elmsl.) νερτέροισι ἀλάστορας. Herc. 146. and on Phil. 1337. Lobeck defends Ἴδρα from Hom. Il. 23, 244. εἰσόκεν αὐτὸς ἐγὼν αἶδι κεύθωμαι. Translate: 'It were better for one thus hopelessly afflicted to be in the grave, than alive'. Cf. Æd. R. 1368. κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

Ἴδρα κεύθων] αἶδρα κεύθων L. Laud. Bar. 2. αἶδρα γε κεύθων Johnson's mss. The active form κεύθων in a neuter sense is rather open to suspicion. Cf. on Æd. R. 968. ὁ δὲ θανὼν | κεύθει κάτω δὴ γῆς. Qu. ναίων, or συνών (which would agree better with v. str. 622.). Or κρείσσων κεκευθὼς Ἴδρα 'σθ' —. Cf. Ant. 911. μητρὸς δ' ἐν Ἴδιδον καὶ πατρὸς κεκευθότοιν. El. 868. Æd. C. 1552. (n.) Hom. Il. ψ'. 244. αἶδι κεύθωμαι.

635. ἦ the mss. and Schol. ὁ Erf. Lob. Herm. Dind. Nauck. Seyf.

ὃς ἐκ πατρῶας ἦκων γενεᾶς ἄριστος
 πολυπόνων Ἀχαιῶν
 οὐκέτι συντροφούς
 ὀργαῖς ἐμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.

640

Wolff. Benedict with Triclinius defends ἡ νοσῶν, a third epitrite for a choriamb. Perhaps rightly. Cf. Œd. R. 1368.

νοσῶν μάταν] 'Hopelessly distempered, bereft of reason'. Schol: μεμηνώς. Cf. 626. νοσοῦντα φρενομόρως. Arist. Pac. 95. τί μάτην οὐχ ὑγαινεις; Æsch. Cho. 881. κωφοῖς ἄντιῳ καὶ καθεύδουσιν μάτην. Eur. Hipp. 916. ὦ πόλλ' ἀμαρτάνοντες ἄνθρωποι μάτην.

μάταν] μάτην Barr. Mosq.

636. ὃς ἐκ πατρῶας —] Brunck: 'qui paterni generis nobilitate praestans fortibus Achivis'. Schneid. explains ἦκων by γενόμενος, ὦν. Burges on Phil. 180. (from Schol.) corrects: ὃς ἐκ πατρῶας ἦκων γενεᾶς ἄνωθεν (as ἐκ ἦκειν χρημάτων Herod. V. 62.), deriving ἄνωθεν from the Schol. and coll. Theocr. XV. 91. Κορίνθιοι εἰμὲς ἄνωθεν. Bergk and Nauck propose the same conjecture. Qu. ὃς (or ὃς γ', cf. v. str. 625) ἐξ ἀρίστας ἦκων γενεᾶς ἄνωθεν. Ajax appears to disgrace the fair fame of his father's house by degenerating from its magnanimity. Cf. Phil. 180. οὗτος πρωτογόνων ἴσως ἦκων οὐδενὸς ὕστερος (where see Br.).

ἦκων] ἦκον L. pr.

ἄριστος T. Dresd. a. Laud. Mosq. b. supr. ἄριστα Liv. b. Omitted in A. C. L. Harl. and all the older mss. also by Bergk. τὰ πρῶτα Seyf. (Which he thinks could easily have slipped out from its resemblance to the preceding πατρῶας. Cf. on Ant. 156.) For the expression see Elmsl. ad Med. 887. Matth. Gr. §. 438. Schol: ὃς ἄνωθεν κατὰ πατρῶας γενεᾶς ἄριστα ἦκων· λείπει γὰρ τὸ ἄριστος, ὥστε προέχειν ἀπάντων τῶν Ἑλλήνων κατὰ γένος. Gl. in F: λείπει τὸ ἄριστος. Tricl: ἦκων γενεᾶς ἄριστος γράφε, ἵνα ἡ ὁμοίον τῷ τῆς στροφῆς κῶλον. οὕτω γὰρ εὐρέθῃ καὶ ἐν τινι τῶν παλαιῶν πάνν. Into which copy probably ἄριστος found its way from the annotation of the Schol., so that it would seem to have no other authority than that of conjecture. Connect ἦκων ἄριστος 'being of most noble birth' (cf. on Œd. R. 1520.). Meineke also approves of ἄριστος. Cf. on Phil. 130. But I should much prefer ἀρίστας.

638. πολυπόνων] πολυπόνων Liv. a. Mein. (Cf. on 615.) I. e. 'hard-toiling, hard-worked'. Æsch. Pers. 325. Pind. N. I. 33. πολυπόνων ἀνδρῶν. Eur. Cycl. 350. πόνους — Τρωϊκούς.

639. οὐκέτι —] 'Is no longer constant to (master of) his habitual (his natural) disposition, but is conversant with it without (i. e. is not conversant with it at all, has abandoned it', cf. on Phil. 861.). I. e. οὐκ ἔστ' ἔθ' αὐτοῦ (cf. on Œd. C. 660.). Schol: νῦν οὐκέτι ἡθεσιν ἐμμένει. Cf. Ant. 169. μένοντας ἐμπέδους (ἐμπέδοις vulg.) φρονήμασιν.

συντροφούς] I. e. οἰκείαις. Phil. 203 κτύπος φωτὸς σύντροφος ὡς τειρομένον. Plat. Polit. 273 B. τὸ τῆς πάλαι ποτὲ φύσεως ξύντροφον. Plut. Alex. 8. ὁ πρὸς φιλοσοφίαν ἐμπεφυκὼς καὶ συντετραμμένος ἀπ' ἀρχῆς αὐτῷ ξῆλος καὶ πόθος οὐκ ἐξεργούη τῆς ψυχῆς. Arist. Ach. 989. ὦ Κύπριδι — σύντροφε Διαλλαγή. Pind. Ol. X. 20. ἐμφυρὲς ἡθος.

640. ὀργαῖς] Schol: τρόποις, ὀρμαῖς. Hesych: ὀργή: τρόπος. Cf. 1153. ὀργὴν θ' ὅμοιος. Ant. 356. 957. 1200. Æsch. Prom. 386. ὀργῆς

ὦ τλᾶμον πάτερ, οἶαν σε μένει πνυθέσθαι
 παιδὸς δύσφορον ἄταν,
 ἂν οὔπω τις ἔθρεψεν
 δίων Αἰακιδᾶν ἄτερθε τοῦδε.

645

ΑΙΑΣ.

ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

νοσούσης εἰσὶν ἱατροὶ λόγοι. For the plural ὄργαι cf. on Ant. 1200. 957.

ἐκτὸς ὁμιλεῖ] Sc. αὐτῶν (συντροφῶν ὄργων). Cf. Phil. 865. ἀφε-
 στάναι φρενῶν. Compare the expressions θύραζε τῶν νόμων οἰκεῖν Eur.
 Bacch. 331, πημάτων ἔξω πόδα ἔχειν Æsch. Prom. 263. But surely ὁμι-
 λεῖ cannot be right. Reiske n. ms. conj: ἐκτὸς ὁμίλου (cf. on 615.). I
 would suggest ἐκτὸς ἀλᾶται (or ἀλύει, or ἐπλάγχθη). Cf. Tr. 1189. εἰ
 δ' ἐκτὸς ἔλθοις (τῶν ὄρκων). Æsch. Ag. 82. ὄναρ ἡμερόφαντον ἀλαίνει.
 Eur. Or. 531. μανίαις ἀλαίνων. Iph. T. 284. Ph. 1532. κατ' αὐλὸν ἀλαί-
 νων. Tro. 1083. El. 204. 589. πατρῶων ἀπὸ δωμαίων ἀλαίνων. Cycl. 79.
 Æsch. Prom. 472. ἀποσφαλῆς φρενῶν | πλανᾶ. Or οἶος ἀλᾶται. Hom.
 Il. 6, 201. οἶος ἀλᾶτο. Compare however below 1201. See also Add.

641. τλᾶμων A. &c. and Ald. τλᾶμον L. T. Bar. Harl. Br. (tacitly)
 Lob. Sch. Dind. Nauck.

οἶαν — ἄταν] Cf. Æsch. Pers. 807. οὗ σφιν κακῶν ὕψιστ' ἐπαμ-
 μένει παθεῖν. Eur. Ion. 1245. τί ποτ' — μένει ψυχῇ σε παθεῖν; Eur.
 Fr. 733. τοῖς πᾶσι ἀνθρώποισι κατθανεῖν μένει. Æsch. Eum. 677.
 μενῶ δ' ἀκούσαι πῶς ἀγὼν κριθήσεται. Qu. οἶα — ἄτα.

643. δύσφορον ἄταν] The same words occur Æsch. Eum. 372. CEd.
 C. 202. ὦμοι δύσφορον (δυσφόρον?) ἄτας.

644. ἂν οὔπω τις ἔθρεψεν αἰὼν Αἰακιδᾶν vulg. Qu. ἂν οὔπω τις
 ἔθρεψε ξυνὸν Αἰακιδᾶν. Or ἂν οὐπόποι' ἔθρεψεν | τις τῶν Αἰακιδᾶν.
 οἶαν οὔτις ἔθρεψεν πω τῶν Αἰακιδᾶν. Or οἶαν οὗ τις ἔθρεψεν | πώ-
 ποτ' Αἰακιδᾶν. Some read ἂν — αἰὼν' &c. (for the fem. αἰὼν v. Valck.
 ad Phoen. 1493.).

ἂν] For the more usual οἶαν. Cf. on Phil. 509.

οὔπω] οὔποτ' Aug. b.

ἔθρεψεν] 'Has fostered (endured)'. Cf. 503. λατρείας — τρέφει.
 Ph. 795. πῶς ἂν | τὸν ἴσον χρόνον τρέφοιτε τήνδε τήν νόσον; Ant. 533.
 897. τρέφων δύ' ἄτας. CEd. R. 98. 356.

645. αἰὼν (γρ. ἐὼν in F.) the mss. vulg. δίων (i. e. τῶν ἐκ Διὸς,
 'divinorum, illustrium') Reisk. Bergk. Dind. Nauck. Seyf. Dobree would read:
 αἰῶν' (= οἶον βίον οὐδείς Αἰακιδᾶν ἔτλη).

Αἰακιδᾶν L. Bar. 3. &c. Ald. Αἰακιδῶν C. Bar. 2. Laud. Mosq. a.
 Dresd. b. Lipss. &c.

ἄτερθε τοῦδε] 'Except this man (Ajax)'.

ἄτερθε A. L. Harl. &c. Schol. ἄτερ P. ἄτερθέ γε T. Bodl. Laud.
 Bar. 2. Dresd. a. Liv. b. (a reading owing to the false one ἀμύγματα in
 v. str. 633.).

646. Ajax comes forth from his tent, and speaks as if he had been
 prevailed upon by Tecmessa to abandon his design of self-destruction.
 Under the pretence that he must go and cleanse himself in the sea, and

φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
 οὐκ ἔστ' ἄελπτον οὐδέν, ἀλλ' ἀμβλίσκεται
 ὡς δεινὸς ὄρκος καὶ περισκελεῖς φρένες.

after that withdraw to some retired spot for the purpose of burying and concealing his sword, he falls upon the fatal weapon, and mighty Ajax is no more.

ἀναρίθμητος χρόνος] Cf. 602. Tr. 247. χρόνον — ἡμερῶν ἀνήριθμον. Æsch. Prom. 94. τὸν μυριετῆ χρόνον. “Μακρὸς ἀναρίθμητος as in Homer γαῖα πολλή καὶ ἀπείρων. Il. κ'. 6. πολλὸς ὄμβρος ἀθέσφατος. Theocr. 25, 24. πολλὸς καὶ ἀθέσφατος ὄλβος. Zosim. II. 19. πολλοὶ καὶ ἀναρίθμητοι”. Lob. For the sentiment cf. Fr. 657. πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. Menander Mon. 11. ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος. Philem. Mein. IV. 61. χρόνος τὰ κρυπτὰ πάντα πρὸς τὸ φῶς ἄγει. Moschion trag. ap. Stob. Ecl. I. 9. 38. ὁ τίκτων πάντα καὶ τρέφων (φθείρων Herw.) χρόνος. Hor. I. Ep. VI. 24. ‘quicquid sub terra est in apricum proferet aetas; | defodiet condetque nitentia’. S. Matth. Ev. X. 26.

647. φύει] ποιεῖ Stob. Ecl. Phys. I. 9. 23. φαίνει Herwerden ad Œd. R. 132, coll. Phil. 297. A probable correction.

κρύπτεται] ‘Conceals within itself, in its bosom’. Schneid: ‘hides in its womb’. Schol: ἀντὶ τοῦ κρύπτει. Sophocles is partial to the use of middle verbs: thus he has ὁράσθαι, αὐδαῖσθαι, διαφέρεισθαι &c. Cf. 612. 772. 1376. Œd. R. 1021. Tr. 474. and on Phil. 130. For the structure of the sentence cf. Ant. 1112. αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.

648. Cf. Ant. 388. βροτοῖσιν οὐδέν ἔστ' ἀπώμοτον. Eur. Hyps. Fr. 9. ἄελπτον οὐδέν, πάντα δ' ἐλπίζειν χρεών. Arist. Lys. 256. ἡ πόλλ' ἄελπ' ἔνεστιν ἐν τῷ μακρῷ βίῳ. Archiloch. Fr. 69. χρημάτων δ' ἄελπτον οὐδέν ἔστιν οὐδ' ἀπώμοτον. Aristid. I. 478. οὐδέν ἀπώμοτον οὐδὲ ἀνέλιπτον. Linus ap. Jamblich. V. Pyth. p. 131. ἔλπεσθαι χρη' πάντ', ἐπεὶ οὐκ ἔστ' οὐδέν ἄελπτον. Æsch. Prom. 971. πάντα προσδοκητά μοι. Incert. Stob. Ecl. Phys. I. 9. 32. οὐκ ἔστ' ἀπιστον οὐδέν ἐν θνητῷ (θνητῶν;) βίῳ.

ἔστ'] ἔτ' P.

ἀλίσκεται vulg. ‘Is taken by surprise, is got over’. Schol: ἐξελέγχεται, φωρᾶται. Translate: ‘Even the dread oath is overcome and the obstinate mind’. ‘Falter alike great oath and steeled resolve’ (by C. S. C.). Schol: ὅτι καὶ ὁμόσαντες τινες ἐν μεταβολῇ γίνονται τῷ χρόνῳ. Wunder notices the singularity of the expression ἀλίσκεται ὄρκος. I would read ἀμβλίσκεται (‘proves abortive’, Nub. 137. 139.). Or ἀμβλύνεται (‘loses its force’, Fr. 762. ὄργῃ γέροντος — ἀμβλύνεται. Æsch. Sept. 844. θέσφατ' οὐκ ἀμβλύνεται). Or ἐλέγχεται (Schol: ἐξελέγχεται, φωρᾶται). Or ἀλλάσσεται (so conj. Nauck).

649. ὁ δεινὸς ὄρκος] ‘The dread, solemn oath’. Musgrave's conjecture ὁ σεμνὸς ὄρκος is not necessary. Hom. Il. β'. 755. ὄρκον γὰρ δεινοῦ &c. Ant. 408. τὰ δειν' ἐκείν' ἐπηπειλημένοι. Reiske conj: ὡς δεινὸς ὁ φρῶς ὡς περισκελεῖς φρένας. Bothe corrects ὡς δεινὸς ὄγκος.

καὶ the mss. Stob. and Suid. s. vv. ἄελπτον and περισκελές. καὶ Musgr. χ' αἰ Br. καὶ Nauck. καὶ Dind. Wund. Cf. on 447.

αἰ περισκελεῖς φρένες] ‘The obdurate mind’. Schol: αἰ ἄγαν σκληραὶ ψυχαί. Cf. 1361. σκληρὰν — ψυχὴν. Ant. 475. σίδηρον ὀπτὸν ἐν

κἀγὼ γὰρ, ὃς τὰ δεινὸν ἐκαρτέρουν τότε,
βαφῇ σίδηρος ὥς ἐθελύνθην στόμα

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πυρὸς περισκελῇ. Menand. IV. 71. περισκελέσσετον | ἅπαντα τὰνιαρὰ — φέρει. Socrat. II. Eccl. II. 35. τὸ περισκελὲς τῶν λογισμῶν. Theo Prog. IV. 183. πρᾶγμα περισκελὲς. M. Anton. IV. 28. περισκελὲς ἦθος. In Hippocrates περισκελῇ φάρμακα are opposed to ὑγρὰ καὶ εὐλυτα. From the same root as σκληρός. Περίσκληρος occurs Antiph. com. III. 117. See Lobeck's note.

650. τὰ δεινὸν ἐκαρτέρουν] 'Evinced resolution in that terrible manner (or with such terrible words)'. For τὰ δεινὰ cf. on 312. ἔπειτ' ἐμοὶ τὰ δεινὸν ἐπηπείλησ' ἔπη. Eur. Or. 376. ὃς τὰ δεινὸν ἔτλη κακὰ. For the accusative Wunder cites Eur. Alc. 1074. χρὴ δ', ὅστις εἴσι, καρτερεῖν θεοῦ δόσιν. Iph. A. 1370. τὰ δ' ἀδύναθ' ἡμῖν καρτερεῖν οὐ ξάδιον. Seyffert compares 'obstinare aliquid' in Plautus. "Lo! I myself, but yesterday so strong, | As new-dipt steel am weak and all unsexed | By yonder woman" (C. S. C.).

ἐκαρτέρουν τότε] γρ. ἐπηπείλησ' ἔπη L. a m. ant. (S.) From 312. The common reading is clearly the more suitable one here; and ἔπη is evidently from an interpretation (v. schol.). Cf. 669. τὰ δεινὰ καὶ τὰ καρτερώτατα.

τότε] 'Then'. Schol: ὥσανεὶ πρὸ τοῦ. Cf. 1240. 1377. Ant. 387. Tr. 857. El. 278. &c. Ajax alludes to his previous 262 f.

651. 'Have had the edge (of my resolution) softened as iron (has its nature softened) by dipping (in oil)'. The ancients dipped their iron in oil, if they wished to soften it; in water, if their object was to harden it. Schol: διςσῶς βάπτεται ὁ σίδηρος. εἰ μὲν γὰρ μαλθακὸν βούλονται αὐτὸν εἶναι, ἐλαίῳ βάπτουσιν· εἰ δὲ σκιρὸν (σκληρὸν?), ὕδατι. Iron was hardened by the immersion of it in cold water, as we learn even from Homer Od. i'. 393. (quoted by Schol.): ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλευνν μέγαν ἠὲ σκέπαρον | εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα, | φαρμάσσων· τὸ γὰρ αὐτε σιδήρον γε κράτος ἐστίν. Cf. Plat. Rep. III. 411 B. τὸ θυμοειδὲς ὥσπερ σίδηρον ἐμάλαξε καὶ χρήσιμον ἀντὶ ἀχρήστον καὶ σκληρὸν ἐποίησε. Plin. H. N. XXXIV. 41. 'Tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur'. Iron was dipped also in vinegar (Plut. Lycurg. p. 44 E.). Plutarch seems to refer to this passage, De discrim. Amic. et Adul. p. 73 C. εἶθ', ὥσπερ ὁ σίδηρος πνικνοῦται τῇ περιψύξει, καὶ δέχεται τὴν στόμωσιν, ἀνεθεῖς πρῶτον ὑπὸ θερμοῦτος καὶ μαλακὸς γενόμενος, οὕτω τοῖς φίλοις διακεχυμένοις καὶ θερμοῖς οὖσιν ὑπὸ τῶν ἐπαίνων ὥσπερ βαφὴν ἀτρέμα τὴν παρησσίαν ἐπάγειν. Lobeck cites Hippocr. Coac. Praenn. p. 294. T. I. σιδηρίον βαφέντος ἐς ἔλαιον. Plutarch. de Prim. Trig. c. 13. βελόνας καὶ πόρπας σιδηρὰς οὐχ ὕδατι βάπτουσιν, ἀλλ' ἐλαίῳ, φοβούμενοι τὴν ἄγαν ψυχρότητα τοῦ ὕδατος ὥς διαστρέφουσιν. Lobeck, with whom agrees Dind., supposes that the allusion is simply to the manufacture of iron in general, in which the natural hardness of iron is taken away ('laxatur') by immersion in water, coll. Stat. Achill. I. 429. 'Ferrum laxatur in usus | innumeros'. But is it the fact that iron is softened by this means? Is it not rather hardened thereby and rendered more brittle? "This yielding to the gentle persuasion of Tecmessa is compared to the plunging of red hot iron in oil, for the purpose of lessening its natural brittleness, and thus rendering it more

πρὸς τῇσδε τῆς γυναικὸς· οἰκτεῖρω δέ νιν
 χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.
 ἀλλ' εἶμι πρὸς τε λουτρὰ καὶ παρακτίους
 λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ
 μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς·

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suitable for the purposes of the smith and other artisans". Schn. Cf. Ant. 473 f.

βαφῇ σίδηρος ὥς] Plut. Pyrrh. 24. ῥώμῃ τε τῆς χειρὸς ἅμα καὶ βαφῆς ἀρετῇ τοῦ σιδήρου. Galen Meth. Therap. X. p. 148. τῇ τοῦ σιδήρου βαφῇ. Æsch. Ag. 595. οὐδ' οἶδα τέρψιν — ἄλλον πρὸς ἀνδρὸς μάλλον ἢ χαλκοῦ (χαλκὸς?) βαφάς. Musgrave proposes ἀβαφῆς σίδηρος ὥς.

ἐθελύνθην στόμα] 'Have become softened in speech', Schol. rec: ἐμαλάχθην τὴν σφοδρὰν ὀρεγήν. ἀπὸ μεταφορᾶς τοῦ στόματος τῆς μαχαίρας. Cf. Tr. 1075. νῦν δ' ἐκ τοιούτου θήλυνς εὐρημαί τάλας. 1176. τοῦμὸν ὀξύναι στόμα. Qu. ἀπημβλύνθην (or κατημβλύνθην) στόμα. CEd. R. 688. τοῦμὸν παριεῖς καὶ καταμβλύνων κέαρ. Στόμα denotes either the mouth, or the edge or point of any sharp instrument (Lat. 'acies'). Il. ο'. 389. κατὰ στόμα εἰμένα χαλκῷ (ξυστά). Hence στομοῦν 'to whet or sharpen', στόμωσις 'sharpening' (Ced. C. 796).

652. οἰκτεῖρω δέ νιν —] 'For I pity her &c.' Wunder explains δέ 'ita ut'. Qu. αἰδοῦμαι δέ νιν &c.

οἰκτεῖρω δέ νιν — λιπεῖν] Cf. CEd. R. 1426 f. Schneid. compares Od. v'. 202. Ζεῦ πάτερ, — οὐκ ἐλεαίρεις ἄνδρας — μισγέμεναι κακότητι. Perhaps for λιπεῖν we should read λιπών. So above 506. αἰδεσσαι — πατέρα — προλείπων.

653. Cf. Il. ζ'. 432. ἀλλ' ἄγε νῦν ἐλέαιρε — μὴ παῖδ' ὀρφανικὸν θείης χήρην τε γυναικῆα.

παῖδά τ'] παῖδα δ' Bened.

λιπεῖν om. P.

654. πρὸς τε λουτρὰ καὶ παρακτίους λειμῶνας] The former the object of his journey, the latter the place. Neue compares CEd. R. 761. ἀγρούς σφε πέμψαι καπὶ ποιμνίων νομάς. Pind. Ol. I. 38. ἐς ἔρανον φίλαν τε Σίπυλον.

655. λύμαθ' ἀγνίσας ἐμὰ] Instead of ἀγνίσας ἐμαυτὸν ἀπὸ λυμάτων. As δεύειν αἶμα, τέγγειν δάκρυ, &c. Qu. λύματ' ἐκνίψας (or ἐκκλύσας, or ἀποκκλύσας) ἐμὰ. Or σῶμ' ἀφαγνίσας ἐμόν.

λύμαθ'] Lat. 'sordes'. The blood and filth are meant, which he had contracted by slaughtering the sheep. Il. α'. 314. οἱ δ' ἀπελνυαίνοντο καὶ εἰς ἄλλα λύματ' ἐβαλλον. ξ'. 171. λύματα πάντα κάθηρεν. The ancients supposed sea water to have the property of thoroughly cleansing whatever was washed in it. Cf. CEd. R. 1227. Musgr. ad Iph. T. 1201. θάλασσα κλύζει πάντα τὰνθρώπων κακὰ. Virg. Æn. II. 718. 'Me bello tanto digressum et caede recenti | attrectare nefas, donec me flumine vivo | abluero'.

656. μῆνιν βαρεῖαν] Cf. CEd. C. 1328. Ph. 368. ὀργῇ βαρεῖα. Eur. Med. 1263. βαρὺς χόλος.

ἐξαλεύσωμαι A. L. M. P. T. Lipss. and most mss. Ald. Suid. (v. εἰμὶ and ἐχθρῶν ἄδωρα) Musgr. Lob. Seyf. ἐξαλεύσομαι (gl. ἐκφεύξομαι) Aug. c. ἐξελεύσωμαι Mosq. ἐξαλλώξομαι A. ἐξαλέξομαι G. ἐξαλλά-

μολών τε χῶρον ἔνθ' ἂν ἀστιβῇ κίχῳ
 κρύψω τόδ' ἔγχος τοῦμὸν, ἔχθιστον βελῶν,
 γαίης ὀρούξας ἔνθα μὴ τις ὄψεται·
 ἀλλ' αὐτὸ νῦξ Ἰδῆς τε σωζόντων κάτω.

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ξωμαι E. ἐξαλύξωμαι Schol. Heath. Br. Erf. Dind. Wund. Herm. Hart. Schn. Nek. Schol: ἐξαλύξωμαι: φυλάξωμαι, ἐκκλίνω. Gl: φυλάξωμαι, ἐκφυγῶ. Hesych: ἐξαλύξωμαι: φυλάξωμαι. Σοφοκλῆς Αἴαντι Μαστ. Musgrave explains ἐξαλεῦσθωμαι 'avertam' ('turn away from myself'). Cf. Hom. Il. σ'. 586. ὑλάκτεον, ἔκ τ' ἀλέοντο (of dogs avoiding a lion). Soph. Fr. 825. ἀλεύσω (φυλάξω). Aesch. Sept. 88. ἰὼ θεοὶ θεαί τ', ὀρόμενον κακὸν | ἀλεύσατε. 143. Ant. 488. οὐκ ἀλύξετον | μόρον κακίστον. El. 627. θράσους τοῦδ' οὐκ ἀλύξεις. Hesiod. Op. 363. ἀλύξωμαι. Aesch. Eum. 111. ὁ δ' ἐξαλύξας οἴχεται. Prom. 587. οὐδ' ἔχω μαθεῖν ὅπη πημονὰς ἀλύξω. Eur. Hipp. 673. πᾶ ποτ' ἐξαλύξω τύχας; El. 219. φῶτας κακούργους ἐξαλύξωμεν ποδί. Bacch. 726. ἐξηλύξαμεν | Βακχῶν σπαραγμόν. The right reading is perhaps ἐξαλεῦσθωμαι. Otherwise we should have found, I think, not ἐξαλύξωμαι, but ἐξαλύξω (the aorist ἤλυξα often occurs in Homer and elsewhere). Cf. Hom. Il. ε'. 444. ἀνεχάζετο τυτθὸν ὀπίσσω | μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος. π'. 711. γ'. 360. ὁ δ' ἐκκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. Od. ι'. 227. Αἰὼς ἔχθος ἀλευάμενος. ο'. 275. ὑπαλευάμενος θάνατον καὶ κῆρα μέλαιναν. This aorist occurs often in Homer. Archilochus ap. Schol. Nicand. Ther. f. 34. Ald. ἀμνδρὰν χοιράδ' ἐξαλενάμενος In Homer we have ἠλεύατο (ἀλ.), ἄλυναι, ἀλευάμενος, but never ἠλεύσατο, &c. The middle form ἀλύσκομαι is rarely found.

θεᾶς] Of Athene, the author of his disgrace.

657. μολών τε] μολών δὲ some mss. Bened.

χῶρον — ἀστιβῇ] CEd. C. 126. ἀστιβῆς ἄλσος. Ph. 2. Ant. 773. ἄγων ἐρημος ἔνθ' ἂν ἦ βροτῶν στίβος.

658. κρύψω τόδ' ἔγχος] Cf. El. 436. κρύψον νιν (πτερίσματα) ἔνθα μὴ ποτ' εἰς εὐνὴν πατρὸς | τούτων πρόσσεισι μηδέν' ἀλλ', ὅταν θάνῃ, | κειμήλι' αὐτῇ ταῦτα σωξέσθω κάτω. It was a custom with the ancients either to destroy or to remove out of sight any weapon or instrument whereby any crime had been perpetrated. Thus they cut up or burnt trees from which any one had hanged himself (Harp. v. ὀξυθυμία). Cf. also Plat. p. 935 E. Ajax announces this as his intention, in order to prevent the suspicions of his wife and friends.

ἔγχος] 'Sword'. Cf. 95. 287. 907. CEd. R. 969. 1255. Ant. 1236. Tr. 1013. Eur. El. 696. &c. Hesychius explains βέλος by μάχαιραν.

ἔχθιστον (pr. αἶχ —) L. Cf. on Ph. 1284.

ἔχθιστον βελῶν] Cf. 817. "So Jason appears κωπῆεν μέγα φάσγανον ἐν χθονὶ πήξας, | ὅπερ τ' Αἰήταο πᾶν κτάνεν, Apoll. Rh. IV. 696." Schn.

659. γαίης — ἔνθα] γαίᾳ ὀρούξας Morstadt. Needlessly. Γαίης is to be connected with ἔνθα. Cf. on Ph. 1181. ἴωμεν ναὸς ἔν' ἡμῖν τέτακται. Matth. Gr. §. 324.

660. νῦξ] νύξ θ' Bened. The line is suspected by Geel.

νῦξ Ἰδῆς τε] Cf. on Tr. 1085.

σωζόντων] So γελώντων 961.

ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἑκτορος δῶρημα δυσμενεστάτου,
 οὐπω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
 ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.
 τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 εἵκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον· τί μήν;
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα

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661. ἐγὼ] καὶ γὰρ Suid. s. v. κεδνός.

χειρὶ — ἐδεξάμην] So Il. α'. 596. παιδὸς ἐδέξατο χειρὶ κύπελλον.

The circumstance here alluded to is narrated by Homer, Il. η'. 303 f.

663. οὐπω τι κεδνὸν ἔσχον] Eur. Tro. 685. πράξειν τι κεδνόν.

κεδνόν] 'Good, advantageous'. V. Blomf. Gl. Sept. 62. The word occurs nowhere else in Soph. Qu. χρηστόν.

ἔσχον] Qu. ἡῦρον, or rather ἔπαθον.

665. 'A foeman's gifts are no gifts, but a curse'. (C. S. C.) A very similar sentiment occurs Eur. Med. 605. κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. These two passages bear too close a resemblance to each other for one not to have been copied from the other. According to the account of Porphyry ap. Clem. Alex. Strom. VI. p. 740, 12, the Medea was performed before the Ajax. The charge of plagiarism therefore, if such it can be called, must fall upon Sophocles (cf. on El. 1415.). Compare also Virg. Æn. II. 49. 'Timeo Danaos et dona ferentes'. Teucer makes allusion to this exchange of gifts below 1029 f.

ἄδωρα] Gl. P: κακὸδωρα. So γάμος ἄγαμος, υπνος αὔπνος, μήτηρ ἀμήτωρ, χάρις ἄχαρις, &c.

666. τὸ λοιπόν] το λοιπόν L.

667. Ἀτρείδας] ἀτρεΐδα L.

668. ἄρχοντές εἰσιν —] In ironical allusion to Solon's apophthegm, ἀρχῶν ἄκουε καὶ δίκαια κᾶδικα. Cf. Ant. 666.

τί μή; vulg. Cf. Æsch. Eum. 203. ἔχρησα ποινὰς τοῦ πατρὸς πέμπειν; τί μή (τιμὴν vulg.); Ag. 672. λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μή; In all these passages I think we should read τί μήν; 'Why not?' Lat. 'quidni?' i. q. τί (πῶς) γὰρ οὐ; Herwerden and Nauck make the same correction. Cf. on El. 1280. In like manner we sometimes find τί γάρ; added at the end of a line. Æsch. Ag. 1210. καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ; Cho. 867. οὐχ ὥστ' ἀρῆξαι διαπεπραγμένῳ· τί γάρ; Blomfield (Gl. Pers. 1013.) observes "*Græcam linguam interrogationibus gaudere*", adducing the following as examples, πῶς γὰρ οὐ; πῶς δοκεῖς; τί γάρ; πόθεν; &c. Seyffert understands ὑπείξω from ὑπεικτέον, coll. Ant. 460. θανουμένη γὰρ ἐξήδη· τί δ' οὐ;

669 f. Schneid: "When everything in nature is subject to fixed laws, shall weak man alone never learn moderation (677)?" 'Do not all terrible and most puissant things | Yet bow to loftier majesties?' (C. S. C.)

669. τὰ δεινὰ] 'Mighty objects'. Schol: ἡγουν τὰ θεῖα καὶ δέος ἐμποιοῦντα.

τιμαῖς ὑπείκει. τοῦτο μὲν νιφοστιβεῖς
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος

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τὰ δεινὰ καὶ τὰ καρτερώτατα] I suspect the true reading is τὰ δεινὰ πάντα (or δεινὸν ἕκαστα) καὶ τὰ καρτερά.

670. τιμαῖς] 'To dignities, authorities'. So ἀρχαὶ for ἄρχοντες 'rulers'. Herod. I. 59. ἦρξε Ἀθηναίων, οὔτε τιμὰς τὰς εἰσέσας συνταράξας, &c. Seyffert explains τιμαῖς, 'iis rebus quae in honore sunt'. I almost feel inclined to suspect τιμαῖς, the expression is so strange. Herwerden (Anal. Trag. p. 200) also suspects it, and proposes πολλάνις; and so does Nauck.

τοῦτο μὲν —] 'In the first place &c.' Cf. C. 440. τοῦτο μὲν — οἱ δὲ &c. Herod. τοῦτο μὲν — τοῦτο δὲ &c. III. 108. τοῦτο μὲν — τὸ δὲ &c. VI. 125. Cf. on 675. Qu. πρῶτα μὲν.

νιφοστιβεῖς] 'Thick with snow'.

671. ἐκχωροῦσιν] 'Give place to'.

672. ἐξίσταται —] 'Makes way for, retires for, yields to'. Gl. P: ὑποχωρεῖ. Phil. 1053. νῦν δέ σοι γ' ἐκὼν ἐκστήσομαι. Arist. Ran. 370. ἐξίστασθαι μύσταισι χοροῖς. Cf. Phocylid. 68. οὐ φθονεῖ μῆνη πολὺ κρείσσοσιν ἡλίον ἀνγαῖς.

νυκτὸς αἰανῆς κύκλος] 'The orb of dark night (the moon)'. Αἰανὴ νύξ is contrasted with λευκόπῳλος ἡμέρα. Cf. Aesch. Pers. 428. ἕως κελαινῆς νυκτὸς ὅμῳ ἀφείλετο (qu. ἀφίκετο). Sept. 385. λαμπρὰ δὲ πανσέληνος — νυκτὸς ὀφθαλμὸς πρόπει. Eur. Iph. T. 110. ὅταν δὲ νυκτὸς ὅμμα λυγαίας μόλῃ. Eur. Herc. 834. Νυκτὸς κελαινῆς ἀννυμέναιε παρθένη. Orest. 1223. νυκτὸς ὀρφναίας. Phoen. 553. νυκτὸς τ' ἀφεγγὲς βλέφαρον ἡλίου τε φῶς | ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον, | κούδ' ἑτερον αὐτοῖν φθόνον ἔχει νικώμενον. Clem. Rom. Ep. ad Cor. §. 20. ἡλὶός τε καὶ σελήνη ἀστέρων τε χοροὶ κατὰ τὴν διαταγὴν αὐτοῦ ἐν ὁμοιοῖα δίχα πάσης παρεκβάσεως ἐξελίσσουσι τοὺς ἐπιτεταγμένους αὐτοῖς ὀρισμούς. In like manner λαμπρὸς ἡλίου κύκλος Ant. 416. Jebb wrongly translates κύκλος vault.

αἰανῆς A. T. (vulg.) Stob. Flor. 44, 7. Suid. s. v. λευκὴ ἡμέρα, and Eudocia p. 151. Dind. Herm. Hart. Schn. αἰανῆς L. Apitz. Neu. Gaisf. Wund. Blomf. ad Pers. 935. Nauck. Seyf. Schol: αἰανῆς. τουτέστιν ὁ σκοτεινὸς κύκλος, ἢ ἀδιάλειπτος. And so explains Suidas h. v., who however gives as another reading αἰανῆς, which he explains by θρηνητικῆς. Eustathius p. 1769, 10. has σκότῳ αἰανῶ (—εῖ?), but his authority, as a late writer's, is small. Αἰανὴ, like δνοφερά, μέλαινα, σκοτία, μελάγχμιος &c., is undoubtedly a most suitable epithet of night; but the form αἰανὸς is rather doubtful. We find indeed σκότῳ αἰανῶ Eust. p. 1769, 10., but the form αἰανῆς is of far more common occurrence. Cf. El. 506. ἱππεῖα — αἰανὴ (αἰανῆς L. pr. m). Aesch. Eum. 416. ἡμεῖς γὰρ ἔσμεν Νυκτὸς αἰανῆ (αἰανῆς a few mss.) τέκνα. 447. ἄφερτος αἰανῆς (al. αἰανῆ) νόσος. 902. αἰανῆς — νόσος (αἰανῆ would not be admissible here). 569. εἰς τὸν αἰανῆ χρόνον. 642. καὶ τὰδ' αἰανῶς μένοι. Pers. 641. αἰανῆ — βάγματα. 935. αἰανῆ (αἰανῆν vulg.) — αὐδάν. 286. βοὰν δυσαιανῆ. Pind. P. I. 83. κόρος αἰανῆς. IV. 236. κέντρον αἰανές. Isthm. I. 49. λιμὸν αἰανῆ. III. 4. αἰανῆ κόρον. Archil. Fr. 35. δεῖπνον αἰανές. Should we then read here (and in Aesch. Eum. 416.) αἰανούς? Those who ac-

τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν·
δεινῶν δ' ἄημα πνευμάτων ἐκοίμισε

quiesce in the reading *πολιᾶς πόντον θινὸς* in Phil. 1123, will perhaps be prepared to defend *νυκτὸς αἰανῆς κύκλος*, as a "*lectio exquisitior*", here. And indeed the moon may from its comparatively dull light and the darkness over which she presides not inaptly be called *νυκτὸς αἰανῆς κύκλος*, just as in Euripides (Phœn. 553.) she is termed *νυκτὸς ἀφεγγής* (not ἀφεγγοῦς) *βλέφαρον*. The opposition then would be between the dim orb of night and the bright orb of day; the former being ignorantly supposed to cause darkness, as the latter does light. The word *αἰανῆς* is not found in Homer or Euripides. It is apparently derived from *αἰεῖ* (or from the same root), and signifies *wearisome, dismal, dreadful*. Compare the words *ἀέναιος, αἰών, αἰώνιος*. Cf. on El. 506. Qu. *αἰανοῦς*, or *αἰόλης* (Tr. 94. *αἰόλα νύξ*. 132.).

673. τῇ λευκοπώλῳ — ἡμέρα] Cf. Æsch. Pers. 386. ἐπεὶ γε μέντοι λευκόπωλος ἡμέρα | πᾶσαν κατέσχε γαῖαν εὐφεγγῆς ἰδεῖν. 301. καὶ λευκὸν ἡμαρ νυκτὸς ἐν μελαγχίμον. Eur. Tro. 848. τὸ τᾶσδε λευκοπτέρου ἀμέρας φίλον βροτοῖς φέγγος. (Cf. Schol. ad Orest. 1004.) Theocr. XIII. 11. οὐδ' ὅκα ἄ λευκίππος ἀνατρέχει ἐς Διὸς ἁώς. Æsch. Fr. 67. μελάνιππος νύξ.

φέγγος — φλέγειν] 'To burn its light'. Arist. Ran. 343. φλογὶ φέγγεται δὲ λειμών.

φλέγειν on a blot in L. M. Perhaps φέγγειν was first written.

674—6. Suspected by Morstadt.

674. δεινῶν τ' A. L. corr. P. T. Lips. a. &c. Schol. Stob. Flor. 44, 7. vulg. δεινόν τ' L. pr. Lips. b. pr. and Suid. s. v. ἄημα. Reisk. δεινῶν δ' Erf. Bened. δίων τ' conj. Mein. ληγόν τ' Schmidt. Musgrave corrects λείων τ', observing, "Mare serenat flatus non δεινῶν πνευμάτων, sed λείων". Which is approved of by Dind. Mein. and Herwerden ad CEd. R. 7. Dindorf observes: "Sophocles non dubitandum quin scripserit λείων, restitutum ab Musgravio, ut πνεῦμα λείων dixerunt Arist. Ran. 1003. Heliodor. 5, 1. Philostr. V. Soph. 2, 1. p. 564. aliique". Cf. Arist. Ran. 1003. πνεῦμα λείων καὶ καθεστηκός. Theophr. de vent. p. 410. ὁ δὲ ξέφυρος λειότατος τῶν ἀνέμων. To me the reading λείων appears to destroy the force and poetic beauty of the passage. It is most decidedly condemned also by Schæfer, whose note consult. I think however δεινὸν δ' is preferable. Qu. λάβρων δ', or ἔπειτ'. Eustathius alludes to this passage p. 982, 30: ἡρεμεῖ δὲ ποτε πρὸς τοῖς ἄλλοις καὶ Ὀκεανὸς τὸ ὕδωρ καὶ οὐκ ἀεὶ ἀνέμοις δουλεύων κινεῖται, εἴ γε κοιμίζεται καὶ στένων πόντος κατὰ Σοφοκλῆν γαλήνης κατενναζούσης αὐτόν. Whence Hartung absurdly concludes that Soph. wrote δεινῶν γαλήνη πνευμάτων —, which he edits accordingly.

δεινῶν δ' —] 'And the blast of the violent winds lulls the roaring sea'. 'Stern tempest-blats at last sing lullaby | To groaning seas'. (C. S. C.) Schneid: "by preparing the way for softer breezes (cf. Odyss. ε'. 383. Virg. Æn. V. 763.) or for a calm". Schol: ἐκοίμισε, πανθὲν δηλονότι κατεπράυνε. Often in ancient writers agents are said to cause or effect that which simply follows as a result from their cessation. In other words, what follows a thing may by a pardonable poetic license be said to be caused by it. So in Horace, Od. I. 3. 15. 'quo (Noto) non arbiter

στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
 λύει πεδήσας οὐδ' αἰὲ λαβῶν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;
 ἔγωγ'· ἐπίσταμαι γὰρ ἀρτίως ὅτι

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Hadriae major tollere seu ponere vult freta. Id. Carm. Saecul. 9. '*Alme Sol, curru nitido diem qui promiss et celas*'. Virg. *Aen.* III. 69. '*placataque venti | dant maria*'. V. 763. '*placidi straverunt aequora venti*'. Ecl. II. 26. '*quum placidum ventis staret mare*'. Hor. Od. 3, 6, 41. '*sol ubi montium mutaret umbras et juga demeret bobus fatigatis*'. Hom. II. Θ'. 485. ἐν δ' ἔπες' ὠκεανῷ λαμπρὸν φάος ἡελίοιο | ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν. So *Aeolus*, observes Schneid., as ταμίης ἀνέμων, has power ἡμὲν παυσέμεναι ἢ δ' ὀρνύμεν ὃν κ' ἐθέλῃσιν. Cf. on 706. Tr. 644 f.

ἄημα πνευμάτων] *Æsch.* Eum. 844. κἀνέμων ἀήματα | εὐηλῶς πνέοντ'. Ag. 1392. Θρησκίων ἀημάτων.

ἐκοίμισε] '*Is wont to calm*'. Cf. 832. Eur. Phœn. 187. σύ τοι — μεγαλαγορίαν ὑπεράνορα κοιμίζεις. *Æsch.* Ag. 548. εὖτε πόντος — εὖδοι πεσών. Hom. Od. γ'. 158. ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον. Theoc. VII. 57. κἀλκύνες στορεσεῦντι τὰ κύματα τάν τε θάλασσαν. Virg. Ecl. IX. 57. '*et nunc omne tibi stratum silet aequor*'. Hor. Od. 1, 3, 16. '*arbiter Hadriae tollere seu ponere vult freta*'.

675. στένοντα πόντον] στένον Ποσειδῶν Reiske. Cf. Eur. Herc. 816. πόντος — κύμασι στένων λάβρως. Ant. 1145. στονόεντα πορθμόν. *Æsch.* Prom. 737. ἀλιστόνοις — ῥαχίαισιν. Hom. Od. μ'. 97. ἀγαστόνος Ἀμφιτρίτη.

ἐν δ'] ἐν δ' Lob. Schæf. Schn. C. Matth. (Quæst. Soph. p. 61.) ἐκ δ' Both. ἢ δ' Nauck. Translate, '*And withal*'. Cf. on *Æd.* R. 27. 181. *Æd.* C. 55. Tr. 207. El. 713. I would however read ἐκ δ', or rather εἰθ'. (Cf. on 670. Phil. 1345. τοῦτο μὲν — εἶτα &c. Ant. 61. τοῦτο μὲν — ἐπειτα δὲ &c. Arist. Eq. 520. τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης — εἶτα Κρατίνον μεμνημένος &c.) Seyffert thinks with reason ἐν δ' tame and inappropriate here. Connect ἐκ δ' with λύει. Cf. *Æsch.* Prom. 781. τὸν ἐκλύσαντ' ἐμὲ (sc. δεσμῶν).

676. λύει πεδήσας] '*Unlooses after it has bound (or what it had bound)*', i. e. departs from him upon whom it had fallen. By a poetic figure of speech sleep is said to cause that which merely follows it. Cf. on 674.

πεδήσας] Gl. P: τὰ γυῖα. Cf. Hom. Od. ψ'. 17. ἐξ ὕπνου μ' ἀνεγείρεις | ἡδέος, ὅς μ' ἐπέδῃσε φίλα βλέφαρ' ἀμφικαλύψας. Mosch. Id. II. 3. ὕπνος ὅτε γλυκίων μέλιτος βλεφάροισιν ἐφίζων | λυσιμελὴς πεδάα μαλακῷ κατὰ φάεα δεσμῶ. Orph. de Somn. πάντων γὰρ κρατέεις μοῦνος καὶ πᾶσι προσέρχῃ | σώματα δεσμεύων ἐν ἀχαλκεύτοισι πέδῃσι.

ὕπνος — λαβῶν] Cf. Ph. 766. λαμβάνει γὰρ οὖν | ὕπνος μ'.

678—83. These lines are perhaps an interpolation.

678. ἐγὼ δ', ἐπίσταμαι γὰρ — vulg. ἐγὼ δ' — Lipss. ἐγὼ δ' ἐπίσταμαι γὰρ Wund. ἔγωγ' ἐπίσταμαι γὰρ Heath. Br. ἔργοις — Seyf. ἐγὼ δ'· ἐπίσταμαι γὰρ Pors. Opusc. p. 220. and Boissonade. λέγω δ'· — Weckl. ἐπίσταμαι γὰρ ἀρτίως μαθὼν ὅτι Dind. Dindorf compares *Æsch.* Cho. 75. ἐμοὶ δ' ἀνάγκη γὰρ ἀμφίπολιν θεοὶ προσήνεγκαν, and other passages cited by L. Dind. See Stallb. ad Plat. Apol. 28. in Steph. Thes.

ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαυρτέος,
ὥς καὶ φιλήσων αὐθις, ἐς τε τὸν φίλον 680
τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
ὥς αἰὲν οὐ μενοῦντα· τοῖς πολλοῖσι γὰρ
βροτῶν ἄπιστός ἐσθ' ἔταιρείας λιμήν.

II. 927 C. So elsewhere ἀλλὰ — γὰρ, Ant. 155. El. 595. 619. But the true reading, I doubt not, is ἔγωγ' ἐπίσταμαι — (sub. γνώσομαι σωφρονεῖν). Cf. 104. Madvig, I find, makes the same correction. The two particles δὲ — γὰρ are here inopportune, as Porson observed. The Poet here evidently has an eye to the dictum of Bias, δεῖ φιλεῖν ὥς μισήσοντας, καὶ μισεῖν ὥς φιλήσοντας, Diog. L. I. 87. Cf. Arist. Rhet. II. 13. κατὰ τὴν Βίαντος ὑποθήκην καὶ φιλοῦσιν ὥς μισήσοντας καὶ μισοῦσιν ὥς φιλήσοντας. 21. Diodor. XII. 20. καλῶς εἴρηται τοῖς παλαιοῖς, ὅτι καὶ φιλίας κοινωνητέον μὴ ἀπογινώσκοντας ἐχθραν, καὶ προσκρουστέον ὥς φιλίας ἐσομένης. Eur. Hipp. 253. χρῆν γὰρ μετρίως εἰς ἀλλήλους | φιλίας θνητοὺς ἀνακρίνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς. | εὐλύτα δ' εἶναι στέργηθρα φρενῶν | ἀπὸ τ' ὥσασθαι καὶ ξυντεῖναι. Philo p. 713 A. Cic. Lael. 16. 'Scipio negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam ejus qui dixisset ita amare oportere ut si aliquando esset osurus'. Senec. Epist. 94.

679. ὅ τ' T. (qu.) Bentr. Heath. Musgr. &c. ὅτ' the mss. and old edd.

ἡμῖν (γρ. ἡμην) M. and Suid. s. v. ἄημα and ἐχθραντέος (cod. opt. A.) ἡμην (supr. ἡμῖν a m. rec.) L. ἡμην the rest.

ἐχθαυρτέος L. pr. M. P. Erf. &c. ἐχθραντέος A. L. corr. a rec. m. T. and the rest, with Suid. h. v. Porson (on Med. 555.) remarks that ἐχθαίρω, not ἐχθραίνω, is the form used by the tragedians. Cf. on Ant. 93. Gl: ἐχθραντέος ὑπάρχει.

680. ὥς καὶ φιλήσων αὐθις] 'As though he may love us again'.

ἐς τε τὸν φίλον] Wunder renders: 'quod attinet ad amicum'. But this explanation is not satisfactory. Dindorf connects ἐς τὸν φίλον with ὑπουργεῖν. But ὑπουργεῖν commonly governs a dative. I suspect we should read ὥς καὶ φιλήσων αὐθις αὐ, τὸν τ' αὐ φίλον &c.

681. τοσαῦθ'] τοιαῦθ' Suid. s. v. ἐχθραντέος, but τοσαῦθ' s. v. ἄημα. ὠφελεῖν βουλήσομαι] Cf. Œd. R. 1077. Œd. C. 1289. Eur. Med. 259. τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι.

682. οὐ μενοῦντα] Sc. φίλον.

τοῖς πολλοῖσι γὰρ &c.] A similar reason, observes Lobeck, is given by Bias in Diog. L. I. 82. τοὺς γὰρ πλείστους εἶναι κακούς.

πολλοῖσι] πολλοῖς L. Perhaps τοῖς πολλοῖς γὰρ οὖν —.

683. ἄπιστος (πι blotted) L. So ἄπειστος 151. 'Not to be trusted'.

ἔταιρείας A. F. G. H. L. M. Lipss. Mosq. b. Suid. (s. vv. ἄημα and λιμήν). ἔταιρίας P. T. Lob. Wund. Hart. ἔταιρεας (sic) F. v. l. Cf. Eur. Or. 1070. τί δὲ ζῆν ἔταιρείας (ἔταιρίας most mss. also here) ἄτερ. Where Porson objects to the form ἔταιρία. Theogn. 1169. ἐκ καχεταιρείης (—ίης Bekk.) κακὰ γίγνεται. Anaxilas ap. Athen. XIII. 572 B. ἐκ τῆς ἔταιρίας (ἔταιρείας conj. Mein.) ἔταιρα τοῦνοια | προσηγορεύθη. The same variety of reading is found in the mss. of Thuc. III. 82. τῆς τε ἔταιρίας διαλυτῆς, &c. It is certainly more likely that ἔταιρεία should have passed

ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
 ἔσω θεοῖς ἐλθοῦσα διὰ τάχους, γύναι,
 εὖχον τελεῖσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.
 ὑμεῖς δ', ἑταῖροι, ταῦτά τῃδὲ μοι τάδε
 τιμᾶτε, Τεύκρω τ', ἣν μόλη, σῆμῃνατε
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα·
 ἐγὼ γὰρ εἴμ' ἐκέῖσ' ὅποι πορευτέον.

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into *ἑταιρία* than the opposite. Some distinguish between *ἑταιρία* '*amicitia*', and *ἑταιρεία* '*sodalitium*'.

ἑταιρείας λιμὴν] *Œd. R.* 1208. γάμον λιμὴν. *Ant.* 1285. Ἄιδον λιμὴν. 1000. παντὸς οἰωνοῦ λιμὴν. *Æsch. Pers.* 246. πολὺς πλούτου λιμὴν. *Suppl.* 466. κούδαμοῦ λιμὴν κακῶν. *Eur. Med.* 769. λιμὴν τῶν ἐμῶν βουλευμάτων. *Or.* 1077. μέγας πλούτου λιμὴν. *V. Monost.* 309. λιμὴν ἀτυχίας ἐστὶν ἀνθρώποις τύχη.

684. '*But as regards these matters it will be well*', I will restrain my violent feelings.

σὺ δὲ &c. Construe σὺ δὲ ἔσω ἐλθοῦσα, γύναι, εὖχον θεοῖς διὰ τέλους τελεῖσθαι (ταῦτα), ὦν &c.

685. ἔσω *L. T.* &c. εἴσω *A. H. Liv. b. &c. Dind.*

διὰ τέλους *vulg.* *I. q.* διὰ παντὸς, '*for ever, constantly*' (as in *Eur. Suppl.* 270. διὰ τέλους εὐδαιμονοῦν. *Hec.* 1193. διὰ τέλους εἶναι σοφοί. *Bacch.* 1259. *Æsch. Eum.* 64. *Plat. Legg. III.* 687 C. *IV.* 721 C. &c.), or rather *i. q.* τελῶς '*entirely, completely, effectually*' (as in *Æsch. Prom.* 273. ὡς μάθῃτε διὰ τέλους τὸ πᾶν. *Eur. Hec.* 817.). Cf. *Eur. Phœn.* 70. τελεσφόρους εὐχὰς κραίνειν. *Hartung* and *Nauck* give διὰ τάχους (cf. 822.), from *Schol.* Which correction I have adopted.

687. ὑμεῖς θ' *vulg.* Read ὑμεῖς δ'.

'*And do ye, my companions, perform this for me equally with her (Tecmessa)*'. *Lobeck*: '*honoris causa mihi tribuite*', coll. *Ant.* 514. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμὰς χάριν; (where see note). *Pind. P. IV.* 481. Παιάν σοι τιμᾷ φάος. *Schol.* τιμᾶτε. ἀντὶ τοῦ πέλθεσθε. *Gl. P.* τιμᾶτε. πράττετε. But the construction τιμᾶν τινί τι is very strange and suspicious; and I think the passage must be corrupt. *Qu.* ταῦτά ταῦτα τῇδὲ με. *Schol.* τὰ μὲν τῆς ἀναιρέσεως δῆλα τῷ θεατῇ, ἀγνοεῖ δὲ ὁ χορός· πεπίστευκε γὰρ τοῖς ὑπ' αὐτοῦ λεγομένοις.

689. μέλειν μὲν ἡμῶν] '*To have a care for me*'. For μέλειν used as a personal verb cf. on *El.* 342. κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν. *Æsch. Ag.* 378. οὐκ ἔφα τις θεοῦς βροτῶν ἀξιοῦσθαι μέλειν. *Eur. Here.* 772. θεοὶ τῶν ἀδίκων μέλουνσι. *Blomf. Gl. Prom.* 3. *Gl. P.* φροντίζειν. Below the verb is impersonal *v.* 990. τοῦδὲ σοι μέλειν | ἐφίεθ' ἀνὴρ κείνος. *Teucer* attends to this request 1381 f.

ὑμῖν *A. T.* &c. ὑμῶν *F. L. Aug. b. Æsch. Suppl.* 484. τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει (*i. e.* εὐνοεῖ).

ὑμῖν ἅμα] *γρ. ὑπέρμεγα L. a m. ant. γρ. μέτα M.*

690. '*For where my way leads, thither I shall go*'. (*C. S. C.*) Expressed in a designedly obscure and enigmatic manner. The Chorus would imagine he is speaking of deliverance from his malady, but *Ajax* means an escape from the troubles of life. Similarly *Œd. R.* 1458. ἀλλ' ἣ μὲν ἡμῶν μοῖρ' ὅποιπερ εἶσ' ἵτω.

ὕμεῖς δ' ἂν φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως
πύθοισθε, κεί νῦν δυστυχῶ, σεσωσμένον.

ΧΟΡΟΣ.

Στροφή.

ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.

691. τάχ' ἂν μ' ἴσως πύθοισθε —] Arist. Vesp. 1456. τάχα δ' ἂν ἴσως οὐκ ἐθέλοι. Thuc. VI. 78. τάχ' ἂν ἴσως — βουληθείη &c. Plat. Legg. IV. τοῦτο μὲν γὰρ τάχ' ἂν ἴσως —.

ἴσως] ἔτι Herw., who thinks ἴσως a gloss on τάχα.

692. σεσωσμένον] 'Delivered, free'. The Chorus think he means from his malady; but Ajax really means from the evils of life. Schol: ὁ μὲν χορὸς ἀπαλλάσσεσθαι νομίζει λέγειν τῆς νόσον, ὁ δὲ αἰνίττεται τῶν κακῶν τοῦ βίου. Cf. El. 60. 1229. Wunder compares similar instances of ambiguous language, El. 1324 f. 1448—65. Ph. 779.

693 f. Ajax having retired, with the concealed determination to destroy himself, the Chorus, in a transport of frantic joy at the unlooked for happy change in their chief's condition, and the prospect of his recovery, which contrast strangely with the solemn reality of the case, betake themselves to mirth and dancing. Cf. Ant. 1115 f. Trach. 205 f. Œd. R. 1086. This short interlude was necessary to allow time for Ajax's departure before the arrival of the messenger 719. "The Chorus, instead of a Stasimon, strike up, in accordance with their present feelings, a Bacchic saltatorial song, as in Ant. 1115. Tr. 205. Œd. R. 1086. They call on Pan to take part in their dance, and entreat the Delian god to be propitious to them; for now life becomes again enjoyable, since the mind of Ajax is changed". *Schneid.*

693. ἔφριξ' (twice in P.) ἔρωτι (ἐν ἔρωτι T.) the mss. Schol. Suid. s. v. ἔφριξα. Eust. p. 473. 'I thrill (lit. 'shudder') with delight'. Schol: ἀντὶ τοῦ ὀρεθώσθην τῇ ἡδονῇ. — ὅφ' ἡδονῆς ἔφριξα καὶ βούλομαι χορεῦσθαι. Cf. Æschyl. ap. Schol. ad Œd. Col. 1049. (Fr. 373.) ἔφριξ' ἔρωσ δὲ (ἔφριξ' ἔρωτι Br. ἔφριξ' ἔρῳ δὲ Dind. rather ἔφριξ' ἔρῳ τε) τοῦδε μυστικοῦ τέλους. Trach. 1044. κλύουσ' ἔφριξα τάσδε συμφορὰς &c. 629. ὥστ' ἐκπλαγῆναι τοῦμὸν ἡδονῇ κέαρ. El. 1408. ἤκουσ' ἀνήκονστα δύστανος, ὥστε φρίξαι. Fr. 314. φρίξας εὐλόφῳ σφηκώματι. Stat. Theb. I. 493. 'Laetusque per artus | horror iit'. The aorist as in 97. 312. 464. 536. 790. But ἔρωσ can hardly mean the same as ἡδονή. Wunder therefore rightly renders ἔρωτι 'cupidity, desiderio', Seyffert also explains it of 'strong desire' (sc. saltandi). Cf. Æsch. l. c. Œd. C. 436. Phil. 660. Qu. ἔφριξ' ἔφριξα. Or κλύων ἔφριξα, or ἔφριξ' ἀκούων. (Cf. Tr. 1044. κλύουσ' ἔφριξα τάσδε συμφορὰς ἀνακτος. El. 1408.) Or ἔφριξα χρωτά (or χρωτί). Or ἔφριξ' ἐθείρας, &c. (Cf. Eur. Hel. 632. γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα. Soph. Fr. 921. ὀρθόκερως φρίκη.) Or perhaps ἔφριξά γ' ὦτα (or ὦσι).

περιχαρὴς δ' ἀνεπτόμαν] 'And flutter from excess of joy'. Cf. Eur. Hel. 640. γέγηθα· κρατὶ δ' ὀρθίους ἐθείρας ἀνεπτέρωκα. Suppl. 88. φόβος μ' ἀναπτεροῖ. El. 175. οὐκ ἐπ' ἀγλαΐαις — θυμὸν — ἐκπεπότημαι. Æsch. Cho. 222. ἀνεπτέρωθης, κἀδόκεις ὀρᾶν ἐμέ. Arist. Av. 432.

ἰὼ ἰὼ Πὰν Πὰν,

ὦ Πὰν Πὰν ἀλίπλάγκτε, Κυλλανίας χινοκτύπου 695

κλύων γὰρ ὦν σύ μοι λέγεις | λόγων ἀνεπτέρωμαι. 1445. ἀνεπτέρωσθαι καὶ πεποτησθαι τὰς φρένας. Nub. 318. ἡ ψυχὴ μου πεπότῃται. Diphilus Athen. VI. 236 C. γέγηθα καὶ χαίρω τι καὶ πτερόντομαι. Apoll. Rh. III. 724. ἀνέπτατο χάσματι θυμὸς. Ant. 1307. ἀνέπταν φόβω. CEd. R. 487. Herod. II. 115. Perhaps we should read ἔφριξ' ἀκούων περὶ χαρᾶς τ' ἀνεπτόμαν. Or ἔφριξ' ἀκούων, ὑπὸ χαρᾶς ἀνεπτόμαν. Περιχαρῆς occurs nowhere else in Tragedy. Cf. Tr. 629. ὥστ' ἐκπλαγῆναι τοῦμὸν ἡδονῇ κέαρ.

ἀνεπτόμαν E. M. Aug. b. Br. ἀνεπτόμαν A. L. Harl. &c. Ald. Wund. Hart. ἀνεπτόμην G. H. T. Lipss. Suid. (edd. vett., but ἀνεπτόμην A. and Oxon.). ἀνεπτόμην is cited six times in Eust. p. 452, 11. &c. See Pors. ad Med. 1. The reading ἀνεπτόμαν probably arose from the α, which was written over ην, having got into the wrong place. Schol: ἀνεπτέρωσθην.

694. ἰὼ ἰὼ Πὰν Πάν] ἰὼ only once Bar. 2. Dresd. b. Aug. c. A dochmiac verse: cf. on Tr. 221. Pan is invoked as a god of dance. Cf. Tr. 221. ἰὼ ἰὼ Πανάν.

695. Πὰν Πάν] Πάν Bar. 2. Dresd. b.

ἀλίπλάγκτε A. L. P. Laud. Bar. 2. Bodl. &c. ἀλίπλαγκτε F. T. Aug. c. Dresdd. Lips. b. Liv. b. Mosq. b. marg. Turn. (Cf. on 597.) Cf. Aesch. Pers. 282. πλαγκτοῖς (al. πλακτοῖς) ἐν διπλάκυσσιν. Cho. 517. νυκτιπλάγκτων δειμάτων. 749. Ag. 11. 321. Prom. 466. θαλασσόπλαγκτα — ναντίλων ὀχήματα. Eur. Suppl. 961. πλαγκτὰ δ' ὥσεί τις νεφέλα &c. Hec. 682. Lobeck translates: 'qui maria pervagari soles', observing that Pan, though not usually reckoned among the sea deities, might nevertheless be so called "*ob negotia maritima*". He observes: "Ausonius Mosell. 172. Panes inducit fluctibus insultantes. In pugna Liberi patris navali apud Nonn. XLIII. 214. excellit Pan ἀβάτοισι ἐν ὕδασι κοῦφος ὀδίτης. Idemque in numero deorum litoralium refertur, de quo v. interpp. ad Theocr. V. 14. [οὐ μὲν οὐ τὸν Πᾶνα τὸν ἄκτιον]. Piscatorum adjutor dicitur ab Agath. Ep. XXVIII." Pan might perhaps be called ἀλίπλάγκτος from his frequenting the island of Psyttalea, close to Salamis, with which partiality of the god the Chorus would naturally be well acquainted. He would thus be invoked by them as their native guardian and protector. Cf. Aesch. Pers. 447 f. But the reasons usually assigned for ἀλίπλάγκτος as an epithet of Pan are not very satisfactory. It is better with Hermann and others to connect ἀλίπλάγκτε with φάνηθι, 'show thyself coming (lit. wandering) over the sea', as in 702. ὑπὲρ πελαγέων μολών. Cf. Phil. 828. Ὕπνε — εὐαῆς ἡμῖν ἔλθοις. 761. δύστηνε δῆτα διὰ πόνων πάντων φανείς. Aesch. Pers. 666. δέσποτα δεσποτῶν φάνηθι. Suppl. 535. γενοῦ πολυμηστορ ἔφαπτορ Ἰοῦς. Theocr. XVII. 66. ὄλβιε κῶρε γένοιο. Virg. Aen. II. 383. 'quibus Hector ab oris | exspectate venis?' Tibull. I. 7. 53. 'sic venias hodie'. Propert. II. 15. 2. 'lectule deliciis facte beate meis'. Matth. Gr. §. 312, 1. Herm. ad Vig. p. 894. Qu. ὀρίπλαγκτε.

Κυλλανίας — ἀπὸ δειράδος] Virg. Ecl. X. 26. 'Pan, deus Arcadiae, venit'. Pausan. Arcad. p. 652. Cyllene is named rather than Psyttalea which was nearer to Salamis, Lobeck thinks, as being the more particular and better known residence of Pan, coll. Schol. Aesch. Pers. 447.

πετραίας ἀπὸ δειράδος φάνηθ', ὦ
 θεῶν χοροποι' ἄναξ, ὅπως μοι
 Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψης. 700

696. *χιονοκτύπον* — *δειράδος*] Eur. Phœn. 213. *δειράσι νιφοβόλοις Παρνασού*. Hom. H. in Pan. 6. ὅς πάντα λόφον νιφόεντα λέλογχε | καὶ κορυφὰς ὀρέων καὶ πετρήεντα κάρηνα. Arist. Av. 953. *πεδιά νιφόβολα*.

698. *θεῶν χοροποι' ἄναξ*] In like manner the Chorus invoke Iacchus Arist. Ran. 323. *Ἰακχ', ὦ Ἰακχε, ἔλθ' ἐ χορεύσων, ἔξαγε χοροποιόν, μάκαρ, ἦβαν* ('*juventutem quae choreas ducere amat*'). Pan is styled ὁ φιλόχορος Πάν in Æsch. Pers. 440. He is here styled ἄναξ θεῶν in the same complimentary style in which any other god is addressed, when more particularly invoked. Thus Pindar calls him *χορευτὰν τελεώτατον θεῶν* Fr. 67. So Τύχα is called somewhere *προφερεστάτα θεῶν*. Diana is called *θεῶν ἄνασσα* Eur. Iph. A. 1498. And Apollo '*summus deorum*' Virg. Æn. XI. 785.

χοροποιεῖ Lips. a. &c. Ald. *χαροποι'* (gl. *χοροστάτα*) Aug. c. *χαροποιεῖ* Lips. b.

699. *Νύσια* A. L. Bodl. Bar. Mosqq. Dresd. b. Augg. Jen. Suid. h. v. Br. *Νύσσια* P. T. and vulg. Schol: *ἐν Νυσίᾳ καὶ ἐν Κνωσσῷ ἐπιμελῆς ἡ ὄρχησις. ἢ Νύσια τὰ ἐν τῇ Νύσῃ γιγνόμενα· ἔστι δὲ αὕτη Διονύσου ἱερά. καὶ συνάδει τῷ Κνώσι· καὶ ἡ Κνωσὸς γὰρ Διονύσου. Ἄλλως. τῶν ὀρχήσεων αἱ μὲν εἰσι Διονυσιακαί, παρὰ τὴν Νύσαν· Κνώσιαι δὲ αἱ Κορυβαντιακαί· Κνωσὸς γὰρ πόλις Κρήτης· ἐν τῇ Κρήτῃ δὲ ὑπὸ τῶν Κορυβάντων ἐτράφη ὁ Ζεὺς*. Understand joyous dances, such as were performed by Nymphs and Satyrs on the plains of Nysa, the reputed birth place of Bacchus. "Gnosiae dicuntur saltationes, quae quondam a Curetibus ad occultandum Jovis vagitum institutae sunt; Nysiae, quas Satyri Nysigenae Nymphaeque Bacchi nutrices saltarunt". Lob. Whom see in Aglaoph. II. 1154. and Jungerm. ad Poll. IV. 99. Matthiae: "Inter deos autem subitorem affectuum auctores sunt etiam Bacchus et Corybantes: hinc ὀρχήματα Νύσια καὶ Κνώσια commemorantur". But it is not very likely that Soph. would have thus joined *Νύσια Κνώσια*. They must, I think, be two various readings, one of which has occupied the place of some epithet that has fallen out. Besides we should have expected *Νύσσια* rather than *Νύσια*: cf. on Ant. 1132. Qu. *μυρία Κνώσι'*.

Κνώσι' Mosq. b. Aug. c. Jen. and most mss. *Κνώσσι'* A. *Κνώσια* L. T. Aug. b. *Κνώσσια* P. Lipss. See Spanh. ad Callim. H. in Jov. 52. *αὐτοδαῆ*] '*Self-taught, extemporaneous*'. Schol: *αὐτομαθῆ, ἃ ἐκ φύσεως ἔχεις, οὐ διδαντά*. Gl. P: *αὐτοδιδαντά*. In contradistinction from the artificial movements of the sacred dances just mentioned, thinks Schneid. Rather, I should think, in imitation of such. Compare *ἀδαῆς* Ph. 1167.

700. *ἰάψης*] *ἰάψεις* L. *ἰάψεις* (supr. η) Dresd. b. Schol: *ἐπιβάλης ἢ συλλάβης ἡμῖν*. Gl. P: *ἐμβάλης*. Lobeck considers *ἰάπτειν* merely another form of *ἄπτειν*, and with him agrees Donaldson Crat. p. 395, who adduces in support Hesych: *Ἰαψεν: ἔπεμψεν, ἔβαλεν, ἔδωκεν, ἔδεισεν* (qu. *ἔδειξεν*). But this appears doubtful. On the verb *ἰάπτειν* cf. Æsch. Sept. 305. Ag. 1558. Musgrave observes that no sense of *ἰάπτειν* suits this passage, and proposes *διάψης* '*pernectas*'. Cf. Æsch. Eum.

νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολῶν ἀναξ Ἀπόλλων
 ὁ Δάλιος εὐγνώστος
 ἐμοὶ ξυνεΐη διὰ παντὸς εὖφρων.

Ἀντιστροφή.

ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἀρης.

307. χορὸν ἄψωμεν. So in Latin *'nectere choros'*. Ἰάψης can hardly mean the same as πέμψης (Eur. El. 434. πέμπουσιν χοροὺς μετὰ Νηρηΐδων). I would correct therefore either ξυνὼν ξυνάψης (with Bothe), or ξὺν ἡμῖν ἄψης. Cf. Schol. on 698: ὅπως μοι συνάψης ὄρχησιν ποιούμενῳ παντοίῳ. Nauck would correct αὐτοδαῆ ξυνάψης. Cf. on 713.

701. ἐμοὶ μέλει χορεῦσαι] Mimnermus: τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι. After χορεῦσαι Erfurdt supplies χαρᾶς ἔπαι, Benedict χορεύματα. Cf. on 714.

702-3. Dind. gives this as the metre: $\underline{\text{—}}\underline{\text{—}}\underline{\text{—}}\underline{\text{—}} | \underline{\text{—}}\underline{\text{—}} | \underline{\text{—}}\underline{\text{—}}\underline{\text{—}}\underline{\text{—}}$. Usually two verses: Ἰκαρίων — | μολῶν —.

702. Ἰκαρίων ὑπὲρ πελαγέων μολῶν] So Ant. 105. Διομαίων ὑπὲρ ῥεέθρων μολοῦσα. Phil. 729. Οὔτας ὑπὲρ ὄχθων. Aesch. Sept. 88. ὑπὲρ τειχέων. Πελαγέων is pronounced as a trisyllable, as νεικέων 718.

703. After ἀναξ a letter is erased in L.

Ἀπόλλων] Apollo also is invoked as being fond of the dance. Virg. Aen. IV. 145. *'Delum maternam invisit Apollo, | instauratque choros'*. Probably also he is invited to grant his presence on the present joyful occasion, and to continue his favour for the future, as being a deliverer, σωτήρ, προστάτης. So, when it is announced that Heracles, having finished his labours, is about to return home safe, the Chorus break forth into a hymn to this divinity, Trach. 205 f. Musgrave cites Eur. Andr. 902. ὦ Φοῖβ' ἀκέστως, πημάτων δοίης λύσιν.

704. εὐγνώστος] *'Clearly visible'*. I. q. ἐναργής. εὐγνώστος A. L. T. &c. vulg. εὐγνώτος M. (*"Quod fortasse praeferendum"*, observes Dind. But cf. on Aed. C. 1360.) εὐγνώστως Both. Hart. (cf. 717.). *'Easy to be discerned, easily recognised'*, Lat. *'manifestus'*, such being considered a mark of divine favour. Suidas, εὐγνώτος: φανερός. Cf. Il. α'. 197. Od. η'. 201. Musgrave cites Callim. H. in Ap. 9. Ἀπόλλων οὐ παντὶ φαίνεται. Philostr. V. Apoll. I. 1. ἐαντῷ δὲ τόν τε Ἀπόλλω ἤκειν, ὁμολογοῦντα ὡς αὐτὸς εἶη. Compare ἐναργής Trach. 11. &c. Schneid. explains εὐγνώστος, *'who has now visibly manifested his kindness (in thus restoring Ajax to his senses)'*. The Schol. connects εὐγνώστος εὖφρων, i. e. *'manifestly favourable to us'*. I would rather connect it with μολῶν, *'having come in visible form'*, or perhaps with ξυνεΐη.

705. ξυνεΐη F. L. pr. (s add. a m. rec.) M. T. Aug. b. Dind. Wund. Hart. ξυνεΐης A. Laud. Bodl. Bar. 2. Ald.

εὖφρονων (γρ. εὖφρων) F.

706. ἔλυσεν γὰρ F. L. corr. a m. ant. P. T. Lips. b. &c. Ald. Br. Lob. ἔλυσεν γὰρ A. H. M. Lips. a. Aug. c. Laud. Bodl. Lips. a. ἔλυσεν L. pr. Aug. c. Heath. Herm. Dind. Wund. Hart. Schn. Seyf. ἔλυσεν δ' Elmsl. ad Her. p. 66. and in Ed. Rev. XXXVII. 67. (who does not however object

ὡς ὡς. νῦν αὖ,

νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος

to Heath's correction ἔλυσεν αἰνὸν ἄχος). ἔλυσ' ἄρ' Purgold Emend. p. 39. Cf. Pors. ad Orest. 573. Translate: 'For Ares (the god who inflicts destruction or disease, in this case madness) has removed the dreadful affliction from our eyes'. Cf. Trach. 653. νῦν δ' Ἀρης αὖ στρωθεὶς | ἐξέλυσ' ἐπίπονον ἀμέραν. El. 939. τῆς νῦν παρούσης πημονῆς λύσεις βάρος. Œd. R. 35. ὅς γ' ἐξέλυσας — δασμὸν &c. Æsch. Sept. 256. λύουσα πολέμιων φόβον. In what way Ares can be said to remove an evil which he has inflicted, is explained on 674. So Horace Od. II. 4. 10. 'ademptus Hector | tradidit sessis leviora tolli | Pergama Gratis'. Above 200. For the Chorus had said: ἐμοὶ δ' ἄχος ἔστακεν. The expression αἰνὸν ἄχος is a Homeric one. Cf. Il. ρ'. 83. Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας. Θ'. 124. Qu. ἔλυσεν αἰνὸν νέφος (or βάρος, El. 939.) —. Or ἔλυσε γὰρ μοι (or γὰρ τὸ) —. Or ἔλυσε δεινὸν —.

ἀπ' ὀμμάτων] 'From our eyes'. Cf. on 51. So explains Seyffert. The schol. and most commentators understand this of Ajax, Jaeger of Ares himself (i. e. 'Ares has assumed a more cheerful look'). For ἀπ' ὀμμάτων Musgrave proposes ἀποστατῶν.

Ἀρης] Not only war, but every other kind of destructive agency, and every ill, such as sickness, was supposed by the ancients to proceed from Ares. Cf. on Œd. R. 27. 190. Not only was the planet so called, but the god himself, believed to exercise a sinister and malignant influence. Libanius T. II. p. 82. says he escaped blindness Ἀρεος εἰς διαλλαγὰς ἐλθόντος. He writes περὶ ἱερῆς νούσου c. II. ἦν δὲ ἀφρόν ἐκ τοῦ στόματος ἀφίγη καὶ τοῖσι ποσὶ λακτίζη, Ἀρης τὴν αἰτίην ἔχει. Claudian Epigr. 26. 'Quod furis, adversi dedit inclementia Martis'. Ovid. in Ib. 215. (From Musgrave.) The Schol. explains Ἀρης here to mean ἡ λύσσα, ἡ μανία. Cf. Plut. Amat. II. 757 B. τὸ μαχητικὸν ἐν ἡμῖν καὶ θυμοειδὲς Ἀρην κεκλησθαι νομίζουσι. Macrobi. Sat. I. 19. 'Fervorem, quo animus excandescit, excitaturque ad iram, et nonnumquam ad temporalis furoris excessum, per quas res etiam bella nascuntur, Martem cognominaverunt'.

707. ὡς once Harl.

708. Schol: νῦν πάρεστιν ἡμέρα λαμπρὰ ἡμῖν, ὥστε ἐγγίσει τῶν νεῶν. πρότερον γὰρ ἐξέτρεπέμεθα ἐπιμίγνυσθαι τοῖς Ἑλλήσι διὰ τὴν αἰδῶ. I. e. we may now again mingle safely with our fellow-comrades, without dreading their displeasure, since our chief has returned to a sound state of mind. The general meaning, observes Schneid., is this: 'Now may we mariners again rejoice, since we have nothing more to fear from the wrath of the Achaeans (cf. 245.)'. Musgrave explains: 'Nunc candida et laeta diei lux adest, ut accedam (ὥστε πελάσαι) ad naves', or 'nunc mihi elucescit spes, posse me iterum ad naves accedere' (i. e. rursum poterimus libere et tuto in exercitu versari; nihil erit quod ab odio Graecorum formidemus, placata deorum ira religiosis ritibus ab Ajace: cf. 245).

λευκὸν εὐάμερον — φάος] Musgrave considers this a poetic periphrasis for λευκὴ ἡμέρα. Cf. Fr. 10. λευκὴν ἡμέραν (i. e. ἀγαθὴν). Æsch. Ag. 670. λευκὸν κατ' ἄμαρ. Pers. 306. λευκὸν ἡμαρ. Catull. 8, 3. 'candidi soles'. Hesych. h. v. Mær. p. 477. Lob. ad Phryn. p. 473. Compare εὐήμερεῖν (Œd. C. 616. El. 653.), εὐημερία, δυσημερία (Fr. 518.). Compare also the Latin use of 'lux'.

709. πελάσαι] πελάσαν L. pr. (apparently). Perhaps therefore we

θοᾶν ὠκνάλων νεῶν, ὅτ' Αἴας
λαθίπονος πάλιν, θεῶν δ' αὖ
πάνθ' ὅς μ' ἐξήνυσ' εὐνομία σέβων μεγίστα.
πάνθ' ὁ μέγας χρόνος μαραίνει,

710

should read *πελάσαν* ('having drawn nigh'), or *πέλας αὖ*, or *πάλιν αὖ*. If the common reading be right, we may supply ὥστε ('so that we may approach'); and we must connect *νεῶν* with *πελάσαι* (Phil. 1327.). Cf. 889. οὐρίῳ μὴ πελάσαι δρόμῳ. Ph. 1163.

710. *θοᾶν ὠκνάλων νεῶν*] Epithets of like meaning are not uncommonly joined, especially in the poets, as in Hom. Od. η'. 34. νηυσὶ θοῇσι πεποιθότες ὠκέησι. H. in Apoll. 107. ποδῆνεμος ὠκέα. Hesiod. Th. 786. ἡλιβάτοιο ὑψηλῆς. Theocr. VII. 15. λασίοιο δασύτριχος. Oppian. Cyn. II. 566. διεροῖσιν ἐν ὑδροπόροις βένθεσι. Q. Cal. XII. 114. ἀθάνατος θεὸς ἄμβροτος. Which passages are cited by Lobeck. Similarly Phil. 516. εὐστόλον ταχέας νεώς. Eur. Or. 341. ἀκάτον θοᾶς. Hec. 446. Fr. Bell. 20, 2. θοαῖσι ναυσί.

θοᾶν F. L. M. P. Ap. Neu. Dind. Wund. &c. *θοῶν* A. T. Bodl. Laud. Bar. 2. vulg. Herm. Schol: *θοᾶν*. ἀντὶ τοῦ *θοῶν*. Cf. 645. 880. 883. 948. &c. Gl. P: *ἐπί*. Cf. El. 737. θοαῖς πόλοις. Pind. Ol. I. 176. ἄρματι θοῷ. XII. 4. θοαὶ νᾶες. Fr. 242. ἐπ' οἴδμ' ἄλιον καὶ θοᾶ σῶς διαστείβων. Hom. Od. 7, 34. νηυσὶ θοῇσι πεποιθότες ὠκέησι.

ὠκνάλων] 'Swiftly bounding'. Il. 15, 704. νεὸς ποντοπόροιο ὠκνάλου. ὅτ'] 'Since, seeing that'. I. q. εὔτε 716.

711. *λαθίπονος*] Supply *ἐγένετο*, 'has become forgetful of his troubles'. Cf. Trach. 1021. Perhaps for *πάλιν* we should read *πέλει*; or thus, *λαθίπονος πάλιν θεῶν αὖ* —.

θεῶν δ' αὖ — *μεγίστα*] 'And has again fulfilled the all-sacred ordinances of the gods, venerating them with the strictest observance'. I. e. Ajax has begun again to act rightly. This is said with reference to Ajax's remarks 654 f. 666 f.

712. *πάνθ' ὅς μ' ἐξήνυσ'*] 'Observed with all kinds of sacrifices, most sacred'. Schol: *πάνσεπτα*. Schneid: 'summa religione colenda'. Tr. 756. πολυθύτους τεύχειν σφαγᾶς. Eur. Iph. A. 185. πολυθύτον ἄλλος.

θέσμι'] *θέσμια* Laud. Dresd. a. Gl. P: *μυστήρια*, νόμιμα. Eur. Erech. Fr. 17, 45. προγόνων παλαιὰ θέσμι' ὅστις ἐκβαλεῖ. Æsch. Eum. 468. καταστροφὰὶ νέων θεσμίων. Suppl. 689. ἐν θεσμίσις Αἴκας. Eur. Med. 494. καινὰ θέσμια. Tro. 269. τίς ὅδ' ἦν νόμος ἢ τί θέσμιον — Ἑλλάνων; Herod. I. 59. οὔτε θέσμια μεταλλάξας.

ἐξήνυσ' Livv. *ἐξήνυσεν* A. C. F. G. H. L. T. &c. Bodl. Laud. Bar. 2. Dresd. a. Augg. Ald. Schol: *ἐξήνυσεν*. ἐξεπλήρωσεν. Perhaps we should connect *ἐξήνυσ'* with *σέβων*, 'has ended with observing'. I doubt however if *ἐξήνυσ'* is right.

εὐνομία σέβων μεγίστα] *Εὐνομίαν σέβων μεγίσταν* Hart.

714. *μέγας*] *μακρὸς* Barr. Perhaps rightly.

μαραίνει τε (τε L. sec. m. γε pr.) *καὶ φλέγει* the mss. and Suid. v. φλέγει. Lob. Herm. *μαραίνει* (del. τε καὶ φλέγει) Heath. Br. Pors. Dind. Nek. &c. Stobaeus, who has only *πάνθ' ὁ χρόνος ὁ μέγας μαραίνει* (Ecl. Phys. I. 9. 24.), would seem to have read here only *μαραίνει*, as Porson has already observed. Livineius rightly considered τε καὶ φλέγει to have

κούδ' ἐν ἀνανύδατον φατίξαιμ' ἄν, εὐτέ γ' ἐξ ἀέλπτων 715

come from a gloss. There is nothing in the strophe (v. 701) to answer to these words, which perhaps came from some similar passage written in the margin. Schneid: "The antithesis to ὁ χρόνος πάντα μαραίνει may have been suppressed, because the Chorus is concerned only with the cessation of Ajax's anger against the Atridae and the gods (589)". The Chorus repeat the sentiment expressed by Ajax himself 646 f. '*Mighty time consumes all things*', as, in the present case, the insane wrath of Ajax. An imitation apparently of Simonides ap. Philostr. V. Apoll. I. 14. and Diod. Sic. XI. 11. ὁ πανδαμάτωρ ἀμανρώσει χρόνος. Cf. Dionys. Hal. A. R. II. 3. ὁ πάντα μαραίνων τὰ καλὰ χρόνος. Theocr. 23, 28. καὶ τὸ δόδον καλὸν ἐστὶ, καὶ ὁ χρόνος αὐτὸ μαραίνει. Æsch. Eum. 287. χρόνος καθαιρεῖ πάντα γηράσκων ὁμοῦ. Theodectes Stob. Ecl. Phys. p. 17. ἐν ἄλλοις μυρίοις χρόνος τὰ πάντ' ἀμανροῖ. Stobæus Serm. 112. οὐδὲ ὁ πολὺς χρόνος δύνатаι ἀμανρωῶσαι. Hor. Epist. I. 6. 24. '*Quicquid sub terra est in apricum proferet aetas, | defodiet condetque nitentia*'. Reisig ad Œd. C. 1449. reads: πάνθ' ὁ φλέγων χρόνος μαραίνει, or πάνθ' ὁ χρόνος φλέγων μαραίνει. For μαραίνει qu. καθαιρεῖ (Eum. 287).

μαραίνει] '*Wastes, consumes*'. Œd. C. 1260. Æsch. Pr. 598. θεό-
συτόν τε νόσον — ἃ μαραίνει με. Eum. 139. 280. Eur. Alc. 203. 237.

φλέγει] φθίνει conj. Toup Em. III. 212, coll. Eur. Alc. 201. φθίνει
γὰρ καὶ μαραίνεται νόσῳ. Schol: ξωπυρεῖ. Gl. Aug. b: ἀνάπτει. Gl.
Jen: δῆλον ποιεῖ. Herm: '*accendit*'.

715. κούδ' ἐν] καὶ οὐδ' ἐν some mss.

ἀνανύδητον the mss. Ald. Suid. v. ἀνανδος. Br. Wund. ἀνανύδατον
Lob. from Hesychius, ἀνανύδακτον (which corruption evidently arose from
the double reading ἀνανύδατον ἀνανύδητον): ἀνεξήγητον, ἄλεκτον. And
so Herm. Dind. Hart. &c. Schol: ἀπόρητον, ἀνέλπιστον, ἄλεκτον. '*Un-
utterable, impossible*'. Cf. 648. κούκ' ἔστ' ἄελπτον οὐδ' ἐν. Eur. Ion. 782.
ἄφατόν τιν' ἀνανύδητον λόγον. Æsch. Sept. 896. ἀνανδάτῳ μένει. Qu.
ἀνέλπιστον, or ἄελπτον ἄν — (cf. 648. and compare the metre of v. str.
702.).

φατίξαιμ' the mss. and Suid. om. T. φατίσαιμ' Liv. a. (?) Lob.
Herm. Wund. Dind. Nck. &c. Seidler V. D. p. 47. maintains φατίξαιμ' ἄν
against Lobeck, and divides thus, κούδ' ἐν — εὐ- | τέ γ' ἐξ ἀέλπτων, and
so in v. str. 702. Bergk also proposes to retain φατίξαιμ' (reading in v.
str. 702. πλακῶν for πελαγέων). If, with Linwood, we scan the verse
as a Dochmiac dimeter with an Iambic dim. hyperc. appended, we must
retain the reading of the mss. φατίξαιμ'; but, as this line is placed in
the midst of Choriambics, it is far more likely that it partakes of the
same metre.

716. εὐτέ γ' A. L. T. &c. Ald. εὐτ' F. Jen. Lips. b. and Suid. v.
μετανεγνώσθη. '*Seeing that, since*'. Cf. Phil. 1099. εὐτέ γε παρὸν φρο-
νῆσαι — εἶλον τὸ κάκιον &c. and on Œd. C. 84.

ἐξ ἀέλπτων] ἐξ ἀέλπτων Toup Em. III. 386. (So Herod. I. 111. ἐξ
ἀέλπτων ἰδοῦσα.) In Latin '*Ex insperato*'. Cf. Æsch. Suppl. 369. μηδ' ἐξ
ἀέλπτων ἀπρομυθῆτων πόλει | νεῖκος γένηται. Eur. Alc. Fr. XI. πολλὰ
σὺν θεοῖς | κάκ τῶν ἀέλπτων εὐπορ' ἀνθρώποις πέλει. Eur. Œd. Fr.
15. ἐκ τῶν ἀέλπτων ἢ χάρις μείζων βροτοῖς | φανείσα &c. Julian. Or.

Αἶας μετανεγνώσθη

θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

ad Athen. p. 285 C. τοὺς ἐξ ἀνελπίστων ὀφθέντας φίλους. Appian. Civ. IV. 15. ἐπανεχθήσαν ἐν παραλόγων ἐπὶ στρατηγίας. So elsewhere ἐξ ἀπροσδοκήτου, ἐξ ἀπόπτου (Phil. 467.), ἐν τοῦ προφανοῦς, &c. We find the plural adverb ἄελπτα Œd. C. 1120. So ἐξ οὐραίων δραμεῖν Aj. 1083. The Schol. wrongly connects ἐξ ἀέλπτων with μεγάλων τε νεικέων.

717. μετανεγνώσθη F. G. L. M. T. Lips. a. b. Lob. Erf. Herm. Dind. Wund. Hart. μετεγνώσθη A. Bar. 2. Laud. Bodl. Jen. Mosq. b. Aug. b. Ald. Br. (from mss.) Schol: μετεβλήθη καὶ πέπνυται τοῦ θυμοῦ. Gl. P: μετέγνων. Gl. Mosq. b: μετεμελήθη. Gl. Aug. c: μεταβεβούλενται. Hesych: μετανεγνώσθη. μετανεπέισθη. τὸ ἀναπεῖσαι ἀναγνῶναι (ἀναγνώσαι?) φασί. Lexicon Herod: ἀνέγνωσεν. ἀνέπεισεν, ἀνεδίδαξεν. Suidas: μετανεγνώσθη. μετεπέισθη, καὶ πέπνυται τοῦ θυμοῦ. ὡς καὶ μετεγνώσθη. Σοφοκλῆς. Εὐτ' Αἶας ἐξ ἀέλπτων μετεγνώσθη θυμὸν Ἀτρείδαις. Translate: 'has been made to cease (has ceased) from his anger against &c.' The verb ἀναγιγνώσκω in the sense of ἀναπεῖθειν occurs in Herodotus. I. 87. τίς σε ἀνθρώπων ἀνέγνωσε &c. 128. IV. 154. ὑπὸ τῆς γυναικὸς ἀναγνωσθεὶς ἔργον οὐκ ὅσιον ἐμηχανᾷτο. VI. 50. ποιεῖν μιν ταῦτα ὑπ' Ἀθηναίων ἀναγνωσθέντα χρήμασι. VII. 7. ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. VII. 236. δαίσεας μὴ ἀναγνωσθῆναι Ξέρξης ποιεῖν ταῦτα. VIII. 110. But I doubt if the passive μετανεγνώσθη, with a genitive following, is suitable here. Qu. μετανέγνωκεν. Or μετανέγνωκ' ἐν —. Or μετανέστηκεν. Or μετ' αὐτὸν ἔγνωκεν. Or μετ' αὐτὸν ἔστηκεν. Or κατ' αὐτὸν ἠλλάχθη (cf. 744.). Or μετανέγνω τῶν | θυμῶν —. Cf. Phil. 1270. οὐκ οὐκ ἐνεστι καὶ μεταγνῶναι πάλιν; El. 581 μεταγνοῖαν. Eur. Med. 64. μετέγνω καὶ τὰ πρόσθ' εἰρημένα. Thuc. III. 42. μὴ μεταγνῶναι τὰ προδεδογμένα. Arist. Pl. 365. ὡς πολὺ μεθέστηχ' ὧν πρότερον εἶχεν τρόπων. Vesp. 1451. μετέστη ξηρῶν τρόπων. Eur. Rhes. 295. μετέστημεν φόβον. Med. 898. σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος. Æsch. Eum. 900. μεθίσταμαι κότου. "Liban. Decl. IV. 753. μεταβάλλεσθαι τῆς πρότερον αἰρέσεως. Plut. Mar. 23. μεταβάλλειν τοῦ συνήθους καταστήματος. Phil. V. Apoll. IV. 38. τοῦ ἥθους. VI. 11. τῆς δόξης. Procop. Ep. 28. μεταθέσθαι τῆς γνώμης. Priscus Exce. Legg. p. 64 A. μετατρέπεσθαι τῆς γνώμης. Lucian. Amor. 4. μεθαρμοσασθαι τῆς συνήθους σπονδῆς". (Lob.)

718. θυμὸν (om. τ') L. and most mss. schol. Suid. Ald. Br. θυμόν τ' A. θυμῶν F. γρ. Tricl. Apitz. Wund. Wolff. θυμοῦ τ' Herm. Erf. Dind. Hart. Schn. The plural θυμοί, like ὄργαι, is of pretty frequent occurrence. Lobeck adduces Plat. Legg. XI. 934 A. Prot. 323 E. Arist. H. A: VIII. 1. Diodor. XV. 28. Polyb. V. 56. Plut. Symp. V. Quaest. VII. 3. Aristid. Rhet. II. 13. Maxim. Tyr. VI. 4. 90. Add Plut. Coriol. init. θυμοῖς τε αὐτὸν πάλιν χρώμενος ἀκράτοις. Qu. θυμοί.

Ἀτρείδαις] 'Against the Atridae'. This dative depends on θυμοῦ (or θυμῶν). Cf. 744. θεοῖσιν ὡς καταλλαχθῆναι χόλου. Phil. 323. ἔχεις ἔγκλημ' Ἀτρείδαις. II. α'. 283. λίσσομαι Ἀχιλλῆϊ μεθέμεν χόλου. Od. φ'. 377. καὶ δὴ μεθίεν χαλεποῖο χόλοιο | Τηλεμάχῳ. λ'. 553. οὐκ ἄρ'

ΑΓΓΕΛΟΣ.

ἄνδρες φίλοι, πρῶτον τόδ' ἀγγεῖλαι θέλω.

Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ

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κρημνῶν, μέσον δὲ προσμολῶν στρατήγιον

κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.

ἔμελλες | οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλον. Eur. Her. 762. μῆνιν ἐμᾶ χθονὶ κεύθειν. Phœn. 948. Κάδμω παλαιῶν Ἄρεος ἐκ μνημιμάτων. Matth. Gr. §. 387. Cf. also on Tr. 668. τῶν σῶν Ἡρακλεῖ δωρημάτων. Translate the entire sentence thus: 'Seeing that Ajax has unexpectedly repented himself of his wrath against the Atridae and of this mighty (dreadful) quarrel'.

719. ἄνδρες φίλοι, τὸ πρῶτον — vulg. Dind. Schn. Nck. ἄνδρες φίλοι, τὸ πρῶτον, — Herm. ἄνδρες, φίλον τὸ πρῶτον ('viri, quod gratum futurum est primo loco nunciabo') — Musgr. Ap. Wund. Hart. (Messengers generally made a point of introducing first what was most welcome. Eur. El. 230. Symmachus Epist. IV. 19. 'A prosperis ordiendum est'. Hence the messenger's apology for mentioning first the death of Polybus in Œd. R. 958. The phrase ἀγγέλλειν φίλον or ἀγαθόν τι is common. Eur. Hec. 510. Suppl. 644. 653. El. 230. Or. 1184.) ἄνδρες, φίλοισι πρῶτον ('vobiscum ante omnia communicabo &c.') — conj. Dobr. Schneid: 'first of all I desire to make an announcement to you', I would read, with a slight change, ἄνδρες φίλοι, πρῶτον τόδ' ἀγγεῖλαι θέλω ('this thing first I wish to relate', the second thing he has to report being what is mentioned 733 f., coll. 780.). Cf. Œd. R. 958. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς, | εὖ ἴσθ' &c. Trach. 232. ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι | διδάξον. Ant. 238. φράσαι θέλω σοι πρῶτα τὰμαντοῦ. Phil. 232. ἴσθι τοῦτο πρῶτον. Eur. El. 230. ξῆ · πρῶτα γάρ σοι τὰγάθ' ἀγγέλλειν θέλω. Eur. Suppl. 527. καὶ πρῶτα μὲν σε πρὸς τὰ πρῶτ' ἀμείψομαι. Arist. Eq. 643. λόγους ἀγαθοὺς φέρων | εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι. Cf. on Trach. 190. πρῶτος ἀγγείλας τάδε.

τὸ πρῶτον T. Br. τοπρῶτον A. L. edd. vett. Sch.

720. πάρεστιν] 'Is come, is arrived'. Cf. 798. 1169. 1317. El. 877. πάρεστ' Ὀρέστης ἡμῖν — ἐναργῶς. 1422. καὶ μὴν πάρεσιν οἶδε. &c.

Μυσίων — κρημνῶν] Mount Olympus or Ida is meant, in which district dwelt these Mysians. Cf. on 564.

ἀπό] ἀπο P.

721. στρατήγιον] 'Camp'. Schol: τὸ στρατόπεδον Ἀττικῶς. But Dindorf thinks the large open space is rather meant, in which was the commander's tent, called in Polybius στρατηγίου περίστασις. Cf. 49. Paus. IV. 19. 1. σκηνὴν στρατηγίδα.

722. κυδάζεται — Ἀργείοις] 'He is abused, or reviled, by all the Greeks'. Schol: λοιδορεῖται, ὑβρίζεται ὑπὸ πάντων. — ἀρσενικῶς δὲ ὁ κῦδος (κύδος?) ἐπὶ τῆς ὕβρεως. Cf. Schol. ad Apoll. Rh. I. 1337. Schol. Arist. Nub. 618. Etym. M. p. 325, 3. Eust. p. 790, 40. The middle form is used by Æschylus ap. Schol: οὔτοι γυναιξὶ δεῖ κυδάζεσθαι· τί γάρ; Apoll. Rh. I. 1337. ἡ μάλα δὴ με κακῶ ἐκυδάσσαο μύθῳ.

τοῖς πᾶσιν Ἀργείοις] Ph. 46. τοὺς πάντας Ἀργείους. El. 1505. τοῖς πᾶσιν. Ant. 1024. Ph. 375.

Ἀργείοις] I. q. ὑπὸ Ἀργείων. Cf. on 539.

στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν
ἤρασσον ἐνθεν κἄνθεν οὔτις ἔσθ' ὅς οὔ,
τὸν τοῦ μανέντος ἀπιβουλευτοῦ στρατοῦ
ξύναιμον ἀποκαλοῦντες, ὥς τ' οὐκ ἀρκέσοι

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723. ἐν κύκλῳ is to be construed with ἀμφέστησαν, πρόσωθεν with μαθόντες.

725. ὀνειδέσιν ἤρασσον] 'Assailed with reproaches'. Phil. 374. καὶ γὰρ χολώθεις εὐθύς ἤρασσον κακοῖς | τοῖς πᾶσιν. Arist. Nub. 1373. εὐθύς ἐξαράττω (εὐθέως ἀράττω?) | πολλοῖς κακοῖς καίσχροῖσι (αὐτόν). Below 1244. ἀλλ' αἶεν ἡμᾶς ἢ κακοῖς βαλεῖτέ πον. 501. λόγοις λάπτων. Tr. 940. Æsch. Sept. 388. θείνει δ' ὀνειδεῖ μάντιν &c. In Cicero we find 'verberari te convicio', in Horace 'verbera linguae'.

ἤρασσον] ἠράσσει P.

ἐνθεν κἄνθεν] ἐνθεν κἄνθε Harl. T. Ald. Turn. ἐνθεν τᾶνθεν Lips. a. ἐνθεν κἄνεῖθεν Lips. b. 'From this side and from that', i. e. from all sides. Herod. IV. 71. παραπήξαντες αἰχμὰς ἐνθεν καὶ ἐνθεν τοῦ νεκροῦ. Apoll. Rh. I. 542. ἀφρῶ δ' ἐνθα καὶ ἐνθα κελαινὴ κήκειν ἄλμη.

οὔτις ἔσθ' ὅς οὔ] Equivalent to πάντες. So in Latin 'nemo non'. Qu. οὐκ ἔσθ' ὅστις οὔ. Or οὔτις ὅστις οὔ. Æsch. Eum. 736. μήτηρ γὰρ οὔτις ἐστὶν ἢ μ' ἐγείνατο. Eur. Med. 798. οὔτις ἐστὶν ὅστις ἐξαίρησεται. Hel. 926. Ἑλένην γὰρ οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν. Xen. Cyr. VII. 5. 61. οὐδεὶς γὰρ ἦν ὅστις οὐκ ἂν ἀξιώσειν. The verb substantive is often omitted. So Æd. R. 373. ἄ σοι | οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. Herod. V. 97. καὶ οὐδὲν ὃ τι οὐχ ὑπέσχετο. Plat. Prot. p. 317 C. Alc. I. p. 103 B.

οὔτις A. L. &c. Ald. καὶ οὔτις H. Lips. a. κοῦτις P. T. Lips. b.

726. τοῦ — ἐπιβουλευτοῦ στρατοῦ] 'Of the traitor to the army'. Cf. Eur. Or. 1140. ὁ μητροφόντης δ' οὐ καλεῖ.

στρατοῦ vulg. and Suid. v. οὔτις. στρατῶ Schæf. ad Bos. Ellips. p. 246., coll. 1055. ὅστις στρατῶ ξύμπαντι βουλεύσας φόνον. "Non male", says Wund. "Non improbabiliter", Dind. And this conjecture is adopted by Hart. Dind. But cf. 104. τὸν σὸν ἐνστάτην (i. q. τὸν ἐνστάτην σου) σου, 'thy opponent'.

727. σύναιμον Lips. b.

ἀποκαλοῦντες] 'Calling him in an abusive manner'. Ἀποκαλεῖν is generally used in a bad sense. Eur. Iph. 1354. οἱ με τὸν γάμων ἀπενάλουν ἥσσαν. Xen. Mem. I. 2. 6. τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπενάλει. I. 6. 13. σοφιστὰς ὥσπερ πόρονους ἀποκαλοῦσιν. Plat. Gorg. p. 512 C. ὥς ἐν ὀνειδεῖ ἀποκαλέσαις ἂν μηχανοποιόν. Dem. F. L. 47. λογογράφους τοίνυν καὶ σοφιστὰς ἀποκαλῶν. Aristid. II. 383. ἀποκαλεῖν ἀλαζόνα. Isocr. p. 56 E. μὴ λυμεῶνες ἀποκαλεῖσθαι. Hyperid. Fr. 1. οὓς ὕβριζες — ἀκρατοκώθωνας ἀποκαλῶν. Plut. Mar. 16. προδότας ἀπενάλει τῆς πατρίδος. Pomp. 58. ληστὴν ἀποκαλοῦντος τὸν Καίσαρα. Caes. 37. ἐκάμειον ἑαυτοὺς προδότας ἀποκαλοῦντες. Dem. 23. παῖδα καὶ Μαργίτην ἀποκαλῶν αὐτόν. Comp. Dem. c. Cic. 1. ὅθεν καὶ δύσκολον αὐτόν οἱ ἐχθροὶ καὶ δύστροπον — ἀπενάλουν.

ὥς τ' οὐκ ἀρκέσοι —] 'And (declaring) that he should avail nought to prevent him (Ajax) being killed &c.' Dindorf and others supply λέγοντες

τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν·
ἔστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χερσὶν
κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

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or some like participle. Wunder and Schneid. consider this to depend on *ὀνειδέσιν ἤρασσον*, i. e. *ὀνειδίζοντες ἔλεγον*. Schol: ἐπὶ τοῦ Τεύκρου· ὥς οὐκ ἐπαρκέσοι ἑαυτῷ τὸ μὴ λιθόλευστος γενέσθαι· ὥς οὐ κωλύσει αὐτὸν καταλιθωθῆναι. Of which two explanations the former refers *θανεῖν* to Teucer himself; the latter, I think, rightly, to Ajax. The Oxford Translator takes the former view: *that he should not save himself from death &c.* Cf. *Æsch. Prom.* 918. οὐδὲν γὰρ αὐτῷ τοῦτ' ἐπαρκέσει τὸ μὴ οὐ | — *θανεῖν*. *Ag.* 1140. ἄκος δ' οὐδὲν ἐπήρκεσεν τὸ μὴ (οὐ add. *Herm. Blomf.*) πόλιν — *παθεῖν*. *Il.* φ'. 130. οὐδ' ὑμῖν ποταμός περ ἔύρροος ἀργυροδίνης | ἀρκέσει. Also *Il.* β'. 873. οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον. *Eur. El.* 1300. οὐκ ἠρκέσατον *Κῆρας μελάθροις*.

ὥς *A. L. T. &c.* vulg. *Dind.* ὥστ' *M.* ὥς τ' (*et affirmantes quod'*) *Musgr.* Rightly. Cf. *Ach.* 338. ὅς γ' *Harl. Turn. marg. Suid. v.* ὥς. ἀρκέσοι *A. L. M. P. &c. Ald.* ἀρκέσει *T. Harl. Barr. Jen. Mosq. b. &c. Turn. Br. Gl. P.* κωλύσει. Schol: κωλύσοι.

728. τὸ μὴ οὐ *L. T. &c. Ald.* τὸ μὴ (add. *supr. ov*) *A.* τὸ μ' οὐ *F.* Cf. *Tr.* 90. οὐδὲν ἐλλείψω τὸ μὴ οὐ (τὸ μὴ the mss.) | πᾶσαν πνθίσθαι —. *Arist. Ran.* 68. κούδεις γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ | ἐλθεῖν ἐπ' αὐτόν. The particles *μὴ οὐ* are similarly used without *τό*. *Æsch. Prom.* 648. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; *Eur. Hipp.* 654. οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί. *Arist. Ran.* 695. κούδὲ ταῦτ' ἔγωγ' ἔχοιμ' ἂν μὴ οὐ καλῶς φάσκειν ἔχειν. *Ach.* 320. τί φειδόμεσθα τῶν λίθων — μὴ οὐ καταξάινειν τὸν ἄνδρα —; *V. Elmsl. ad Med.* 1209. πᾶς] 'Utterly, entirely'. *Gl. P.* πᾶς . ὅλος. Cf. 275. 519. *Ph.* 397. *Æd. R.* 1440. *Ant.* 748. 776.

καταξανθεὶς] 'Mangled'. *Καταξάινειν* is properly used of the carding of wool (Schol. *Arist. Ach.* 318), but is often used in a figurative sense. *Eur. Suppl.* 503. πέτροις καταξανθέντες ὀστέων ῥαφάς. *Phoen.* 1152. πρὶν κατεξάνθαι βολαῖς. *Herc.* 285. πυρὶ καταξανθέντας. *Tro.* 509. δακρύοις καταξανθεῖσα. *Med.* 1030. κατεξάνθη πόνοις. *Tro.* 755. *Hipp.* 274. *Æsch. Ag.* 190. κατέξαινον ἄνθος Ἀργείων. *Oppian. Hal.* III. 23. κρᾶθ' ἐκατὸν πέτρῃσι — ξαινόμενον. *Euseb. Praep. Ev.* VI. 7. Σκύθας λαβόντες καταξανοῦμεν αὐτοῦ τὰς πλευράς. *Arist. Ach.* 320. τί φειδόμεσθα τῶν λίθων — μὴ οὐ καταξάινειν τὸν ἄνδρα τοῦτον ἐς (read *τουτονὶ*) φοινικίδα; *Dion. H.* IX. ἐκέλευσαν — ταῖς ῥάβδοις τὸ σῶμα ξάινειν. *Plut. Alex.* 51. πρὶν ἐπιθεῖν *Μηδικαῖς ῥάβδοις* ξαινομένους *Μακεδόνας*.

729. ὥστ' vulg. The repetition of ὥστε in the same line seems rather inelegant. *Hartung* gives ἔως, *Bothe* proposes οἱ δ', *Thiersch* ἔστ', and *Meineke* κατ'. *Nauck* reads ἔστ'. Cf. 1031. *Ant.* 415. *Qu.* ἐς τοῦτο δ' ὀργῆς (or ἔριδος) ἦλθον. Or ἐκεῖσε δ' ἔριδος ἦλθον, ὥστε —. Or ἃ δὴ 'ς τοσοῦτον ἦλθεν.

729. εἰς *A. L. T. &c.* ἐς *Br. Dind.* ἦλθον] ἦλθεν *P.*

730. κολεῶν ἐρυστὰ] 'Drawn from their scabbards'. *Eur. Hec.* 514. φάσγανον | ἐξείλκε κολεοῦ. *Iph. A.* 1567. ὅξυ φάσγανον σπάσας | κολεῶν ἔσωθεν. *Hom. Il.* 1, 194. ἔλκετο δ' ἐν κολεοῖο μέγα ξίφος. 190. ἢ ὄγε φάσγανον ὅξυ ἐρυσσάμενος παρὰ μηροῦ &c.

λήγει δ' ἔρις δραμονῶσα τοῦ προσωτάτω
 ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
 ἀλλ' ἡμῖν Αἴας ποῦ 'στιν, ὥς φράσω τάδε;
 τοῖς κυρίοις γὰρ πάντα χρεὴ δηλοῦν λόγον.

ΧΟΡΟΣ.

οὐκ ἔνδον, ἀλλὰ φρουῶδος ἀρτίως, νέας
 βουλὰς νέοισιν ἐγκαταξεύξας τρόποις.

735

ΑΓΓΕΛΟΣ.

ιοῦ ἰοῦ.

κολεῶν A. L. M. N. T. Liv. b. &c. κουλεῶν F. G. Lips. b. Ald.

διεπεραιώθη] 'Were unsheathed'. Schol: διειλκυσθη, διῆλθεν, ἐγυμνώθη. The usual meaning of the word is 'to carry across, to cross'. May not then the sense be 'were passed across one another', in incipient fight?

731. δραμονῶσα τοῦ προσωτάτω] 'Having run to (not before it had reached) the furthest point'. Cf. Xen. Anab. I. 3. 1. οὐκ ἔφασαν ἰέναι τοῦ πρόσω (any further). V. 4. 30. ἐπορεύοντο τοῦ πρόσω. Arrian. Exp. Al. II. 6. 7. μηκέτι Ἀλέξανδρον ἐθέλειν προῖέναι τοῦ πρόσω. VI. 7. 1. ἦει τοῦ πρόσω. V. 25. 6. V. 28. 3. Philostr. V. Ap. I. 23. ἀπῆγεν αὐτὸν τοῦ πρόσω. Arist. Ran. 174. ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ ('get you on your way, proceed on your way'). Herod. I. 105. ἀποτρέπει τὸ προσωτέρω μὴ πορεύεσθαι. Matth. Gr. §. 380. n. 1.

προσωτάτω F. L. M. P. Harl. Bar. 2. Aug. c. Suid. v. ξυναλλαγῇ. Musgr. Lob. Erf. Sch. &c. προσωτάτου A. T. &c. Ald. Br. So ἀνωτάτω, ἀπωτάτω, ἐξωτάτω, κατωτάτω, πορωτάτω &c. Cf. El. 391. ὅπως ἀφ' ὑμῶν ὥς προσώτατ' ἐκφύγω (προσωτάτω 'κφύγω?).

732. ἀνδρῶν — λόγον] I. e., as Herm. explains, τῶν γερόντων συναλλασσόντων αὐτοὺς διὰ λόγων. 'By words of reconciliation from aged men'. Eur. Suppl. 612. διὰ δορὸς εἰπας ἢ λόγων ξυναλλαγαῖς; For the double gen. cf. on 54. For ἐν 'by means of' cf. Phil. 602.

733. ἡμῖν A. L. T. &c. ὑμῖν Lips. b.

734. τοῖς κυρίοις] 'To those in authority'. Æsch. Cho. 677. εἰ δὲ τυγχάνω | τοῖς κυρίοισι καὶ προσήκουσιν λέγων | οὐκ οἶδα. Arist. Ran. 1168. λάθρα γὰρ ἦλθεν, οὐ πιθὼν τοὺς κυρίους. This line is suspected by Wecklein.

735. νέας — τρόποις] 'Having adopted a new state of mind', i. e. having adapted new plans to a new state of mind, i. e. having adopted new plans agreeable to (in accordance with) a new state of mind. Lobeck compares Cic. Ep. ad Fam. IV. 6. 'majores nostros semper ad novos casus temporum novorum consiliorum rationes accommodasse'. The Chorus mean to say that Ajax has abandoned the design of killing himself. V. 646—692.

736. ἐγκαταξεύξας] 'Having adapted, having coupled'. I. q. ἐγκαθαρμόςας. Schol: ἀρμόςας. Æsch. Prom. 578. τί ποτέ μ' — ταῦτ' ἐνέξενξας — ἐν πημοναῖσιν; Pind. N. I. 7. ἔργμασιν νικαφόροις ἐγκώμιον ξεύξαι μέλος. Nauck suspects ἐγκαταξεύξας.

737. ἰοῦ ἰοῦ T. Turn. Herm. Dind. Wund. &c. ἰοῦ ἰοῦ ἰοῦ A. L.

βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τήν ὁδὸν
πέμπων ἔπεμψεν, ἢ φάνην ἐγὼ βραδύς.

ΧΟΡΟΣ.

τί δ' ἐστὶ χρεῖας τῆσδ' ὑπεσπανισμένον;

740

ΑΓΓΕΛΟΣ.

τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης

P. Harl. Aug. b. and most mss. and Ald. Br. *Ιοὺ* eight times Dresd. b. *Ιοὺ* is usually put twice, but it is repeated, as exclamations often are, three times in Arist. Pac. 110. The messenger utters this exclamation, knowing from what the seer had said that evil must have befallen Ajax. Either Teucer, he concludes, has sent him too late to prevent the mischief, or he himself has been too slow in coming.

738. βραδεῖαν] 'Slow', and so 'too late'. Schmidt proposes ἀχρεῖον. Qu. μάταιον (Æd. C. 780) Ὑστερεῖν and βραδύνειν are often found joined. ἄρ'] ἄρ' P. ἄρα is sometimes interrogative, and sometimes exclamatory, according as the ἦ in it (ἄρα being, I believe, a compound of ἦ and ἄρα) partakes of the one or the other character. Here it is an exclamation, as in 980. ὦμοι βαρεῖας ἄρα τῆς ἐμῆς τύχης. El. 1179. οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς. (Æd. R. 1395. οἶον ἄρά με — ἐξεθρέψατε. (Æd. C. 1400. οἶον ἄρ' ὁδοῦ τέλος. | Ἄργους ἀφωρομήθημεν. 409(?). 858(?). Phil. 106. 114. Eur. Phœn. 569. ὀδυνηρός ἄρ' ὁ πότμος, ὃν ζητεῖς ἔχειν. Phœn. Fr. 7. μέγιστον ἄρ' ἦν ἡ φύσις. Æsch. Pers. 354. ἔτ' ἄρ' Ἀθηναίων ἔστ' ἀπόρθητος πόλις; Arist. Av. 161. 1688. Cratin. Δηλ. Fr. XIV. ἦν ἄρ' ἀληθὴς ὁ λόγος ὥς δις παῖς γέρων.

739. φάνην] φάνην P.

740. 'But what part of this business is deficient or wanting?' I. e. τί ἐλλείπει, τί ἐνδεές ἐστι, τῶν δεόντων γενέσθαι; Schol: οἶον, τί σοι λείπει, ὅπερ σπάνιον ἐστὶ πρὸς τὴν χρεῖαν τὴν νῦν; Gl. P: λείπον. Cf. Æsch. Cho. 577. φόνον δ' Ἐρινὺς οὐχ ὑπεσπανισμένη | ἄκρατον αἶμα πίεται &c. Pers. 489. ὑπεσπανισμένους βορᾶς. 1024. ἐσπανίσμεθ' ἄρωγῶν. Eur. Or. 1051. ὀρᾶς δὲ δὴ φίλων | ὥς ἐσπανίσμεθ'. Qu. τῆσδὲ γ' ὑστερημένον.

ἐστὶ L. Dresd. a. Turn. Erf. Herm. Dind. &c. ἔστι Ald. Br. vulg.

χρεῖας] 'Matter, object'. Phil. 175. ἀλύει δ' ἐπὶ παντί τῳ χρεῖας ἵσταμένῳ. (Æd. R. 1174. ὥς πρὸς τί χρεῖας; 1443. ἔν' ἕσταμεν χρεῖας. Thuc. I. 32. 33. 37. 136.

741. ἔνδοθεν στέγης μὴ ἔω παρήκειν] Lobeck cites Herod. III. 165. ἐκ τῆς ταφῆς ἐκφέρειν ἔξω. II. 144. ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω. 156. ἔσω ἐς τὸ ἱρὸν ἐσελκύσαι. Arist. Pl. 238. κατώρυξεν αὐτὸν κατὰ τῆς γῆς κάτω. Æschin. c. Ctes. p. 68. ἀπαγαγὼν ἡμᾶς ἄπαθεν ἀπὸ τοῦ πράγματος. The words ἔνδοθεν στέγης are explained ἐκ τῆς στέγης in a gloss of Br. Dind. explains otherwise: "I. e. ἔνδοθεν στέγης μένειν". "Teucer wished to prevent Ajax from again coming into collision with the Argives". Schn. So ἔξωθεν τινος (El. 1449), ἄπαθεν (Tr. 816), &c.

ἔνδοθεν] ἔνδοθι P. ἀμφανδὸν Reiske.

μὴ ᾽ξω παρήκειν, πρὶν παρὼν αὐτὸς τύχοι.

ΧΟΡΟΣ.

ἀλλ' οἴχεταιί τοι, πρὸς τὸ κέρδιστον τραπεῖς
γνώμης, θεοῖσιν ὥς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ.

ταῦτ' ἐστὶ τ᾽ ἄπη μωρίας πολλῆς πλέα,

745

742. μὴ ᾽ξω] μὴ πρὶν Mein., coll. Tr. 630.

παρήκειν] παρείκειν Reiske. παρεῖναι Hart. Schol: παριέναι. Schneid: 'to pass his attendants'. Wunder strangely explains παρήκειν to mean προσελθεῖν παρ' αὐτὸν (i. e. Τεῦκρον). I would read παρεῖναι or παρῆναι (cf. Tr. 682. παρῆκα, Œd. C. 570.) 'to let pass'. Herod. III. 72. ὃς ἂν μὲν νυν τῶν πλουρῶν ἐκὼν παρή. ibid. οὐδείς ὅστις οὐ παρήσει (ἡμέας). III. 77. τοῖσι πλουροῖσι ἀπέλειον, ὅτι σφέας παρήκαν. ibid. παρίεσαν. ibid. παριέναι. II. 75. τὰς δὲ ἱβίς — οὐ παριέναι τοὺς ὄφεις. II. 121. τοῦτον συλλαμβάνειν καὶ μὴ ἀπιέναι ἔξω. Or perhaps παραφρεῖν, or παρεφρεῖν, or παρείκειν (cf. on Phil. 1048), or μὴ ᾽ξω μεθεῖναι, or μὴ ᾽ξω ᾽ξασθῆναι (796. 751. Tr. 72.), or παρελθεῖν (El. 1337. Tr. 900. Œd. R. 1241.), or περᾶσαι. Hartung, I perceive, has also hit upon παρεῖναι. If παρήκειν be right, which is hardly probable, we must translate 'to pass' (intransitive). But some transitive verb seems required. Cf. 753 f. 781 f. 795 f. Œd. R. 236. τὸν ἄνδρ' ἀπηύδα μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινα.

πρὶν] πρὶν ἂν Lips. b.

τύχοι F. Mosq. b. supr. Lips. b. supr. Dind. τύχη A. L. T. &c. vulg. Herm. Wund. Nauck. Seyf. Wolff.

743. πρὸς τὸ κέρδιστον (κέρδιον P.) τραπεῖς] Œd. C. 1537. εἰς τὸ μαίνεσθαι τραπῆ. Eur. Hel. 997. εἰς τὸ θῆλυ τρεπόμενος. Herod. VII. 16. ἐπειδὴ τέτραψαι ἐπὶ τὴν ἀμείνω (γνώμην). "τὸ κέρδιστον id dicit chorus, quod πολλῶ πρῶτον εὐδαιμονίας ὑπάρχει, ut ait poeta Ant. 1347, sc. τὸ φρονεῖν". (Seyf.)

τὸ κέρδιστον] τὸ κέρδιον P. and Nauck. Cf. Tr. 736. λῶνους φρένας. Ph. 1079. φρόνησιν — λῶν.

744. θεοῖσιν ὥς καταλλαχθῇ χόλου] 'That he may be reconciled to the gods from his fit of rage'. Schol: ὅπως τὴν ἔχθραν κατάθηται καὶ διαλλαχθῇ τοῖς θεοῖς ἀπὸ τοῦ χόλου. Cf. Eur. Med. 896. καὶ διαλλάχθηθ' ἅμα | τῆς πρὸςθεν ἔχθρας ἐς φίλους μητρὸς μέτα. Plat. Legg. XI. 915 C. ἐὰν μὴ — ἀπαλλάττονται (καταλλ. or διαλλ.?) πρὸς ἀλλήλους τῶν ἐγκλημάτων. The Oxford Translator wrongly renders: 'that he may by reconciliation with the gods be freed from their wrath'. Qu. θεοῖσιν ὥς ἀπαλλαχθῇ χόλου, 'that he may abandon his anger against the gods'. Cf. on 717. εὐτέ γ' — μετανεγνώσθη θυμοῦ τ' Ἀτρείδαις &c. Ant. 1235. ἀντὶ χολωθεῖς. Hom. Il. α'. 283. Ἀχιλλῆι μεθέμεν χόλου. Od. φ'. 377. μέθιεν χαλεποῖο χόλοιο | Τηλεμάχῳ. The Schol. understands χόλου of 'madness' (μανίας).

745. μωρίας πλέα] Cf. 1150. μωρίας πλέων. 1112. Arist. Ach. 907. ἀλιτρίας πολλᾶς πλέων. Also Œd. R. 433. μῶρα φωνήσονται. Eur. Her. 682. ἥμισυ πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.

εἵπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ.

ποῖον; τί δ' εἰδὼς τοῦδε πράγματος πάρει;

ΑΓΓΕΛΟΣ.

τοσοῦτον οἶδ' ἐπεὶ παρὼν ἐτύγχανον.

ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου

Κάλχας μεταστάς οἶος Ἀτρειδῶν δίχα,

750

ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως

746. εὖ φρονῶν] *'Being wise'*. Cf. Œd. R. 570. Schol: εἰς παροιμίαν ὁ στίχος παρῇται, ἦν καὶ Ἀριστοφάνης ἀναγράφει.

747. πέρι the mss. πάρει Reisk. Hart. Schn. Bergk. Nauck. Wo. Seyf. Dind. (τί being thus connected with τοῦδε πράγματος). Seyffert justly calls this *'certissima conjectura'*. Reiske had already ingeniously conjectured: τί δεδιῶς — πάρει; Qu. τί δέδιας — πέρι; Or τί δ' οἶσθα — πέρι; Cf. οἶδα 748.

748. τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον vulg. I would read τοσοῦτον οἶδ', ἐπεὶ παρὼν ἐτύγχανον. Nauck suspects ἐτύγχανον. Why? τοσοῦτον οἶδα] *'Thus much do I know'*. Cf. 441. Eur. Hipp. 804. τοσοῦτον ἴσμεν.

749. ἐκ γάρ] ὅτ' ἐκ Hart. The γάρ is exegetical: cf. on Ant. 238. συνέδρου καὶ τυραννικοῦ κύκλου] I. e. *'the circle or assembly of chiefs sitting in council'*. Cf. 721. For the exegetic καὶ cf. El. 12. Œd. C. 374.

συνέδρου G. H. L. P. Lipss. An adjective. Cf. Eur. Iph. A. 192. κατεῖδον δὲ δὴ Ἀλάντε συνέδρῳ.

καὶ τυραννικοῦ] παντυραννικοῦ Reiske.

κύκλου] Cf. on Œd. R. 161. Eur. Or. 919. ὀλιγάκις ἄστν ἀγορᾶς χραίνων κύκλον. In Latin *'corona'*. Ovid. Met. 13, 1. *consedere duces; et vulgi stante corona surgit &c.*

750. μεταστάς] ἀναστάς P. *'Having withdrawn'*.

οἶος Ἀτρειδῶν δίχα] *'Alone apart from the Atridae'*. Cf. 464. γυμνὸν φανέντα τῶν ἀριστείων ἄτερ. Ant. 445. ἔξω βαρείας αἰτίας ἐλεύθερον. Phil. 31. ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα. Œd. R. 56. 1463. Hom. Il. χ'. 39. οἶος ἄνευθ' ἄλλων. Οἶος occurs nowhere else in Soph., and never in Euripides.

751. Construe: θεῖς δεξιὰν ἐς χεῖρα Τεύκρου &c.

εἰς A. L. P. T. &c. ἐς Br. Dind.

φιλοφρόνως] For the lengthening of the second syllable cf. on 1120. Ant. 1104. τοὺς κακόφρονας. Phil. 30. μὴ κατακλιθεὶς κυρῇ. El. 1193. τίς γὰρ σ' ἀνάγκη τῇδε προτρέπει (προὔβαλεν?) βροτῶν; Æsch. Prom. 24. ἡ ποικιλείμων νύξ ἀποκρῦψει φάος. 1086. στάσιν ἀντίπνον ἀποδεικνύμενα. Sept. 1068. ἀλλὰ φοβοῦμαι ἀποτρέπομαι. Pers. 217. αἰ τοῦ τῶνδ' ἀποτροπὴν λαβεῖν. Ag. 1443. ἱστοτριβής (trim.). Æsch. Fr. 282. τὸ γὰρ βρότειον σπέρμ' ἐφήμερᾴ φρονεῖ. Eur. Phœn. 589. ὦ θεοί, γένεσθε τῶνδ' ἀπότροποι κακῶν. Hipp. 715. καλῶς ἐλέξαθ', ἐν δὲ προτρέπουσ' ἐγώ. Iph. T. 51. δόμων πατρῶων, ἐκ δ' ἐπικράνων κόμας. Tro. 995. χρυσῷ ῥέουσας ἥλπισας κατακλύσειν. Herc. 821. ἀπότροπος

θεὸς εἶπε κατέσκηψε παντοία τέχνη
 εἶρξαι κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τόδε
 Αἴανθ' ὑπὸ σκηναῖσι μῆδ' ἀφέντ' ἔαν,
 εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ.
 ἐλᾷ γὰρ αὐτὸν τῇδε θῆμέρα μόνῃ
 δίας Ἀθάνας μῆνις, ὥς ἔφη λέγων.

755

γένοιό μοι τῶν πημάτων. Hel. 411. Λιβύης τ' ἐρήμους ἀξένους τ' ἐπι-
 δρομάς (ἐπιστροφάς?). Iph. A. 391. ὤμοσαν | τὸν Τυνδαρείον ὄρκον οἱ
 κακόφρονες. Or. 128. ἀπέθρισεν. 12. ἐπέκλωσεν. Andr. 2. πολυχρόσφ.
 Trag. Inc. Fr. 21. W. καὶ νοῦς ἐξέφρων πᾶσαν ἔλκουσαν (?) βίαν. Aesch.
 Pers. 769. Ἀσίδος μηλοτρόφον. V. Pors. ad Med. 248. Elmsl. in Class.
 Journ. XVI. 426.

752. παντοία τέχνη] 'By every possible contrivance'. Lysias Or. 18.
 p. 299. δέομαι ὑμῶν πάσῃ τέχνη καὶ μηχανῇ. Or. 12. in fin. μήτε τέχνη
 μήτε μηχανῇ μηδεμιᾷ.

753. εἶρξαι vulg. Wund. Dind. Nauck. εἶρξαι Lob. Herm. The diffe-
 rence between εἶργειν and εἶρχειν appears to be that the former means
 'arcere', the latter 'includere'. Cf. on 795. Ant. 578. ἐκ δὲ τοῦδε χρόνῳ
 | γυναικᾶς εἶναι τάσδε μῆδ' ἀνειμένας (qu. εὔ νιν συνείργειν, μῆδ'
 ἀνειμένας ἔαν, or εὔ νιν φυλάσσειν —). Arist. Vesp. 69. οὗτος φυλάτ-
 τειν τὸν πατέρα' ἐπέταξε νῶν, | ἔνδον καθείρξας, ἵνα θύραζε μὴ ᾔξῃ.
 Nub. 751. καθείρξαιμι. Eq. 754. καθείρξας. Ach. 330. εἶρξας. Av. 1082.

κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τόδε] 'For the day now visible, even
 the present one'. But τοῦμφανὲς is perhaps not right. Qu. ἐμφανῶς
 'expressly' (εἶπε &c.), or ἀμφαδόν.

τὸ νῦν τόδε] Qu. τὰ νῦν τὰδε 'now at this moment', or τὸ νῦν παρόν.

754. μῆδ'] μὴ δ' P.

ἀφέντ' ἔαν] Qu. μῆδ' ἀφιέναι (796).

755. εἰ ζῶντ' ἐκείνον] Qu. εἰ ζῶντά γ' (or ζῶντ' ἔτ') αὐτόν.

ποτέ] πέρα (ultra hunc diem) Weckl.

756—77. Different reasons for Athene's ill-will towards Ajax, prob-
 ably invented by later writers, are mentioned by the Schol. Homer says
 nothing about it, but he does mention the impious and arrogant conduct
 of the other Ajax, son of Oileus, which brought down upon him the wrath
 of that goddess (Od. δ'. 499 f.). Cf. 127 f. with Schol. on 127.

756. ἐλᾷ γὰρ — μῆνις] The language now assumes the direct form.
 The construction expected was ἐλᾷν γὰρ αὐτόν —. Cf. 1234. Qu. ἐλᾷν
 γὰρ αὐτόν — μῆνιν. ὥς (A. &c.) ἔφη λέγων.

ἐλᾷ] 'Will persecute'. Cf. 275. λύπη — ἐλήλαται κακῇ. 504. κα-
 μὲ μὲν δαίμων ἐλᾷ.

τῇδε θ' ἡμέρα L. τῇ δέθ' ἡμέρα (sic) P. τῇδε θῆμέρα Br. τῇδ' ἐν
 ἡμέρα Erf. Lob. Nauck. τῇδ' ἔθ' ἡμέρα Bo. Wo. Schn. (I. e. 'only this one
 day longer'. The reading τῇδε θῆμέρα he thinks untenable; for the anger
 of the goddess had already been of longer continuance.) Τῇδε θῆμέρα
 occurs also 778. 1362. AEd. R. 1283. Arist. Av. 1072. Th. 76. &c. τῇδ'
 ἐν ἡμέρα. El. 674. Tr. 740. AEd. C. 1612. Eur. Hipp. 726. Ion. 420. Phoen.
 1263. Or. 858. ἐν τῇδ' ἡμέρα Alc. 513. ἐν ἡματι τῷδε Alc. 232. Phoen.
 1570. Hec. 44.

757. ὥς ἔφη λέγων] Sc. Calchas. Aesch. Ag. 198. ἀναξ τόδ' εἶπε

τὰ γὰρ περισσὰ κἀνόητα σώματα
 πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
 βλαστὼν ἔπειτα μὴ κατ' ἀνθρώπον φρονεῖ. 760

φωνῶν. Arist. Av. 472. ὅς ἔφασκε λέγων &c. Vesp. 795. ἡ δ' ὅς λέγων. Fr. 161. φαίη λέγων. Herod. III. 156. ἔφη λέγων. V. 36. 49. Plat. Soph. 242 B. εἰπὼν πού νῦν δὴ λέγων. Several examples of this phrase are adduced by Lobeck. In Herodotus we find the phrases, ἔφη λέγων, εἶπε φᾶς, ἔλεγε φᾶς, &c.

ὡς L. vulg. ὡς A. P. T. Lipss. Mosq. a. (with gl. οὕτως) Ald.

758. τὰ — περισσὰ κἀνόητα σώματα] 'Overgrown (unwieldy, cumbersome) and senseless (foolish) bodies'. Or rather 'inordinately vain and foolish (impious) persons'. Cf. 1077. El. 1241. περισσὸν ἄχθος — γυναικῶν. Fr. 682. βάρος περισσὸν γῆς ἀναστρωφώμενοι.

κἀνόητα the mss. Schol. Lob. Herm. Dind. Schn. κανόητα Suidas in τὰ γὰρ (but κἀνόητα v. ἀνόητα) Vauv. Both. Hart. Bergk. Nck. Wo. Seyf. The same confusion exists below 1272. 'Ανόητα would mean 'useless', i. q. ἀνωφελῆ, ἀχρεῖα. V. 1272. But I have little doubt that κἀνόητα is right. Cf. 763. ἄνους — ἡνρέθη (Ajax). 766. 162. τοὺς ἀνοήτους. Eur. El. 387. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν | ἀγάλατ' ἀγορᾶς εἰσίν. Tragicus ap. Diod. Sic. Exc. Vat. III. 134. θηρῶν ἀνόητα γένη. Ovid. Met. XIII. 363. 'Tu vires sine mente geris'. (Of Ajax.) Hor. Epist. 1, 4, 6. 'non tu corpus eras sine pectore'. Od. III. 4, 65. 'Vis consili expers mole ruit sua'. Wunder explains ἀνόητα 'impious', as ἄνους 763. Add ἀφρόνως 766. Cf. on 1272. Ajax could hardly be called ἀνόητος.

σώματα] 'Persons'. Gnom. monost. σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία. Nauck reads λήματα. Cf. Ant. 473.

759. πίπτειν — δυσπραξίαις] δυσπραγίαις Stob. XX. p. 178. Cf. Æsch. Eum. 769. ἀμυγᾶνοισι — δυσπραξίαις. Eur. Hipp. 915. 1405. Andoc. 20, 22. Also El. 429. μηδ' ἀβουλίᾳ πεσεῖν. Tr. 592. οὐποτ' αἰσχύνῃ πεσεῖ (you will never fall by disgrace).

βαρείαις πρὸς θεῶν δυσπραξίαις] Cf. on Ant. 1219. ἐξ ἀθύμου δεσπότου κελεύσασιν. El. 784. ἀπήλλαγμαί φόβου | πρὸς τῇσδ'. Tr. 150.

760. ὅστις] In reference to the plural noun σώματα. Cf. Ant. 707 f. El. 1505 f. Hom. Il. γ'. 279. ἀνθρώπους τίνυνσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ. Eur. Med. 221. Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, | ὅστις &c. El. 928. κἀκείνους στυγῶ | τοὺς παῖδας, ὅστις &c. Hec. 359 f. Andr. 179. Matth. Gr. §. 481. n. I.

ἀνθρώπου φύσιν βλαστῶν] 'Having been born with the nature of a man (mortal)'. Cf. 472. φύσιν γ' ἄσπλαγχνος — γεγώς. 42. 1259. Tr. 1062. γυνὴ δὲ, θῆλυς οὖσα (θῆλυν φῦσα, or θῆλυν σχοῦσα?) κοῦκ ἀνδρὸς φύσιν, &c. Œd. R. 869. οὐδέ νιν θνατὰ φύσις ἀνέρων ἔτικτεν. Perhaps ἀνθρώπος φύσιν | βλαστῶν, as Musgrave proposes.

761. βλαστῶν L. &c. βλαστῶν A. T. Lipss. γεγώς Eust. p. 415, 15. βλαστῶν ἔπειτα] Cf. 468. 1091. 1094. El. 1007. Œd. C. 264. 277. Ant. 495.

μὴ κατ' ἀνθρώπον φρονεῖ] Ant. 768. φρονεῖτω μεῖζον ἢ κατ' ἀνδρ' ἰών. Œd. C. 598. τί γὰρ τὸ μεῖζον ἢ κατ' ἀνθρώπον νοσεῖ; Æsch. Sept. 421. ὁ κόμπος δ' οὐ κατ' ἀνθρώπον φρονεῖ (v. Blomf.). Ag. 928.

κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος
 ἄνους καλῶς λέγοντος ἡνρέθη πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, Τέκνον, δόρει

λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ. Prom. 890. Eur. Med. 673. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.

φρονεῖ A. T. Ald. Br. Lob. Herm. Wund. φρονῆι (ῆι in ει corr. m. sec.) L. φρονῆ M. P. Stob. Ecl. Phys. I. 4. 20. Hart. Schn. Bgk. Dind. Wo.

762. εὐθὺς ἐξορμώμενος] 'Immediately on setting out, from the moment he set out'. Matth. Gr. §. 565. n. 2. We cannot accept Burges' correction ἄθεος for εὐθὺς (ad Eum. 471).

763. 'Was shown to be (showed himself) the foolish (impious) son of a prudent (well advising) father'. Cf. Phil. 1284. ἀρίστου πατρὸς αἰσχιστος γεγώς. Ant. 38. εἴτ' ἐσθλῶν κακῇ (πέφυνκας). In Homer no act of impiety of Ajax is recorded. On the contrary he implores the aid of Zeus Il. ρ'. 626—50. See also Il. η'. 193 f. But the Locrian Ajax is represented as the enemy of Athene and overbearing Od. δ'. 499—510.

ἄνους] 'Insane', and so 'impious'. Cf. 758. Compare the Lat. 'demens'.

εὐρέθη vulg. Nauck. &c. ἡνρέθη Dind.

764. αὐτὸν ἐννέπει] I. e. προσεννέπει (as in 857.), 'addresses him'. Tr. 402. πρὸς τίν' ἐννέπειν δοκεῖς; El. 1439. ἐννέπειν | πρὸς ἄνδρα τόνδε. Similarly φωνεῖν τινα (for προσφωνεῖν) 1047. Œd. C. 1402. and ἀντιφωνεῖν τινα Phil. 1065. Œd. C. 758. τήνδε τὴν πόλιν φίλως εἰπὼν (for προσεῖπὼν). Compare also the occasional use of εἰπεῖν for προσεῖπεῖν in Homer, Il. μ'. 60. 210. ν'. 725. Πουλυδάμας θρασὺν Ἑκτορα εἶπε παρασιτάς. ρ'. 237. 334. 651. ν'. 375. As however we have the dative after ἐννέπειν Phil. 142. El. 1367., it is probable enough there is some error here. Qu. ὁ μὲν γὰρ αὐτὸν νουθετεῖ. Or ὁ γὰρ (or ὁ μὲν) πρὸς αὐτὸν ἐννέπει. Or ὁ γὰρ προσεννέπει νιν (Aj. 857), ὃ τέκνον —. Or ὁ μὲν γε πρὸς νιν ἐννέπει. It may here be observed that Sophocles is partial to the use of simple verbs instead of the more usual compound ones. Wunder instances στρέψεσθαι (for ἐπιστρέψεσθαι) 1117. κρίνειν (for ἀνακρίνειν) Ant. 399. Aj. 586. El. 1445. Tr. 195. 314. τέλλειν (ἀνατέλλειν) El. 699. βάλλειν (ἐμβάλλειν) Ph. 67. Tr. 916. 940. βάλλειν (ἐκβάλλειν) Ph. 1028. πίπτειν (ἐπιπίπτειν) Tr. 597. μένειν (ἐμμένειν) Ant. 169. γελᾶν (καταγελᾶν) Ph. 1125. Add στέλλειν (for μεταστέλλειν) Œd. R. 434. 860. Ant. 165. πέμπειν (μεταπέμπειν) Œd. C. 602. γελᾶν (ἐπιγελᾶν) Aj. 957. 1043. ἀρκεῖν (ἐπαρκεῖν) Œd. C. 262. Aj. 590. El. 322. τάσσειν (ἐπιτάσσειν) El. 1495. βουλευεῖν (ἐπιβουλευεῖν) Œd. R. 701. ἴσθαι (ἐφίσθαι) Tr. 514. αἰνεῖν (παραινεῖν) Phil. 1398. ἰκνεῖσθαι (προσικνεῖσθαι) Œd. C. 275. 1011. Ph. 470. 932. αἰρεῖσθαι (ἀφαιρεῖσθαι) Œd. R. 1522. αἰνεῖν (ἐπαινεῖν) Fr. 96. ἀγνίξειν (καθαγνίξειν) Fr. 119. ἀλλάσσεισθαι (διαλλ.) Fr. 829. κρούεσθαι (παρακρούεσθαι) Fr. 927. στῆναι (ἀναστῆναι) Phil. 277. Cf. on Œd. C. 298. Ant. 165. Phil. 60. 495.

τέκνον —] Compare Il. ι'. 254, where Peleus addresses in like manner his son Achilles, on his setting out for war: τέκνον ἐμὸν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη | δώσουσ', αἶψ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν | ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων.

δορεῖ the mss. δόρει Dind. Wund. Nck. &c. Cf. on 1056. Œd. C. 620.

βούλου κρατεῖν μὲν, σὺν θεῷ δ' αἰεὶ κρατεῖν. 765

ὁ δ' ὑψικόμπως κάφρόνως ἡμείψατο,

Πάτερ, θεοῖς μὲν καὶ ὁ μηδὲν ὦν ὁμοῦ

κράτος κατακτήσαιτ', ἐγὼ δὲ καὶ δίχα

κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.

τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον 770

δίαν Ἀθάναν, ἥνικ' ὀτρύνουσά νιν

ἡῦδατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,

765. σὺν (not ξὺν) L. P. Lipss.

766. ὑψικόμπως] Cf. 1230. ὑψήλ' ἐκόμπεις. Prom. 360. ὑψηγόρων | κομπασμάτων. 318. τῆς ἄγαν ὑψηγόρου γλώσσης.

ὁ μηδὲν ὦν] Cf. 1094. ὅς μηδὲν ὦν γοναῖσιν &c. 1231. οὐδὲν ὦν. 1275. El. 1157. Tr. 1107. CEd. C. 919. Eur. Hec. 831. εἰ καὶ μηδὲν ἐστίν. Her. 168. τὸ μηδὲν ὄντος. Rhes. 821. ἢ τὸν Ἑκτορα | τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε; Phœn. 607. τὸν οὐδὲν ἐς μάχην. Tro. 412. 609. Iph. A. 945. Cycl. 355. Dict. Fr. 14. τὸ μηδὲν ὄντας. El. 370. Herod. VIII. 106. με ἀντ' ἀνδρὸς ἐποίησας τὸ μηδὲν εἶναι. Arist. Av. 577. Elmsl. ad Her. 168. Monk ad Hipp. 634.

767. ὁμοῦ] ὅμως conj. Bergk. Gl. P: σὺν. Connect, with the Schol., θεοῖς ὁμοῦ, 'together with (with the assistance of) the gods'. Cf. CEd. C. 918. τῇδ' ὁμοῦ ναλεῖν πόλει. Hom. Od. 4, 723. 15, 365.

768. κατακτήσαιτ'] καταστήσαιτ' L. pr. καταστήσαιτ' (supr. κ) M. καὶ δίχα κείνων —] In the same way Ajax the Locrian, φῆ ῥ' ἀέκητι θεῶν φνυγείν μέγα λαῖτμα θαλάσσης, Odyss. δ'. 504. Schm.

769. ἐπισπάσειν] 'That I shall get to myself'. Cf. Herod. III. 72. οἱ δ' ἀληθίζονται, ἵνα τι τῇ ἀληθείῃ ἐπισπᾶσονται κέρδος. Apollod. II. 1. ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὀργήν. Hom. Od. 18, 73. 24, 462. ἢ τάχα Ἴρος αἴρος ἐπίσπαστον κακὸν ἕξει. 24, 462. μή πού τις ἐπίσπαστον κακὸν εὔρη. We should have expected here the middle ἐπισπᾶσσεσθαι (cf. on 129.), but we find the active used in like manner also Fr. 145. ἐπισπάσει (i. e. ἐπιτεύξεται, Hesych.). Æsch. Pers. 483. τοσόνδε πλήθος πημάτων ἐπέσπασε (instead of ἐπεσπάσατο). Qu. τόδ' ἂν ἐπισπᾶσθαι κλέος.

770. ἐκόμπει μῦθον] El. 569. ἐκομπάσας ἔπος τι.

εἶτα δεύτερον δίας —] εἶτα δ' εἰς ἔριν δίας — Weckl.

771. δίας Ἀθάνας vulg. Gl. P: κατό. The construction of this gen. is by no means clear. Musgrave observes: "δίας Ἀθάνας ab ἀντιφωνεῖ regi usus Græcorum vix patitur". Hermann, Lobeck, and Wunder take δίας Ἀθάνας — as a genitive absolute, and explain ἥνικ' — ἡῦδατο as equivalent to ἀνδωμένης. Dind. also supposes an anacoluthon, or sudden change of construction. But this would be very forced and unnatural. Bergk conj: δίας Ἀθάνας ἥνικ' ὥτρυν' ὅσσα νιν | ἡῦδα τ'. Nauck ἥνικ' ὥτρυν' ὅσσα νιν &c. The construction will be at once simplified, if we correct δίαν Ἀθάναν, — (to be governed by ἀντιφωνεῖ). Cf. Phil. 1065. μή μ' ἀντιφώνει μηδέν. and on 764 above. Mehlhorn, I find, proposes the same correction. Cf. 757. δίας Ἀθάνας.

Ἀθήνας Lips. b.

772. ἡῦδατ'] 'She bade him'. The middle form occurs also Phil. 130. οὗ — ποικίλως ἀνδωμένον. 852. 395. Æsch. Eum. 357. Cho. 144. Herod. II. 55. ἀνδράξασθαι φωνῇ ἀνθρωπηῇ. Perhaps ἐκέλευ'.

τόδ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·
 Ἄνασσα, τῶν ἄλλων μὲν Ἀργείων πέλας
 ἵστω, καθ' ἡμᾶς δ' οὔ ποτ' ἐκρήξει μάχη.
 τοιοῖσδέ τοι λόγοισιν ἀστεργῇ θεᾷς
 ἐκτήσατ' ὀργήν, οὐ κατ' ἀνθρώπων φρονῶν.
 ἀλλ', εἴπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν

775

ἐχθροῖς] ἐχθρῶν P. ἐχθροὺς Reiske. Cf. Tr. 1013. καὶ νῦν ἐπὶ τῷδε νοσοῦντι — οὐκ ἔγχος τις ὀνήσιμον οὐκ ἐπιτρέψει (οὐ χέρα τρέψαι?). Æsch. Sept. 255. τρέψον εἰς ἐχθροὺς βέλος.

773. τότε A. L. T. vulg. Dind. ὁ δ' F. G. Hart. τόδ' (or τοῦτ') Musgr. τόδ' Lob. Morstadt. (Rightly, I think. Cf. on 1417. Phil. 663.) τότε ἅντα φωνεῖ ('coram in os Minervæ clamat') Seyf. Qu. ξύαντα φωνεῖ &c. ξύαντα occurs Ant. 1299. Eur. Or. 1478.

ἀντιφωνεῖ vulg. ἀντιφώνει (sic) G. We should perhaps read ἀντεφώνει, as ἐκόμπει 770. And so conj. Ed. Lond. I. and Reiske.

774. τοῖς ἄλλοισιν Ἀργείων vulg. Read τῶν ἄλλων μὲν Ἀργείων. V. Add.

775. καθ' ἡμᾶς δ' —] 'But where I am (where I am stationed), the battle shall never break through (i. e. our ranks shall never be broken through in battle)'. Wunder: "I. e. in qua acie ego constitero, eam numquam adversarii perrumpent".

καθ' ἡμᾶς] Brunck rightly: 'ubi ego pugno'. Cf. Thuc. IV. 43—4. κατὰ τὸ εὐώνυμον τῶν Ἀθηναίων. — κατὰ τὸ δεξιόν. Xen. Cyr. VII. 1. 16. τὰ μὲν καθ' ἡμᾶς καλῶς ἔχει, ἀλλὰ τὰ πλάγια λυπεῖ με. Plut. Mar. 26. τῷ δὲ Κάτλῳ τοὺς βαρβάρους ἀπὸ τύχης συρραγῆναι, καὶ γενέσθαι τὸν ἀγῶνα κατ' ἐκείνον καὶ τοὺς ἐκείνου μάλιστα στρατιώτας. ibid. δρόμῳ τοῖς καθ' αὐτοὺς ἔκαστοι προσμύξαντες. 27. ὥς κατ' αὐτὸν ἡ νίκη γένοιτο. Herod. II. 121. ὥς δὲ κατὰ τοὺς φυλάσσοντας ἦν &c. Œd. C. 377. ὥς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος.

ἐκρήξει] 'Will break through, will burst'. Gl. P: ἐκρηγήσεται. Cf. Ant. 674. ἦδε σὺν μάχῃ δορὸς | τροπὰς καταρρήγνυσσι. Arist. Meteor. II. 8. ἐκρήξας εἰς τὸν ὑπὲρ τῆς γῆς τόπον — ἄνεμος. Lobeck compares Herod. VI. 113. κατὰ τοῦτο ἐνίκων οἱ βάρβαροι καὶ ῥήξαντες ἐδίωκον. and παραρρηγνύναι in Thuc. IV. 96. V. 73. Add Herod. VI. 129. οὐ βουλόμενος ἐκρηγῆναι ἐς αὐτόν. For οὔ ποτ' ἐκρήξει qu. οὔ ποτε ῥήξει. See Add.

776. τοιοῖσδε τοῖς the mss. Br. Wund. τοιοῖσδέ τοι Herm. Dind. Hart. Schn. Bergk. Nck. Seyf. Dobree, who with reason doubts whether the common reading is good Greek, makes the same correction. Cf. El. 984. τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν. Æsch. Ag. 876. τοιοῖσδέ τοί νιν ἀξιῶ προσφθίγμασιν. Eum. 650. τοιόνδε τοι ταρβοῦντες &c. Cf. also on El. 308. 990. Av. 1438. πάντες τοῖς (read τοι) λόγοις | ἀναπεροῦνται. 1446—7.

ἀστεργῇ] 'Unfriendly, unfavourable, ruthless', or rather, in a passive sense 'unpleasant, unwelcome (lit. not to be loved or desired)', as in Œd. R. 229. πείσεται | ἀστεργές οὐδέν. Lyc. 1166. ἀστεργῇ χόλον. Schol: ἀμάλακτον, ἀδιάθετον. Reiske proposes ἀστεργῇ.

777. ἐκτήσατ' ὀργήν] Κτᾶσθαι is often applied in a bad sense. Cf. 968. ἐκτήσαθ' αὐτῷ θάνατον. Tr. 793. οἶον κατακτῆσαιτο λυμαντὴν βίου. El. 1003. κακὰ κτησώμεθ'.

778. εἴπερ ἔστι (ἐστὶ P. Aug. b. c.)] 'If indeed he be alive'. Cf. 741.

γενοίμεθ' αὐτοῦ σὺν θεῷ σωτήριοι.
 τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθὺς ἐξ ἔδρας 780
 πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς
 Τεῦκρος φυλάσσειν. εἰ δ' ἀφυστερήμεθα,
 οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ.

ὦ δαῖτα Τέκμησσα, δύσμορον γένος,

οὐκ ἔστιν ἀνὴρ κείνος. Gl. P: ζῆ. Gl. Aug. c: περίεστιν ἦτοι ζῆ. Reiske (n. m.) conjectures εἰ πάρεστι.

τῇδε θῆμέρα] τῇδε θ' ἡμέραι L. corr. τῇδ' ἐν ἡμέραι L. pr. τῇδε θ' (supr. τ' A.) ἡμέρα A. T. τῇδ' ἐν ἡμέρα M. P. Aug. c. Erf. Nauck. Seyf. τῇδ' ἔθ' ἡμέρα Lob. Schæf. Bened. Cf. on 756. I think we should stop thus: ἀλλ', εἶπερ ἔστι, τῇδε θῆμέρα τάχ' ἂν —. Usually a comma is put after θῆμέρα, none after ἔστι.

779. αὐτοῦ] αὐτῷ vulg. F.

σὺν L. P. Lipss. ξὺν Br.

αὐτοῦ — σωτήριοι] Æsch. Eum. 672. πόλεως σωτήριον. Eur. Phœn. 1099. τῇσδε γῆς σωτήριον. But Orest. 1637. ναυτίλοις σωτήριος. &c.

780. τοσαῦθ'] τοιαῦθ' P.

εἶφ' L. corr. (in litura) T. &c. εἶπεν A. F. G. L. pr. P.

ὁ δ' — Τεῦκρος] So Phil. 371. ὁ δ' εἶπ' Ὀδυσσεύς. Œd. R. 1171. Arist. Vesp. 368. ἡ δέ μοι Δίκτυννα συγγνώμην ἔχει —. Il. α'. 348. ἡ δ' ἀέκονσ' ἅμα τοῖσι γυνὴ κίεν. 383. τὰ δ' ἐπώχετο κῆλα θεοῖο. 391. τὴν δὲ — ἔβαν κήρυκες ἄγοντες | κούρην Βορισηός. Matth. Gr. §. 264. ἐξ ἔδρας] 'From his seat' in the council. Cf. 749. Or 'from the spot where I was sitting'. Cf. 788. Œd. C. 36. ἐκ τῆσδ' ἔδρας ἔξελθε.

781. φέροντα] Cf. 827.

ἐπιστολάς] 'Commands'. I. q. ἐντολάς. Œd. C. 1601. Tr. 493. Æsch. Prom. 3. (Schol: δίχα φασὶν Ἀθηναῖοι, ἐπιστολάς καὶ ἐντολάς.) Eur. Hipp. 861. &c.

782. Τεῦκρος] Qu. αὐτόν. Perhaps Τεῦκρος is from a gloss.

φυλάσσειν] 'For you to observe, for your observance'.

εἰ δ' ἀπεστερήμεθα (ἀπεστηρήμεθα L.) vulg. 'But if we are foiled of our purpose'. Wunder: 'si non consecuti sumus quod consequi volumus' (i. e. si serius venimus), comparing the similar use of ἀμαρτάνειν El. 1207. &c. But I cannot readily believe that ἀπεστερήμεθα, thus put absolutely, can mean this. Wakefield (S. C. §. 118) proposes εἰ δ' ἀφυστερήμεθα, coll. Eur. Phœn. 1003. καὶ μὲν φθάσωμεν, ἐστὶ σοι σωτηρία· | ἣν δ' ὑστερήσης, οἰχόμεσθα, κατθανεῖ. (So also Madvig.) Badham εἰ δ' ἄρ' ὑστερήσαμεν. Bergk εἰ δ' ἄπεσθ', ἥρῃμεθα. I suspect the true reading is εἴ τι δ' ὑστερούμεθα (or ὑστερήμεθα), 'but if we are come too late'. Or εἰ δ' ἀφυστερούμεθα (or ἀφυστερήμεθα).

783. οὐκ ἔστιν ἀνὴρ] Qu. οὐκ ἔστ' ἔθ' ἀνὴρ. Eur. Hipp. 1157. Ἰππόλυτος οὐκέτ' ἔστιν. Hec. 677. οὐκέτ' εἰμὶ δῆ. Or οὐκ ἔστ' ἀνὴρ ἐκείνος.

ἀνὴρ] ἀνὴρ the mss.

ἀνὴρ κείνος] ἀνὴρ ἐκείνος L.

784. ὦ δαῖτα] I. e. ὦ δύστηνε, as the Schol. explains: δάτον κοι-

ὄρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ·
 ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.

785

ΤΕΚΜΗΣΣΑ.

τί μ' αὖ τάλαιναν, ἀρτίως πεπανμένην
 κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε;

ΧΟΡΟΣ.

τοῦδ' εἰσάκουε τάνδρὸς, ὥς ἦκει φέρων

νῶς τὸ πολέμιον, Ἀττικῶς δὲ δύστηνον. Cf. Æsch. Pers. 257. 282. 947. Eur. Herc. 1025. In this sense the word preserves its Doric form even in iambics; but δῆλος always means 'hostile'. Tecmessa comes forth with Eurysaces (809) from the tent, whither she had retired 684.

δύσμορον γένος] γένος of a single person, as in Latin 'genus', Virg. Æn. VII. 556. Qu. δύσμορος γύναι.

785. ὄρα] ὄραι L. Instead of ἄκουε, these two senses being often interchanged. Cf. on Phil. 216.

τόνδ' (δ a m. ant., between the lines) L.

786. ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά] 'For this is a near (or close) shave that a certain person come to grief'. Lit. 'for this shaves on the skin, cuts to the quick, &c.' Schol: μέχρι βάθους διικνεῖται τοῦτο τὸ πρᾶγμα, ὥστε μὴ χαίρειν. — ἐνίοτε γὰρ καὶ τοῦ σώματος ἐφάπτεται ὁ σίδηρος. A proverbial expression to denote a critical or dangerous state, borrowed from the act of shaving, in which the razor at times comes in rather too close and unsafe a contact with the skin. Cf. Xen. Hell. 1, 7, 8. ἐν χρῶ κεκαρμένους. Theophr. Ch. 10. ἐν χρῶ κειρομένους. Ælian. V. II. 1, 1. κέκαρτο δὲ ἐν χρῶ τὴν κεφαλὴν. Lucian. dial. mer. XII. 4. ἐν χρῶ κεκαρμένον. Id. Herm. 18. ἐν χρῶ κουρίας. ibid. ἐν χρῶ ἡ κουρά. Id. Nav. 10. ἐν χρῶ ἡ κουρά. So we speak of 'a close shave'. See Schol. and Blomf. Gl. Cho. 870. The Latins said 'tondere ad vivam cutem' (Plaut. Bacch. II. 3. 8.), 'strictim attondere' (id. Capt. II. 2. 18). The dative χρῶ is not a shortened form of χρῶτι (Ant. 246. Tr. 767), but an old primitive form contracted from χρῶτ' (Tr. 605), as φῶ for φωτὶ (Eurip. ap. Etym. M. p. 803, 46. τὸ μὲν γὰρ ἐν φῶ). The form ἐν χρῶτι is "multo rarior", according to Lobeck. I am inclined to think the true reading may be ξυρεῖ γὰρ οὖν ἐν χρῶτι μὴ χαίρειν τινά. (The οὖν probably fell out from its resemblance to ἐν. The corruption, if such it be, must have been of very early date; for the phrase ξυρεῖν ἐν χρῶ, derived probably hence, is often met with.) Certainly τοῦτο (Schol: τοῦτο τὸ πρᾶγμα) seems quite superfluous.

τινά] 'A certain person', i. e. Tecmessa.

788. ἀτρύτων κακῶν] 'Exhaustless, incessant troubles'. Mosch. IV. 69. ἀτρύτοισιν | ἄλγεσι μοχθίζονσαν. Pind. P. IV. 317. ἄτρυτον πόνον. Æsch. Eum. 402. διώκουσ' ἦλθον ἄτρυτον πόδα. Theoc. XV. 7. ἃ δ' ὁδὸς ἄτρυτος. Herod. IX. 52. ἔχον πόνον ἄτρυτον. Æsch. Sept. 875. κακῶν ἀτρύμονες.

789. ὥς] ὅς L. pr (ut videtur) P.

Αἴαντος ἡμῖν προᾶξιν ἦν ἥλγησ' ἐγώ.

790

ΤΕΚΜΗΣΣΑ.

οἴμοι, τί φης, ὦνθρωπε; μῶν ὀλώλαμεν;

ΑΓΓΕΛΟΣ.

οὐκ οἶδα τὴν σὴν προᾶξιν, Αἴαντος δ' ὅτι,
θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.

φέρων] CEd. C. 420. Ant. 1172. &c. Schæfer cites Eur. Hec. 168. ὃ κακ' ἐνεγκοῦσαι πῆματ'. Ph. 1357. μεγάλα γὰρ φέρω κακά. So in Lat. 'afferre'.

790. προᾶξιν] 'Fortune, state'. Cf. 792. Tr. 152. τὴν αὐτοῦ σκοπῶν προᾶξιν. 294. ἀνδρὸς εὐτυχῇ | κλύουσα προᾶξιν τήνδε. 879. σχετιώτατα πρὸς γε προᾶξιν. Ant. 1305. κακὰς προᾶξεις. Æsch. Prom. 720. πέφρικ' εἰσιδοῦσα προᾶξιν Ἰοῦς. Herod. III. 65. ἀπέκλειε πᾶσαν τὴν ἑωντοῦ προῆξιν. Compare εὐπραγία, δυσπραγία, and the use of προᾶγμα Tr. 375. Aj. 314. Ph. 341. Reiske's correction βᾶξιν (i. e. 'report, intelligence, tidings'), adopted by Bothe, Hartung, Jacobs (Spec. Emend. p. 9.), and Madvig, seems very probable. Cf. 998. It is hardly likely that Soph. would have used προᾶξιν twice so close together. προᾶξιν here probably came from 792.

ἦν ἥλγησ' (ἄλγησ' Lips. b.) ἐγὼ the mss. ἦν ἄλγει στέγω (or thus: ὃς στείχει φέρων | Κάλχαντος ἡμῖν βᾶξιν, ἦν σιγῇ στέγω) Reiske. Schol: ἥλγησα. ἄλγεινῶς ἤκουσα. Gl. P: διά. Brunck understands κλύων, and compares Phil. 1314. ἥσθην πατέρα τὸν αἰὼν εὐλογοῦντά σε. Add Phil. 1021. ἀλγύνομαι | τοῦτ' αὖθ'. CEd. R. 936. Eur. Hipp. 1335. τοὺς γὰρ εὐσεβεῖς θεοὶ | θυήσκοντας οὐ χαίρουσι. Rhes. 390. χαίρω δέ σ' εὐτυχοῦντα &c. Eur. Sis. Fr. 667. ἐληλυθότα χαίρω σέ γ', Ἀλκμήνης τέκος | βέλτιστε, τόν τε μισρὸν ἐξολωλότα. So also in Homer, τίς ἂν τάδε γηθήσειεν; Qu. ἥ 'πῆλγησ' ἐγώ, or ἦν ἄλγῳ κλύων (Phil. 86. οὕς ἂν τῶν λόγων ἄλγῳ κλύων).

791. φῆς (sic) P.

ὦνθρωπε] ὦ "νθρωπε A. Harl. Ald. ὦνθρωπε two Bodl. mss. ἄνθρωπε F. G. L. pr. M. P. T. &c. Turn. Lob. As the copyists are fond of inserting ὦ, it is probable that ἄνθρωπε here and elsewhere is the true reading. Cf. 1154. "With the exception of these two verses, says Elmsley, we have not observed the vocative ἄνθρωπε in the tragedies, either with or without the interjection".

792. οὐκ οἶδα τὴν σὴν προᾶξιν] 'I know nothing of thy state'. Because Tecmessa had asked μῶν ὀλώλαμεν; Schol: τὴν τύχην, εἴτ' οὖν εὐπραγίαν, εἴτ' οὖν δυσπραγίαν. For this sense of προᾶξις cf. on 790. Cf. El. 1110. οὐκ οἶδα τὴν σὴν κληδόν'. 1037. Fr. 176. οὐκ οἶδα τὴν σὴν πείραν· ἐν δ' ἐπίσταμαι, &c.

Αἴαντος δ' ὅτι] Supply οἶδα. But this seems hard. Qu. Αἴαντος δέ γε (or σοι). Schneid. conj: Αἴαντος δέ τοι. Nauck also suspects ὅτι.

793. εἶπερ ἐστίν] Qu. εἶπερ ἐστὶ γ'. Cf. on CEd. C. 27.

ΤΕΚΜΗΣΣΑ.

καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

ΑΓΓΕΛΟΣ.

ἐκείνον εἶργειν Τεῦκρος ἐξεφίεται
σκηνῆς ὕπανυλον μῆδ' ἀφιέναι μόνον.

795

ΤΕΚΜΗΣΣΑ.

ποῦ δ' ἐστὶ Τεῦκρος, καπὶ τῷ λέγει τάδε;

ΑΓΓΕΛΟΣ.

πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον

794. καὶ μὴν (νῦν F. v. l.) θυραῖος] 'Well, he certainly is out'. Lat. 'Alqui foris est'. Supply ἐστὶ.

ὥστε μ' ὠδίνειν τί φῆς.] 'So that I am in anxiety (in painful suspense, to know) what you mean'. Gl. P: ὠδίνειν . μετὰ πόνον ζητεῖν. Cf. Tr. 325. αἰὲν ὠδίνουσα συμφορᾶς βάρος. 42. ἐμοὶ πικρὰς ὠδῖνας αὐτοῦ προσβαλὼν. Eur. Her. 644. πάλαι γὰρ ὠδίνουσα τῶν ἀφιγμένων | ψυχὴν ἐτήκον νόστος εἰ γενήσεται. Hipp. 258. τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν | ψυχὰν χαλεπὸν βάρος. Iph. A. 1221. μητρὸς, ἣ πρὶν ὠδίνουσ' ἐμὲ | νῦν δευτέραν ὠδῖνα τήνδε λαμβάνει. The same conciseness of expression as in CEd. R. 75. καί μ' ἦμαρ ἦδη — | λυπεῖ τί πρᾶσσει. Arist. Nub. 1391. οἴμαί γε τῶν νεωτέρων τὰς καρδίας | πηδᾶν ὅτι λέξει. Ach. 362. πάνν γὰρ ἔμεγε πόθος ὅτι φρονεῖς ἔχει. Cic. Phil. 7, 3. 'horreo quemadmodum accepturi sitis'. Reiske conj: καὶ μὴν θυραῖος ἐστὶ . μῶν δεινόν; τί φῆς;

μ' (κ' pr.) L.

795. εἶργειν vulg. Write εἶργειν. Cf. on 753.

ἐξεφίεται] 'Earnestly desires, begs, requests'. Cf. Tr. 759. προὔξεφίεσο. Eur. Iph. T. 1468. τάσδε δ' ἐκπέμπειν χθονὸς | Ἑλληνίδας γυναικὰς ἐξεφίεμαι. Perhaps ἐξεφίετο (741), but we have the present ἐλπίζει 799.

796. σκηνῆς ὕπανυλον] 'Under cover of his tent'. Schol: ἐνδόμυχον, ὑπὸ τὴν αὐλὴν τῆς σκηνῆς. Cf. 321. Compare πάραυλος, ὅμαυλος, σύναυλος. Similarly El. 1386. δωμαίων ὑπόστεγοι. Aesch. Eum. 619. σῶν δόμων ἐφέστιον. Qu. σκηναῖς ὕπανυλον. Cf. 754. εἶρξαι — Αἴανθ' ὑπὸ σκηναῖσι μῆδ' ἀφέντ' ἔαν.

μὴ δ' P. For μόνον Schneidewin conjectures δόμων.

797. καπὶ τῷ —;] 'And wherefore —?'

798. πάρεστ' ἐκεῖνος ἄρτι] 'He is just arrived', from the Mysian heights. Cf. 730. Τεῦκρος πάρεστιν ἄρτι Μυσιῶν ἀπὸ | κρημνῶν. Tr. 733. πάρεστι, μαστῆρ πατρὸς ὃς πρὶν ὄχκετο. Cf. on CEd. R. 766. Ph. 425. This is the answer to the former question of Tecmessa.

τήνδε δ' ἔξοδον | ὀλεθρίαν Αἴαντος ἐλπίζει (ἐλπίζειν A.) φέρειν the mss. These words contain the answer to the second question of Tecmessa. The general sense of them is clear enough, but there is evidently some lurking corruption. Bothe's correction ἐλπίζειν φέρει (for ἐλπίζει

ὄλεθρον εἰς Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ.

οἴμοι τάλανα, τοῦ ποτ' ἀνθρώπων μαθών;

800

ΑΓΓΕΛΟΣ.

τοῦ Θεστορείου μάντεως, καθ' ἡμέραν

φέρειν) has been far too hastily adopted by some editors (Herm. Dind. Wund. Hart. Seyf.). Bergk proposes ἐλπίζει φρεσίν. Badham (Præf. Iph. T. p. 20, from a friend's conjecture) proposes ἐλπίζει φθάνειν, Enger and Nauck ἐλπίζει κυρεῖν. The common reading is retained by Lob. Schn. Bergk. Lobeck: 'metuit Teucer ne hic exitus Ajacis (quem nunciat) perniciosus ei futurus sit'. And he compares Æsch. Ag. 1144. τέχνη διεσπῶδοι φόβον φέρουσιν μαθεῖν. Wunder: 'hic vero Ajacis egressus ne exitialis sit metuere se nuntial'. Schneid: 'Teucer foresees (Lat. 'auguratur') that this quitting the tent will lead to destruction'. (The messenger says τήνδε, because he has already learnt from the Chorus that Ajax is gone out.) He supposes there is an irregular combination of the two phrases, ἡ ὁδὸς φέρει εἰς ὄλεθρον, and ἐστὶν ὀλεθρία. Dind: "Hoc dicendum erat, metuere Teucrum ne exitialis egressus Ajacis nuntiandus sit (cf. φέρειν 789)". Gl. T: ὀλεθρίως — μέλλει — δέχεσθαι. I would read τήνδε δ' ἔξοδον | Αἴαντος εἰς ὄλεθρον ἐλπίζει φέρειν, 'and this excursion he apprehends tends to the ruin of Ajax'. (Cf. CEd. R. 517. ἐς βλάβην φέρον. 520. εἰς ἀπλοῦν — φέρει. 991. ἐς φόβον φέρον. Æsch. Sept. 76. ξυνὰ δ' ἐλπίζω λέγειν. Eur. Ion. 348. θῆρὰς σφε τὸν δύστηνον ἐλπίζει κτανεῖν. The corruption probably arose from εἰς having slipped out after Αἴαντος, when ὄλεθρον would be readily changed into ὀλεθρίαν, in order to supply the deficiency in the metre.) Or τήνδε δ' ἔξοδον | ὄλεθρον εἰς Αἴαντος &c. Or τήνδε δ' ἔξοδον | Αἴαντι νῦν ὄλεθρον ἐλπίζει φέρειν (cf. 802.). Or are we to connect ὀλεθρίαν Αἴαντος 'destructive of (fatal to) Ajax'? That ἐλπίζει is right may be pretty safely inferred from μαθών in the next line. The following conjectures have also occurred to me, ἐλπίζει πέλειν (or κυρεῖν), or ἐλπίζειν ἔφη (or λέγει). Or ἐλπίζειν θροεῖ. (Cf. 785. CEd. C. 1425. ὅς σφῶν θάνατον ἐξ ἀμφοῖν (αὐτοῖν?) θροεῖ. But then εἶναι or its equivalent could hardly be omitted.) What the sense requires appears to be something like this, 'he apprehends this excursion of Ajax is fatal (or is fatal to Ajax)'. The context shows that this must be the general meaning of these words. I have after much thought ventured to correct the passage accordingly. The Schol. has no remark on the passage.

ἔξοδον ὀλεθρίαν] Cf. 806. τάνδρὸς ἔξοδον κακὴν. Eur. Suppl. 116. στρατείαν ἐστράτευσ' ὀλεθρίαν. Tr. 51. τὴν Ἡράκλειον ἔξοδον. Aj. 287. ἔξοδους ἔρπειν κενὰς.

799. ἐλπίζει] 'He apprehends, fears'. Cf. on Trach. 111.

801. τοῦ Θεστορείου μάντεως] Hom. Il. α'. 69. Κάλχας Θεστορίδης οἰωνοπόλων ὅχ' ἄριστος. Cf. 134. Τελαμώνιε παῖ. Phil. 1023. τῶν Ἀτρειῶς | διπλῶν στρατηγῶν. Trach. 1219. τὴν Εὐρυτείαν — παρθένον. Eur. Her. 362. ὁ Σθενέλου τύραννος. Æsch. Sept. 378. μάντιν Οἰκλείδην σοφόν.

τὴν νῦν ὅς αὐτῷ θάνατον ἢ βίον θροεῖ.

ΤΕΚΜΗΣΣΑ.

οἷ γὰρ, φίλοι, πρόστιγ' ἀναγκαίης τύχης,

802. ὅτ' A. L. T. &c. Schn. Nck. ἦτ' or ἦ τ' F. G. M. Mosq. b. Jen. (with gl. ἦτις) ὅς a writer in Class. Journ. VII. 246. Fr. Jacobs. Wund. Dind. Bergk. Seyf. Gl. A. and T: ὅτι. Schol: ἀμφιβόλως, ἦτοι μαθὼν τὴν νῦν ἡμέραν, ἢ ὅτι κατὰ τὴν νῦν ἡμέραν τεθνήσκειται. Reiske conj: τοῦ Θεστορείου μάντεως πᾶρ' (sc. μαθὼν) ἡμέραν | τὴν νῦν —. Hartung reads: καθ' ἡμέραν | τὴν νῦν γὰρ αὐτὸν θάνατον ἢ βίον φέρειν. Schneid: — ὅτ' αὐτῷ θάνατον ἔξοδος φέρει (as there could be no talk of life after 799). Schæfer also before φέρει understands ἡ ἔξοδος. For ὅτ' αὐτῷ Lobeck conjectures ὅτι σφι. Wunder explains: *'qui hodie aut mortem ei aut vitum nunciat'*. For this position of the relative he refers to Ant. 135. Schneid. wrongly supposes ὅτ' is for ὅτι, which admits of elision in Homer, Simonides, Theocritus, and other poets: but I know of no instance of such an elision in the Tragic poets. I propose καθ' ἡμέραν | τὴν νῦν ὅς αὐτῷ θάνατον ἢ βίον θροεῖ. (Cf. 864. Œd. C. 1425. ὅς σφῶν θάνατον ἔξ ἀφοῖν θροεῖ. Καθ' ἡμέραν τὴν νῦν occurs Œd. C. 3. κατ' ἡμᾶρ τοῦμφανῆς τὸ νῦν τόδε Aj. 753. ἀφ' ἡμέρας τῆς νῦν Œd. R. 351.) Or τὴν ἡμέραν | τὴν οὔσαν (Œd. R. 781.) αὐτῷ — φέρειν. Or τὴν ἡμέραν | τὴν νῦν ἐκείνῳ (or ἀδελφῷ, or παροῦσαν, or λούσαν, or ἔτ' οὔσαν, or ἔτ' αὐτῷ). Or τὴν ἡμέραν | Αἴαντι (or τῷδ' ἀνδρὶ) τὴν νῦν —. Or τὴν ἡμέραν | τὴν νῦν ('as regards this day'), ὅτι σφιν — φέρει (αὐτῷ being a gloss on σφιν). Or ὅς ἡμέρα | τῇ νῦν ἐκείνῳ θάνατον ἢ βίον φέρει. Or ὡς ἡμέρα | ἡ νῦν ἐκείνῳ (or παροῦσα) — φέρει. Or καθ' ἡμέραν | τὴν νῦν τόδ' (sc. τὸ ἐξίεναι) — φέρειν. Or τόδ' ἡμέρα | τῇ νῦν ἐκείνῳ —. Or τάχ' ἡμέραν | τὴν νῦν ἂν αὐτῷ — φέρειν. Or τὴν ἡμέραν | τὴν νῦν τάχ' —. Or thus: τοῦ Θεστορείου μάντεως καθ' ἡμέραν | τὴν νῦν. ὁ δ' αὐτῷ θάνατον ἢ βίον θροεῖ. Or τοῦ — μάντεως καθ' ἡμέραν | τὴν νῦν ἐκείνῳ θάνατον ἢ βίον φέρειν. Schol: εἰ μὲν ἔνδον μένει (μενεῖ?), σωθήσεται· εἰ δὲ μὴ, ἀπόλλυται. Cf. Œd. C. 1425. ὁρᾷς τὰ τοῦδ' οὔν ὡς ἐς ὀρθὸν ἐκφέρει | μαντεύμαθ', ὅς σφῶν θάνατον ἔξ ἀφοῖν (αὐτοῖν?) θροεῖ. Arist. Ach. 417. δεῖ γάρ με λέξαι τῷ χορῷ ὅησιν μακράν· | αὐτὴ δὲ θάνατον, ἣν κακῶς λέξω, φέρει. Thesm. 76. τῇδε θῆμέρα κριθήσεται | εἴτ' ἔστ' ἔτι ζῶν εἴτ' ἀπόλωλ' Εὐριπίδης. Rhes. 992. ναυσὶν αἰθὼν ἐμβαλεῖν | πέποιθα Τρωσὶ θ' ἡμέραν ἐλευθέραν | ἀκτῖνα τὴν στείχονσαν ἡλίου φέρειν. Incert. ap. Cramer. Anecd. Paris. I. 392. 5. ἦδ' ἡμέρα [add γὰρ, or μοι, or σοι?] θάνατον ἢ βίον φέρει.

φέρει A. L. T. vulg. φέρειν G. (Probably from 799.) The true reading I apprehend is θροεῖ.

803. οἷ γὰρ Aug. b. Steph. Erf. &c. οἷ ἐγὼ vulg. οἷ ἐγὼ F. G. H. L. T. &c. Ald. οἷ ἐγὼ A. Mosq. a. Aug. c. The aphaeresis in this expression, as well as the elision in οἷμ' ὡς, is unique of its kind, and to be defended solely on the ground of popular usage. Cf. El. 674. 1115. Tr. 986. Eur. Phœn. 1274. οἷ γὰρ, τί λέξεις;

καὶ σπεύσαθ' οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους,
ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακὴν.
ἔγνωκα γὰρ δὴ φωτὸς ἡπατημένη

805

πρόστη' ἀναγκαίᾳ τύχῃ] Schol: ἐπικούροι γίνεσθε τῆς κατεπει-
γούσης δυστυχίας. An unusual expression. Musgrave explains it, βοη-
θήσατε ἀναγκαίᾳ τύχῃ. Heath: 'praevertite fortunam &c.' Brunck:
'opem ferte in urgenti hac necessitate'. Lobeck explains πρόστητε to mean
'obsistite' (i. e. 'oppose'), comparing Quint. C. I. 518. ἀντέστησαν ἀταρτη-
ροῦ πολέμου, and in 1133 below προῦστη to mean ἀντέστη. It probably
means 'stand before (in the way of, so as to prevent the approach of), op-
pose, ward off'. Understand μοι. Cf. El. 980. ὦ τοῖσιν ἐχθροῖς — προῦ-
στήτην φόνον. Herod. IX. 107. οἱ δορυφόροι Μασίστεω προῦστησαν.
Æschin. 49, 41. τὸν προστάντα τῆς εἰρήνης. Eur. Andr. 221. χεῖρον ἀρσένων
ρόσον | ταύτην νοσοῦμεν, ἀλλὰ προῦστημεν καλῶς. Her. 306. Qu. πρό-
στητ' ἀναγκαίᾳ ὦν τύχῃ, 'assist me in this urgent necessity'. Or 'νίστασθ'
ἀναγκαίᾳ τύχῃ, 'stand in the way of (prevent) &c.' (Thuc. 8, 69, 2. ἦν
τις ἐνιστῆται τοῖς ποιουμένοις. Isocr. 90 A.) Hartung reads πρόφθητ' —

803. ἀναγκαίᾳ τύχῃ] Cf. 485. El. 48.

τύχῃς A. L. T. &c. τύχας (supr. η) M.

804. σπεύσαθ' — μολεῖν] 'Hasten so that Teucer may quickly arrive'.
Cf. 673. 1070. Similarly CEd. C. 1184. καὶ νῶν ὑπείκει τὸν κασίγνητον
μολεῖν. Qu. σπεύσαθ' — πορεῖν (cf. CEd. C. 1458. πῶς ἂν — δεῦρο
Θησέα πόροι;). Heimsoeth, I find, proposes the same correction.

805. οἱ δ' —] The construction here starts freest with the verb in
the finite form. "Instead of οἱ δὲ Αἴαντα ζητεῖν, a new finite verb is
introduced, by which the strength of the expression is increased, as in
Il. v'. 48." Schn. The first οἱ δὲ answers to οἱ μὲν in prec. v., the se-
cond οἱ δὲ to οἱ μὲν understood before ἐσπέρους ἀγκῶνας. Cf. Eur. Or.
1250. χωρεῖτ', ἐπειγώμεσθ'. ἐγὼ μὲν οὖν τρίβον | τόνδ' ἐκφυλάξω, τὸν
πρὸς ἡλίον βολάς. | B. καὶ μὴν ἐγὼ τόνδ', ὃς πρὸς ἐσπέραν φέρει.

ἀγκῶνας] 'Windings, bendings' of the shore. Hesiod. Op. 389. ἄγκεα
βησσήεντα. Perhaps ἀνλῶνας.

ἀντηλίους L. T. vulg. ἀνθηλίους A. Bar. Ald. 'Facing the rising
sun'. Æsch. Ag. 528. δαίμονες τ' ἀντήλιοι (Schol. οἱ πρὸς ἀνατολήν
ὄρῶντες). Eur. Meleag. Fr. 21. Ion. 1550. ἀντήλιον πρόσωπον. The
Ionic form as ἀπηλιώτης, ἀπηλιαστής, ἐπηλῆς, ἐπίστασθαι, &c. V. Blomf.
Gl. Agam. 502. (497.)

806. ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακὴν] 'Go and seek out the
fatal sally of the man'. Nauck suspects some error.

τάνδρὸς L. vulg. and Suid. s. v. ἀγκῶν. ἀνδρὸς A. F. G. H. Lipss.
T. &c. Which is perhaps preferable, in next v.

κακὴν] 'Fraught with evil, fatal, inauspicious'. Perhaps κενήν. Cf. 287.
ἐξόδους ἔρπειν κενάς. Weickert p. 46. proposes λαβεῖν, coll. CEd. R.
266. ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν.

807. φωτὸς ἡπατημένη] 'That I have been deceived by the man'. Per-
haps ἢ φωτὸς ἡπατημένη. But cf. on Phil. 3. Cf. Virg. Æn. II. 237.
'medios sensit delapsus in hostes'.

καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
οἶμοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον,
ἀλλ' εἶμι κἀγὼ κεῖς' ὅποιπερ ἂν σθένω.
χωρῶμεν, ἐγκονῶμεν· οὐχ ἔδρας ἀκμή.
[σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν.]

810

ΧΟΡΟΣ.

χωρεῖν ἔτοιμος, κοῦ λόγῳ δείξω μόνον·

808. χάριτος] 'Favour'. Gl. P: τῆς τοῦ γάμου.

809. οὐχ ἰδρυτέον] οὐχὶ δυρτέον Herw. ad CEd. R. 1218, in order to avoid tautology, as οὐχ ἔδρας ἀκμή follows close after. We might also correct οὐκ ὀδυρτέον, or οὐ μελλήτεον (as in Eur. Phoen. 1279). Ἰδρυτέον occurs nowhere else in tragedy. Translate: 'I must not loiter'.

810. Cf. 690. ἐγὼ γὰρ εἶμ' ἐκεῖς' ὅποι πορευτέον.

811. Arist. Pl. 255. ἴτ' ἐγκονεῖτε, σπεύδεθ'· ὥς ὁ καιρὸς οὐχὶ μέλλειν, | ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἣ δεῖ παρόντ' ἀμύνειν. Other examples of asyndeton are Aj. 59. ὠτρυνον, εἰσέβαλλον εἰς ἔρηνη κακὰ. 115. 844. Tr. 1255. Ant. 1037. El. 632.

ἐγκονῶμεν] Eur. Hec. 502. Herc. 515.

οὐχ ἔδρας ἀκμή] 'It is no time (fit season) for sitting still'. Gl. P: ἀκμή, καιρός. Phil. 12. ἀκμή γὰρ οὐ μακρῶν ἡμῖν λόγων. El. 22. ἔργων ἀκμή. 1338. ἀπηλλάχθαι δ' ἀκμή. Aesch. Pers. 407. κοῦκ ἔτ' ἦν μέλλειν ἀκμή. Ag. 1326. τὸ μὴ μέλλειν δ' ἀκμή. Hom. Il. ψ'. 205. οὐχ ἔδρας ἀγών. Bacchylid. Fr. 22. οὐχ ἔδρας ἔργον οὐδ' ἀμβολᾶς. Arist. Pl. 255. ἴτ' ἐγκονεῖτε, σπεύδεθ', ὥς ὁ καιρὸς οὐχὶ μέλλειν. Th. 670. Schneid. thinks these words parenthetic.

812. θέλοντας L. pr. [Herm.] θέλοντες L. corr. a m. rec. T. Ald. Br. Lob. Herm. &c. θέλοντος Dresd. b.

ἄνδρα γ' ὃς σπεύδει A. L. corr. M. T. Ald. ἄνδρα γ' ὃς ἂν σπεύδῃ G. L. pr. ἄνδρα γ' ὃς ἂν σπεύδῃ (supr. οἱ) Aug. c. (ἂν del. a m. rec.) P. Aug. c. ἄνδρα ὃς σπεύδει F. ἄνδρα γ' ὃς σπεύδῃ [Herm.] Wund. ἄνδρ' ὃς ἂν σπεύδῃ conj. Dind. ἄνδρ' ὃς ἔσπευσεν Hart. ἄνδρ' ὃς ἐκσπεύδει Herm. sec. cur. Hermann, who formerly read θέλοντες, makes it depend on οὐχ ἔδρας ἀκμή (= οὐχ ἔξεσθαι δεῖ. Wunder adopts the same construction, except that he retains θέλοντες, for which however he thinks the dative θέλονσιν should rather be substituted, as in Phil. 12. ἀκμή γὰρ οὐ μακρῶν ἡμῖν λόγων. Either θέλοντες or θέλοντας would, in my opinion, be very harsh. The line is justly condemned as spurious by Dind., Bergk, and Nauck. Qu. σώζειν ἔαν θέλωμεν ὃς σπεύδει θανεῖν. (Perhaps ἄνδρα was a gloss, which crept into the text and caused the disturbance; and ἔαν might easily have slipped out after εἰν.) Or σώζειν θέλοντες γ' ἄνδρ', ἔαν (or ὃς ἂν) σπεύδῃ θανεῖν.

813. χωρεῖν A. L. T. vulg. χωρεῖν γ' F.

ἔτοιμος] Sc. εἰμί. A common ellipse. So CEd. R. 92. ἔτοιμος εἰπεῖν. Rhcs. 959. καὶ νῦν ἔτοιμος τῷδε καὶ τεῦξαι τάφον &c. Plat. Crat. 384. ἔτοιμος ἔγωγε καὶ μανθάνειν καὶ ἀκούειν. Polit. p. 277. λεκτέον, ἐπειδὴ καὶ σὺ ἔτοιμος ἀκολονθεῖν. Ellendt and Bergk prefer the accentuation ἔτολμος, like ἐρῆμος. V. Eust. ad Il. 5, 140.

τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

ΑΙΑΣ.

ὁ μὲν σφαγεὺς ἔσθηκεν ἢ τομώτατος

815

νοῦ λόγῳ —] Cf. El. 1452. ἦ καὶ θανόντ' ἡγγειλαν ὡς ἐτητύμως; | ΗΛ. οὐκ, ἀλλὰ ἀπέδειξαν, οὐ λόγῳ μόνον.

814. ἔργον καὶ ποδῶν] CEd. C. 1297. οὐτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργον μολών. We have here ἔργον opposed to λόγος, as in CEd. C. 782. El. 59. Eur. Alc. 349. &c. Tecmessa and the Chorus are here made to quit the stage, so as to allow Ajax to deliver his famous soliloquy. The same thing happens in Eur. Alc. 762, to prepare the way for the no less noble speech of Hercules, and in the Helena v. 385. Such instances of the Chorus retiring before the conclusion of the play are however very rare. In the Eumenides the economy of the drama requires that the Chorus should leave the stage before its termination. Schol. Vat. ad Eur. Alc. 918. δύνатаι γὰρ ὁ χορὸς ἐξίστασθαι, ὡς καὶ ἐν Αἴαντι μαστιγοφόρῳ. It was usual for deeds of violence to be supposed to be committed behind the scenes, and for an ἐξάγγελος to come forth and report them. Thus Æschylus τὸ ὑπὸ σκηνῆς ἀποθνήσκειν ἐπενόησεν, ὡς μὴ ἐν φανερῷ σφάττοι, says Philostr. V. Ap VII. 11. Schol. ad 815. ἔστι δὲ τὰ τοιαῦτα παρὰ τοῖς παλαιοῖς σπάνια· εἰδῶτασι γὰρ τὰ πεπραγμένα δι' ἀγγέλων ἀπαγγέλλειν. — Φθάνει Αἰσχύλος ἐν Θηήσαις τὴν ἀναίρεσιν Αἴαντος δι' ἀγγέλου ἀπαγγεῖλαις. The poet's reason for making this exhibition he thinks may have been either a love of innovation, or more probably a wish to move (ἐκπλῆξαι) the spectators. Εἰκὴ γὰρ κατηγορεῖν ἀνδρὸς παλαιοῦ οὐχ ὅσιον, he adds.

815. The Chorus having taken its departure, the scene is changed and Ajax is seen alone in a desert wood (893) preparing his sword for the work of self-destruction. After delivering a very beautiful soliloquy, he is seen, in the back-ground of the stage, to fall upon his sword. After which the two divisions of the Chorus (Hemichoria) and Tecmessa enter in search of him. The Schol. on 864. tells us that, from his skill in mimicking the death of Ajax, the actor Timotheus acquired the sobriquet of σφαγεὺς. The ἐκκύκλημα here takes place, as in Eur. Med. 1317. Poll. IV. 128. καὶ τὸ μὲν ἐκκύκλημα ἐπὶ ξύλων ὑψηλὸν βάθρον, ᾧ ἐπικεῖται θρόνος· δείκνυσιν δὲ τὰ ὑπὸ σκηνὴν ἐν ταῖς οἰκίαις ἀπόρρητα πραχθέντα.

σφαγεὺς] 'The murderous sword', lit. 'the slayer', as in Eur. Iph. T. 602. ὁ δὲ σφαγεὺς τίς; Andr. 1137. Plut. Cic. 48. ἐν τούτῳ δ' οἱ σφαγεῖς ἐπῆλθον. I. q. φάσανον (as if σφάσανον) 899. Properly the knife used in sacrifices, called σφαγίς. Eur. El. 1142. τεθηγμένα σφαγίς. 811. In like manner the sword is called φονεὺς 1026. Compare τομεὺς (Trag. Adesp. 340. δεινὸς κολαστὴς πέλεκυς ἀχένος τομεὺς. Plat. Alc. I. 129.). Pollux VI. 192. σφαγεὺς παρὰ Σοφοκλεῖ καὶ τὸ ξίφος. The sword used for this and similar purposes was a blunt one, called ἐγγερίδιον συσπαστὸν ('closing, or doubling'), or ἀνδρομητὸν ('running back'). See Hesych. v. συσπαστόν, where for ἄηκτον I would read ἄθηκτον.

ἔσθηκεν] 'Stands' fixed in the ground. Cf. 821.

ἢ τομώτατος] 'So as to cut best', lit. 'in the manner or way in which it will cut best.' Gl. P: ὅπον.

γένοιτ' ἄν, εἴ τῳ καὶ λογίζεσθαι σχολή,
 δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἔμοι
 μάλιστα μισηθέντος ἐχθίστου θ' ὄρᾱν.
 πέπηγε δ' ἐν γῇ πολεμία τῇ Τρωάδι
 σιδηροβοῶτι θηγάνῃ νεηκονής.
 ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,

820

816—8. These three lines are condemned as an interpolation (because of 661 f.) by Herw., coll. 1025 f. The speech of Ajax, he observes, proceeds better without them.

816. εἴ τῳ καὶ λογίζεσθαι σχολή] *'If one has leisure also to reflect, if there be leisure for any one also to make reflections'*. Wunder: *'si cui (i. e. mihi morituro) etiam considerandi tempus est'*. For it would seem natural that one who had despaired and was bent on self-destruction should proceed to the last without delay. The full stop after σχολή was properly removed by Musgrave, for this clause refers to what follows. But the common reading can scarcely be correct. Qu. εἴ τις καὶ — σχολή (as Kästner also proposes), or εἴ τι (or μοι) καὶ — σχολή, or εἴ τις τάδε — σχολή, or εἴ τοιάδε — σχολή, or εἴ τις εὖ — σχολή. For καὶ perhaps δῆ. This seems intended as a sort of apology for thus sentimentalising at such a critical moment. Cf. Arist. Eq. 1272. εἴ τις εὖ λογίζεται. "Ajax reflects (λογίζεται) that the σφαγεὺς is in three points of view τομώτατος: first, as being the gift of an enemy; secondly, because it has been just sharpened and fixed in the soil of an enemy's territory; and thirdly, because he himself has fixed it firmly. Cf. 657." Schn.

817. δῶρον —] Cf. on 1029. Il. η'. 305. ὥς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον. | Αἴας δὲ ζώσθηρα δίδον φοῖνικι φαεινόν. Epigr. Anon: Ἑκτωρ Αἴαντι ξίφος ὥπασεν, Ἑκτορι δ' Αἴας | ζώσθηρ' ἀμφοτέρων ἡ χάρις εἰς θάνατον. In Homer Ajax and Hector are always represented as enemies, Il. ν'. 809. ρ'. 128.

Ἑκτορος] *'To wit, Hector'*. Put in apposition with ἀνδρός. So CEd. C. 109. οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον | εἶδωλον.

817 f. Ajax for three reasons hopes to find a speedy and painless death; because the weapon to be used was the gift of an enemy; because it is fixed in hostile ground; and lastly because he has taken the precaution to fix it there himself firmly.

818. After ὄρᾱν I mark only a colon, instead of the usual full stop.

820. θηγάνῃ] Aesch. Ag. 1514. Eum. 859.

νεηκονής] I. q. νεακόνητος (El. 1394). In Homer we find νεήκης (Il. 13, 391. πελέκεσσι νεήκεσι).

821—2. These two lines are suspected by Bergk.

821. ἔπηξα] *'I have fixed in the ground'*. Cf. 906. ἐν γὰρ οἱ χθονὶ | πηκτὸν τόδ' ἔγχος —.

αὐτόν] αὐτὸς Morstadt.

εὖ περιστείλας] *'Having pressed it well round'*, with the feet. Schol: ἐντρεπίσας, διαχειρισάμενος, περισφίγγας ἐν τῇ γῇ. The last explanation is the right one. Phil. 447. ἀλλ' εὖ περιστελλόνουσιν αὐτὰ δαίμονες. Eur. Med. 1034. καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν. 582. Or. 1066.

εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
οὕτω μὲν εὐσκενουῦμεν· ἐκ δὲ τῶνδ' ἐμοὶ
σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαβεῖν.
πέμψον τιν' ἡμῖν ἄγγελον κακὴν φάτιν
Τεύκρῳ φέροντα, πρῶτος ὧς με βαστάσῃ

825

καὶ κατθανόντοιν εὖ περιστείλλον δέμας. So καλῶς περιστέλλειν Plat. Hipp. maj. 291.

822. εὐνούστατον —] 'So as to be (in a way) most favourable for dying (for me to die) quickly'. Before θανεῖν we may, with the Schol., supply ὥστε. Cf. 420. ὦ ῥοαὶ — εὐφρονες Ἀργείοις. Æsch. Pers. 435. Σπερχειὸς ἄρδει πεδίον εὐμενεῖ ποτῷ. But εὐνούστατον seems hardly suitable here. We require rather some epithet that signifies 'firmly fixed' or 'convenient'. Reiske proposes ἀνύστατον (I suppose he meant ἀνυστότατον 'most effectual'). Qu. εὐσύστατον 'firmly planted', or perhaps εὐ-θνήσιμον.

τῷδ' ἀνδρὶ] I. e. for me. Cf. 78.

θανεῖν] κτανεῖν Morstadt. These two verbs are often confounded.

823. εὐσκενουῦμεν] 'We are well prepared, well equipped'. The word probably occurs no where else.

ἐκ δὲ τῶνδε] 'And now after this'. Gl. P: μετὰ δὲ ταῦτα. Cf. 537. CEd. R. 235. 282. This answers to ὁ μὲν σφαγεὺς 815.

824—44. Ajax supplicates Zeus, Hermes, and the Erinyes; the first, as being the founder of his house, to send and acquaint Teucer of his design, that his body may not after death be cast out unburied and insulted; the second, to grant him a favourable passage to the shades below; the last, to avenge him on those, whose overbearing insolence has been the cause of his death.

824. καὶ γὰρ εἰκὸς] As being his ancestor. Cf. 389.

ἄρκεσον] 'Aid, assist'. El. 322. πέφνκεν ἐσθλὸς, ὥστ' ἄρκεῖν φίλοις.

825. αἰτήσομαι] Like βουλήσομαι. Cf. Tr. 1116. αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν. Æsch. Pers. 215. θεοὺς — αἰτοῦ τῶνδ' ἀποτροπὴν λαβεῖν.

μακρὸν] I. q. μέγα, 'great, considerable'. Cf. 130. Pors. ad Hec. 41. So βραχὺ often means 'little, small'.

γέρας λαβεῖν] λαχεῖν γέρας F. &c.

λαχεῖν A. F. L. sec. Ald. Herm. Lob. Dind. λαβεῖν F. v. l. G. L. pr. M. P. T. &c. Nck. Wo. Cf. Eur. Hec. 41. αἰτεῖ δ' — τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν (λαχεῖν Porson, because λαχεῖν γέρας occurs in Il. δ'. 49. ὦ'. 70). Cf. Valek. ad Phoen. p. 444. Hermann (ad Hec. 41.) prefers here λαβεῖν. (Cf. Eur. Andr. 585. οὐμὸς δέ γ' αὐτὴν ἔλαβε παῖς παιδὸς γέρας.) But he retains λαχεῖν in his edition. Perhaps we should read τυχεῖν, which is often confused with λαχεῖν. Translate, 'I will ask you a small favour (for me) to get'.

827. Τεύκρῳ φέροντα A. L. T. vulg. φέροντα Τεύκρῳ F.

ὧς με βαστάσῃ] ὧς με βαστάσει P. 'That he may take me up', for the purpose of burying me. Cf. 920. El. 1129. 1170. Eur. Alc. 740. βαστάζωι νεκρὸν. 19.

πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
ρίφθῳ κυσὶν πρόβλητος οἰανοῖς θ' ἔλωρ.
τοσαῦτά σ', ὦ Ζεῦ, προστρέπω. καλῷ δ' ἅμα
πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι,

830

828. πεπτῶτα] πεπταότα L. pr.

πεπτῶτα — ξίφει] 'After I have fallen upon this sword recently sprinkled with blood'. Cf. 899. κρυφαίῳ φασγάνῳ περιπτυχής. Hom. II. v'. 570. περὶ δουρὶ ἥσπαιρ'. θ'. 186. κυλινδόμενος περὶ χαλκῷ. σ'. 230. ὕλοντο — ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. Od. μ'. 395. Arist. Vesp. 523. ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει. Antiph. 123, 8. πολεμίῳ τῷ τούτου βέλει περιπεσόν. Pind. N. VIII. 39. κείνος (φθόρος) καὶ Τελαμῶνος δάψεν νῖδον φασγάνῳ ἀμφικυλίσαις. Isth. III. 53. ἴστε μὲν Αἴαντος ἀλκὰν φοίνιον, τὰν (ὀλκὸν — τὸν?) ὀψία ἐν νυκτὶ ταμὼν περὶ ᾧ φασγάνῳ μομφὰν ἔχει παίδεσσιν Ἑλλάνων, ὅσοι Τρώανδ' ἔβαν. Lucian. Herm. 28. περιπεσεῖσθαι τῷ τοξεύματι. Cf. also on Ant. 1301.

νεορράντῳ] νεορράντῳ P. Put proleptically, as κρυφαίῳ in 899.

830. κυσὶν] κυσὶ L. Cf. Ant. 1017. Aesch. Suppl. 807. κυσὶν δ' ἐπειθ' ἔλωρα κάπιχωρίοις | ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν. Virg. AEn. IX. 485. 'Heu! terra ignota canibus date praeda Latinis | Alitibusque jaces!' Blomf. Gl. Sept. 1015. Schneid. compares the last words of Hector, II. χ'. 338. λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῆων, | μὴ με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν &c. α'. 4. "The Poet, he adds, here gives us some intimation of what the conclusion of the drama will be".

831. τοσαῦτά σ', ὦ vulg. A. T. τοσαῦτ ὦ F. Jen. Aug. c. and so (or τοσαῦτα ὦ) Mosq. b. τοιαῦτ' ὦ Dresd. a. γρ. τοσαῦτά σοι L. a m. ant.

προστρέπω L. pr. Steph. Musgr. Br. προτρέπω A. F. H. L. sec. M. T. Lipss. and probably all the rest, and Suid. h. v. The same variation occurs CEd. C. 50. μὴ μ' ἀτιμάσης — ὦν σε προστρέπω (al. προτρέπω). Eur. Hipp. 720. &c. 'I implore, supplicate', lit. 'I turn (address) myself to'. Eur. Suppl. 1205. κακῶς ὀλέσθαι πρόστρεπ' Ἀργείων χθόνα. Hence προστρέποιος 'a suppliant'. Schol: προστρέπω δὲ κατευκτικῶς λέγω· προστρέποιοι γὰρ οἱ ἱκέται. Compare προσπίτνειν.

καλῷ] 'I invoke'. Herod. I. 44. ἐκάλεε μὲν Δία καθάρσιον. Arist. Ran. 481. τὸν θεὸν κάλει. Aesch. Prom. 88. ὦ δῖος αἰθῆρ καὶ ταχύπτεροι πνοαί, — καὶ τὸν πανόπτην κύκλον ἡλίου καλῷ. Sept. 640. Cho. 125. κηρύξας ἔμοι — δαίμονας κλύειν ἐμὰς εὐχάς. Dale translates: 'I next invoke | the infernal Hermes, guide of parted souls, | that he would soothe me gently to repose; | and grant, when this keen sword has pierc'd my side, | a prompt and painless passage to the shades'.

δ' A. F. G. H. L. P. T. Augg. Dresd. a. Lipss. Ald. Suid. v. προστρέπω. Herm. Wund. Hart. Schn. Bergk. Dind. Seyf. θ' three mss. of Br. Lob. I prefer δ', as in 835. Cf. also 845, 856.

832. πομπαῖον] 'The conductor' of souls to Hades. I. q. ψυχοπομπόν. CEd. C. 1548. τῇδε γὰρ μ' ἄγει | Ἑρμῆς ὁ πομπὸς ἧ τε νεοτέρῳ θεός. Eur. Med. 732. ἀλλὰ σ' ὁ Μαΐας πομπαῖος ἀνάξ | πελάσειε δόμοις.

ξὺν ἀσφαδάστω καὶ ταχεῖ πηδήματι
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 καλῶ δ' ἀρωγοὺς τὰς αἰεὶ τε παρθένους

835

Rhes. 216. ἀλλ' εὖ σ' ὁ Μαίης παῖς ἐκείσε καὶ πάλιν | πέμψειεν Ἑρμῆς. In recognition of the same office of conducting the living and the dead he is styled Ἥγεμόνιος. Arist. Pl. 1160. Hor. Od. I. 10. 17. 'Alias (animas) sub tristia Tartara mittit'. Diog. L. VIII. 31. τὸν Ἑρμῆν ταμίαν εἶναι τῶν ψυχῶν καὶ διὰ τοῦτο πομπαῖον λέγεσθαι καὶ ἐμπολαῖον καὶ χθόνιον. Cf. Blomf. ad Æsch. Cho. 1. See also Eum. 91.

χθόνιον] 'Infernal'. El. 111. ὦ χθόνι' Ἑρμῆ. Œd. C. 948. ὦ χθόνιαί θεαί. 1606. Ζεὺς χθόνιος. Æsch. Cho. 1. Ἑρμῆ χθόνιε, πατρῷ' ἐποπτεύων κρᾶτη.

κοιμίσαι] 'To lull me to repose'. Œd. R. 961. Tr. 1040. Eur. Tro. 589. κοίμισαί μ' ἐς Αἶδου. Eur. Hec. 472. ἡ Τιτάνων γενεάν, | τὰν Ζεὺς ἀμφιπύρῳ | κοιμίζει φλογμῷ Κρονίδας. Hipp. 1384. εἴθε με κοιμίσειε τὸν δυσδαίμον' Αἶδου — ἀνάγκη. Phœn. 185. El. 509. ἐκοιμάθη ('died'). S. Paul II. Ep. Cor. XI. 30. κοιμῶνται πολλοί. Similarly εὐνάζειν Œd. R. 961. Tr. 1040.

833. ξὺν ἀσφαδάστω — πηδήματι] 'With a bound free from struggle (quiet) and swift'. Schol: ἀσκαρίστω καὶ σπασμὸν μὴ ἔχοντι. — σφαδάξειν δὲ ἔλεγον τὸ σπᾶσθαι καὶ σφαικελίζειν. Who quotes a line of Euripides, ὁ δ' ἐσφάδαξεν οὐκ ἔχων ἀπαλλαγάς. On the verb σφαδάζειν 'to plunge or struggle' see Blomf. Gl. Pers. 199. Ruhnk. ad Tim. v. σφαδάζειν. Cf. Fr. 727. σὺ δὲ σφαδάξεις πῶλος ὥς εὐφορβία. Eur. Æol. Fr. 19, 3. εἰκὸς σφαδάζειν (μ') ἦν ἂν, ὡς νεόφυγα | πῶλον, χαλινὸν ἀρτίως δεδεγμένον. In like manner Cassandra prays Æsch. Ag. 1265. ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν, | ὡς ἀσφαδάστος, αἱμάτων εὐθνησίμων | ἀπορρυσίντων, ὅμμη συμβάλω τόδε. Lobeck compares Val. Max. II. 6. 8. 'Tum defusus Mercurio libamentis, et invocato numine ejus, ut se placido itinere in meliorem sedis infernae deduceret partem, cupido haustu mortiferam traxit potionem'. Cf. also Plut. V. Anton. ἦν δ' οὐκ εὐθάναντος ἡ πληγὴ. Nauck writes ἀσφαδάστω.

πηδήματι] 'Bound, spring'. Teucer, speaking of Ajax's death, says Eur. Hel. 96. οἰκείον αὐτὸν ὦλετ' ἄλμ' ἐπὶ ξίφος. The London Editor I. conjectures πεσήματι, as in 1033. ὅλωλε θανάσιμῳ πεσήματι. So also Seyffert. A needless correction.

834. πλευρὰν] The only part of Ajax that was vulnerable. See Schol. Pind. N. VII. 38. ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν λευρὸν ξίφος. VIII. 38. Isthm. III. 58. Q. Calaber V. 821. represents Ajax to have been vulnerable only in the throat. According to others the vulnerable part was the arm-pit.

διαρρήξαντα] ἀναρρήξαντα Nauck (from Schol.).

835. Cf. Œd. C. 1010. τάσδε τὰς θεὰς ξμοὶ καλῶν ἱκνοῦμαι — ἐλθεῖν ἀρωγοὺς ξυμμαχούς θ'. 1376. El. 453. Hom. Il. ι'. 454. πολλὰ κατηρᾶτο στρυγερὰς δ' ἐπεκένλετ' Ἑρινῆς.

τὰς αἰεὶ τε (τε om. F.) παρθένους] Schol: μυθικόν ἐστι τὸ λέγειν τὰς Ἑρινύας αἰεὶ παρθένους· νῦν δὲ τὰς ἀδωροδοκίτους καὶ οὐχὶ χρατθῆναι δώροις δυναμένας ὑπὸ τῶν ἀδικούντων. They are called παλαιαὶ παῖδες Eum. 69. and γράῃαι πολιαὶ Hes. Theog. 270. In like manner

αἰεί θ' ὀρώσας πάντα τὰν βροτοῖς πάθη
 σεμνὰς Ἐρινῦς τανύποδας μαθεῖν ἐμὲ
 πρὸς τῶν Ἀτρείδων ὥς διόλλυμαι τάλας.
 [καὶ σφας κακούς κάκιστα καὶ πανωλέθρους

Æschylus calls them ἄπαιδες Eum. 1031. Which expressions seem to denote their stern unsociable character. Cf. Callim. H. Cer. 3, 6. δός μοι παρθενίην αἰώνιον. I do not however think that παρθένους is right. Some epithet seems required. Meineke (whom see in his Symb. Crit. ad Ant. p. 29) proposes τὰς αἰεί τ' ἐπαργέμους (i. e. Tartareas), and Seyffert approves of this. But this does not appear to me by any means "*praeclara conjectura*". Perhaps we should read τὰς αἰεί τ' ἐπήμοους. (Cf. Æsch. Cho. 980. ἴδεσθε δ' αὖτε, τῶνδ' ἐπήμοοι κακῶν, &c. I. e. μάρτυρες.) Or τὰς αἰεί τ' ἐπισκόπους. (Cf. Trag. inc. Fr. 217 W. ἢ τὰ θνητῶν — πάντ' ἐπισκοποῦς' αἰεί — Τύχη.) Or τὰς αἰεί τ' ἐποψίους (Phil. 1040. θεοί τ' ἐπόψιοι). Or τὰς αἰεί τε ποινίμους (843. Tr. 808. ποινίμος Δίκη). Or τὰς αἰεί τ' εὐνήμενας. Or τὰς αἰεί τε μάρτυρας. Or τὰς αἰεί μεγασθενεῖς | αἰεί δ' &c. Or τὰς αἰεί μὲν ἀρτίνοους. Hartung unadvisedly reads: τὰς αἰεί μὲν παρθένους, | αἰεί δ' --. Cf. on 836.

836. θ' Liv. a. Jen. Mosq. b. Turn. Br. Lob. Dind. Herm. Wund. Hart. Schn. δ' F. G. H. L. M. P. T. Harl. Lipss. Ald. See Elmsl. ad Aj. 1050. Wund. ad Trach. 140. (143.) Ant. 1096. Cf. CEd. C. 42. τὰς πάνθ' ὀρώσας Εὐμενίδαας. El. 113. This line is omitted in A. and Suid. s. v. ἀειπαρθένους.

τὰν βροτοῖς] τὰ βροτοῖς F. τὰμβροτοῖς L. Aug. b.

837. σεμνὰς] This was the usual epithet of the Erinyes in the mouth of an Athenian (Paus. II. 11. 4. Harp. Lex. v. σεμναί. Cf. El. 112. σεμναί τε θεῶν παῖδες Ἐρινύες, | αἱ τοὺς ἀδίκως θνήσκοντας ὀράτε.

Ἐρινῦς F. Dind. Ἐρινῦς A. L. P. T. vulg. This word is invariably written with one ν in L. both in text and in schol., according to Elmsl. ad Schol. on CEd. C. 42. Qu. Ἐρινύας (trisyll. as elsewhere Ἐρινύων).

τανύποδας] '*Taking long strides*'. Schol: τὰς ἀκοπιάστως ἐπιούσας. So El. 491. χαλκίπους Ἐρινύς. Æsch. Sept. 791. καμπίπους Ἐρινύς. Cf. on CEd. R. 418. δεινόπους ἄρά. The Erinyes are called ταχεῖαι 843, δρομάδες Eur. Or. 827, τανύδρομοι Æsch. Eum. 371. Compare the epithets τανύπτερος, τανύγλωσσος, τανύθριξ, τανύπεπλος, τανύφλοιος, τανύφυλλος, τανυχειλῆς, &c. Qu. ταχύποδας (Eur. Bacch. 782. 168. Tro. 232. Arist. Eq. 1068.).

μαθεῖν ἐμὲ] Connect this with καλῶ, '*I call upon them to take notice of me, how &c.*', i. e. '*to notice how I &c.*' So Ter. Eun. V. 8. '*Scin me in quibus sim gaudiis?*'

839—42. These four lines are ejected from the text by Wunder (see his Censura p. 165 f.), Dind., Cobet and others. V. Schol. Schneidewin suspects they may have been interpolated by the actors. Cf. schol. on Ant. 46. Dindorf thinks they are made up from 1389—92. The propriety of expunging these four lines can hardly be doubted. If Sophocles had intended here to put in Ajax's mouth a denunciation of the Atridae (and it is they that are the chief objects of Ajax's indignation), he would surely not have failed to foreshadow the future murder of Agamemnon

ξυναρπάσειαν, ὥσπερ εἰσορῶς' ἐμὲ
 αὐτοσφαγῇ πίπτοντα, τῶς αὐτοσφαγεῖς
 πρὸς τῶν φιλίστων ἐκγόνων ὀλοάτο.] 840

by his wife, to which however there is not the least allusion made. Nor can the passage apply with any show of reason to Ulysses: cf. on 842.

839. κακούς κἀκίστα] Cf. 1391. Ph. 1369.

κἀκίστα καὶ πανωλέθρους] Adverb and adjective conjoined, as in Æsch. Sept. 534. ἡ τὰν πανώλεις παγκάκως τ' ὀλοάτο. Schn. We should perhaps read κἀκίστα δὴ πανωλέθρους.

πανωλέθρους] πανωλέθρως only Dresd. b. Erf. 'Utterly ruined'. Cf. El. 1009. Æsch. Sept. 71. Herod. VI. 37. πανώλεθρος ἐξἀπόλλυται.

840. ξυναρπάσειαν] El. 1150. πάντα γὰρ συναρπάσας | θύελλ' ὅπως βέβηκεν.

ὥσπερ] Qu. ἥσπερ.

841—2. These two lines are bracketed or ejected by Both. Herm. Hart. Nauck. Wecklein thinks they were added by some actor for the sake of perspicuity. "Qui hos versus retinet, non offensus vocabulo αὐτοσφαγῆς in uno versu diversa vi praedito, non adverbio τῶς, non forma φίλιστος, non sententia a veritate aliena, non denique complexione sententiarum, is profecto omnia ferre potest". Schol: ταῦτα νοθεύεσθαι φασιν, ὑποβληθέντα πρὸς σαφήνειαν τῶν λεγομένων.

841. αὐτοσφαγεῖς (αὐτοσφαγεί Lipss.). Apitz makes this remark: 'Nimirum αὐτοσφαγῆς, αὐτόκτονος, αὐτόχειρ &c. significant eum, qui ultro caesus est, sive a se ipso, sive a suis, sive ab aliis. — Ideoque αὐτοσφαγεῖς omnino ii sunt, quibus violentae manus illatae sunt'. Schneid: "αὐτοσφαγῆς (αὐτόφονος, αὐτόκτονος) is one who falls by his own hand or that of his friends. Cf. Æsch. Suppl. 69. Ag. 1582. Sept. 681. 734—5. 805. Eum. 212. 323. αὐτουργίαι ('the murders of relations'). Cho. 470. Suppl. 761. Eur. Med. 1254. τέκνοις προσβαλεῖν χεῖρ' αὐτοκτόνον. Cf. on Ant. 1175.

τῶς] 'So', in this manner. Æsch. Sept. 484. ὥς δ' ὑπέρανχα βά-
 ζουσιν ἐπὶ πτόλει μαινομένα φρενὶ, τῶς νιν Ζεὺς νεμέτωρ ἐπίδοι κο-
 ταινῶν. 637. Suppl. 68. 691. The word is found no where else either in Soph. or Euripides; though often in Epic poetry. Monk ad Hipp. 114 says: "Vox τῶς senariis ignota est". V. Elmsl. ad Med. 313. For the double apodosis Schneid. compares 628. CEd. C. 351. 1239 f. CEd. R. 889.

842. πρὸς L. T. vulg. πρὸ A. and some others, with gl. ἔμπροσθεν. Benedict prefers πρὸ, 'in the presence of'. Wrongly. Cf. CEd. C. 970. ὥστε πρὸς παίδων θανεῖν.

φιλίστων] φιλτάτων F. The superlative φίλιστος, which is quoted hence by Eust. p. 1867, 40. 1961, 29., occurs only in the proper names Φίλιστος and Φιλίστη. (Dind.) With φίλιστος compare φέριστος, πρέσβιστος, ὀλβιστος, τέρπνιστος, βράχιστος, τάχιστος, ᾠκιστος. The comparative φιλίων occurs in Homer.

ἐκγόνων] ἐκγόνων τ' Jen. Mosq. b. and so Musgr. ἐγγόνων Stallb. ἐγγενῶν Seyf. ἐκγόνων τ' or παγκάκως conj. Schn. Schol: τοῦτο ἀπέβη τῷ Ἀγαμέμνονι· ὑπὸ γὰρ τῶν φιλτάτων ἀπώλετο. Schneid: "It is on Agamemnon alone that the curse really lights, Menelaus having been removed to Elysium; although in his blind rage Ajax mentions both the

ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἑρινύες,

843

γεύεσθε, μὴ φείδεσθε, πανδήμου στρατοῦ.

σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν

845

Atridae". Perhaps the allusion is also to the death of Ulysses by his son Telegonus. But no mention has preceded of Ulysses; and moreover such an application would be inconsistent with the design of our Poet, who, while he represents Ajax as uttering imprecations against the Atridae, enemies implacable towards him even after his death, makes him spare Ulysses, who at the close of the drama generously defends the lifeless remains of Ajax from the ill treatment of his determined enemies (v. 1383—92). Brunck and Erfurdt suppose that there is no reference to the particular death of either Agamemnon or Ulysses; but that Ajax merely imprecates upon them the most bitter of deaths. C. Matthiæ sees no necessity to suppose this a prediction of Ajax, rather than a prayer. For ἐκγόνων, which seems superfluous, Schneid. proposes παγκάκως. Qu. ἐγγενῶν or συγγενῶν. Cf. CEd. R. 1474. τὰ φίλτατ' ἐκγόνοιον ἐμοῖν.

ὀλοῖατο] Cf. CEd. R. 1274. γνωσοῖατο. El. 211. ἀποναιῖατο.

843. ἴτ'] 'Come', said by way of entreaty. CEd. C. 106. ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου. CEd. R. 1413. ἴτ' ἀξιῶσαι ἀνδρὸς ἀθλίου θιγεῖν. El. 488. ἤξει καὶ πολύπους καὶ πολύχειρ — χαλκίπους Ἑρινύς. ταχεῖαι] Pind. Ol. II. 73. ὀξεῖ Ἑρινύς.

ποίνιμοι] 'Retributive, avenging'. Tr. 808. ποίνιμος Δίκη. El. 210. ποίνιμα πάθεα. Synes. Epist. 57. ποίνιμοι δαίμονες.

Ἑρινύες F. L. Dind. Ἑριννύες vulg. Cf. on 837.

844. Construe with Schol: γεύεσθε πανδήμου στρατοῦ, μὴ φείδεσθε, for γεύεσθε could not stand alone. Cf. on 68. Those editors therefore are wrong, who connect στρατοῦ with φείδεσθε (Lob. Erf. Herm. Dind. Schm. Neck.). Cf. 115. χρῶ χειρὶ, φείδον μηδὲν ὦν περ ἐννοεῖς. Phil. 749. μὴ φείσῃ βίου. El. 716. φείδοντο κέντρων οὐδέν. Eur. Hec. 387. ἡμᾶς — κεντεῖτε, μὴ φείδεσθ'. 1027. ἄρα σσε, φείδον μηδέν. Herc. 1400. Herod. I. 80. τῶν μὲν ἄλλων λυδῶν, μὴ φειδομένους, κτείνειν πάντα &c. Polemo p. 18. παῖετε κατακεντοῦντες αὐτοὺς καὶ μὴ φείδεσθε. Ter. Adelp. 564. 'Venit insaniens; nihil pepercit'.

γεύεσθε] 'Make trial of', i. e. assail, attack. Ant. 1005. ἐμπύρων ἐγενόμην. Tr. 1101. Eur. Hipp. 659. τῆς σῆς δὲ τόλμης εἶδομαι γεγενημένος (Schol: πεπειραμένος). Hom. Il. v. 258. γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχέησιν. Cf. on Tr. 1101. Wakefield (ad Eumen. 137.) proposes σεύεσθε (coll. Æsch. Sept. 31. ὀρμᾶσθε πάντες, σοῦσθε — Il. λ'. 414. ὥς δ' ὅτε κᾶπριον ἀμφὶ κύνες — σεύωνται. Hesych. σεύεσθαι· διώκειν. Id. σενομένην — ὀρμᾶσα). Nauck suspects γεύεσθε. But cf. Hom. l. l.

πανδήμου στρατοῦ] For the entire army had become hostile to Ajax, since his slaughter of their herds.

845 f. Compare with this the opening of the Phœnissæ: ὦ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν | καὶ χονσοκολλήτοισιν ἐμβεβῶς δίφροις | Ἥλιε &c. Theodect. Fr. 17, 1. ἥς ἀρχιτέμνων ἥλιος διφρηλατῶν &c. Eur. Suppl. 990. ἐδίφρενε — ἥλιος σελάνα τε κατ' αἰθέρα. Eur. Fr. 1093. ἡ διφρήλατος (σελήνη). Below 857. καὶ τὸν διφρεντήν Ἥλιον προσεννέπω. A like address to the sun is found in Tr. 94 f. Διφρηλατεῖν occurs also Rhes. 781, διφρηλάτης Soph. El. 753.

845. αἰπὺν οὐρανόν] As in Homer αἰπὺν Ὀλυμπον.

Ἦλιε, πατρῶαν τὴν ἐμὴν ὅταν χθόνα
 ἰδῆς, ἐπισχὼν χρυσόνωτον ἡνίαν
 ἄγγειλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.
 ἧ πον τάλαινα, τήνδ' ὅταν κλύῃ φάτιν, 850
 ἧσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
 ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην·
 ἀλλ' ἄρκτηόν τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν·

οὐρανὸν διαφορηλατῶν] Cf. Eur. Andr. 1010. ὦ — Πόντιε, κνανέαις ἵπποις διφρεῦν ἄλιον πέλαγος. Arist. Thesm. 1067. ὦ νῦν ἱερὰ, | ὥς μακρὸν ἵππευμα διώκεις | ἀστεροειδέα νῶτα διφρεῦσός' αἰθέρος ἱρᾶς. Cf. on 30. πηδῶντα πεδία. Qu. σὺ δ' ὦ κατ' αἰπὺν —

847. ἰδῆς A. L. T. vulg. ἴδοις F.

ἐπισχὼν] 'Having arrested, having staid'.

χρυσόνωτον ἡνίαν] 'Thy golden rein'. Lit. 'having a golden back', i. e. adorned or studded with gold. So in Latin 'aurea cingula', 'aurea sella', &c. Cf. on Tr. 1261. λιθοκόλλητον στόμιον. See Lobeck's note. Compare also Œd. C. 693. χρυσάνιος Ἀφροδίτα Eur. Phœn. 2. ὦ — χρυσοκόλλητοισιν ἐμβεβῶς δίφροις | Ἦλιε. Tro. 1136. χαλκόνωτον ἀσπίδα.

ἡνίαν put by a metonymy for ἄρμα, as τόξα is sometimes used for 'arrows', Phil. 652. &c. Schol: ἀντὶ τοῦ ἄρμα.

849. τροφῷ] I. e. my mother that nursed me.

850. ἧ πον τάλαινα] ἧ παντάλαινα Burges Epist. Crit. p. 75. To which I should prefer ἧ πον τάλαινα. For ἧ πον cf. 1008. Arist. Ran. 803. Pl. 832.

851. ἧσει μέγαν κωκυτὸν] Cf. 629. αἰλινον — ἧσει. Eur. Med. 1176. εἴτ' ἀντίμολπον ἦκεν ὀλολυγῆς μέγαν | κωκυτὸν. Cf. 625 f.

852. οὐδὲν ἔργον] 'There is no need'. Cf. on 11. Ant. 730. El. 1373. Arist. Lys. 614. οὐκέτ' ἔργον ἐγκαθεύδειν. 424. ἀλλ' οὐδὲν ἔργον ἐστάναι. Av. 1308. οὐκ ἄρα μὰ Δί' ἡμῖν ἔτ' ἔργον ἐστάναι. Arist. Pl. 1154. οὐκ ἔργον ἐστ' οὐδὲν στροφῶν. 1158. οὐ γὰρ δόλον νῦν ἔργον, ἀλλ' ἀπλῶν τρόπων. Monk. ad Ale. 39.

θρηνεῖσθαι] It is doubtful whether this is middle or passive. The former supposition derives support from Æsch. Prom. 43. ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι. Sept. 814. τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα. Translate ταῦτα θρηνεῖσθαι 'to make this lamentation'.

μάτην] 'Idly, uselessly, to no purpose'.

853. ἄρκτηόν τὸ πρᾶγμα] 'The business must be begun'. I. q. δεῖ ἄρχεσθαι τοῦ πράγματος. Reiske conjectures ἔρκτηόν. Cobet would eject this line as an interpolation. Herwerden also suspects it. I think, without sufficient reason.

σὺν τάχει τινί] σὺν τύχῃ τινί conj. Nauck. Cf. on Œd. R. 80. Œd. C. 500. I. q. ταχέως πως.

854. Cf. on Phil. 797. ὦ Θάνατε, Θάνατε, πῶς αἰὲ καλούμενος | οὕτω κατ' ἡμᾶρ, οὐ δύνα μολεῖν ποτε; Incert. ap. Plutarch. Cons. Apoll.

καίτοι σὲ μὲν κἀκεῖ προσανδῆσω ξυνών· 855
 σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,
 καὶ τὸν διφρευτήν· Ἥλιον προσεννέπω,
 πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.
 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον, 860
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,

p. 184. ὦ θάνατε παιὼν ἱατρὸς μόλοις, &c. Eur. Hipp. 1370. καί μοι θάνατος παιὼν ἔλθοι. Soph. Fr. 626. ἀλλ' ἔσθ' ὁ θάνατος λοῖσθος ἱατρὸς κακῶν.

855—65. Bergk considers the whole of this passage unworthy of Sophocles.

855. ἐκεῖ] 'There', below in Hades. Cf. 1372. οὗτος δὲ κἀκεῖ κἀνθάδ' ὦν &c. Eur. Hec. 418. ἐκεῖ δ' ἐν Ἄιδον κείσομαι χωρὶς σέθεν. El. 358. εἴ τις ἔστ' ἐκεῖ χάρις. Blomf. ad Cho. 356. This verse, having no caesura, nor even quasi-caesura (cf. on Phil. 1369) is very inharmonious. Qu. καίτοι σὲ μὲν γ' ἐκεῖ —. By which correction we get a quasi-caesura. Moreover γε seems more appropriate here than καί. After ξυνών I mark only a colon instead of a full stop.

856—8. Cf. Ant. 806. ὀρᾷτέ μ' — νέατον δὲ φέγγος λεύσσουσιν ἀελίον, κοῦποτ' αὖθις. Eur. Hec. 411. ὡς οὔποτ' αὖθις, ἀλλὰ νῦν πανύστατον | ἀκτῖνα κύκλον θ' ἡλίον προσόψομαι. Alc. 206. ὅμως δὲ, καίπερ σμικρὸν ἐμπνέουσ' ἔτι, | βλέπει πρὸς αὐγὰς βούλεται τὰς ἡλίον, | ὡς οὔποτ' αὖθις, ἀλλὰ νῦν πανύστατον, | ἀκτῖνα κύκλον θ' ἡλίον προσόψεται. Hipp. 57. φάος τε λοῖσθιον βλέπων τόδε. Arist. Ach. 1184. ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδὼν | λείπω φάος γε τοῦμόν.

856. τὸ νῦν σέλας] Qu. λαμπρὸν σέλας. For φαεινῆς cf. 395.

857. καὶ τὸν — προσεννέπω] Instead of καὶ σὲ, ὦ Ἥλιε, προσεννέπω. Cf. 862. Aesch. Prom. 90. ποταμῶν τε πηγαί, ποντίων τε κυμάτων | ἀνῆριθμον γέλασμα, παμμητόρ τε γῆ, | καὶ τὸν πανόπτην κύκλον ἡλίον καλῶ.

διφρευτήν· Ἥλιον] Cf. on 845.

858. πανύστατον δὴ] 'Verily for the very last time'. Eur. Her. 573. χώρει προσειποῦς ὕστατον πρόσφθεγμα δὴ.

κοῦποτ'] καὶ οὔποτ' L.

859. ἱερὸν the mss. vulg. Nauck. &c. ἱερὸν Dind. For ὦ φέγγος qu. ὦ πατρίς.

860. πατρῶον ἐστίας βάθρον] Cf. Phil. 1000. ἕως ἂν ἡ μοι γῆς τόδ' αἰπεινὸν βάθρον. Also on 135. Tr. 994. El. 1290. These enallages are often made to suit the metre, as Dind. observes on Tr. 817.

861. κλειναί τ' Ἀθῆναι] Schol: τῶν Ἀθηναίων μέμνηται διὰ τὴν συγγένειαν, καὶ ὅτι ἐν Ἀθήναις ὁ ποιητὴς ἡγωνίζετο, ἐπισπώμενος αὐτοὺς εἰς εὐνοίαν. Cf. on 202. Schneid: "Athens was called κλειναί, more especially after Pindar's κλειναί Ἀθᾶναι δαιμόνιον πολίεθρον. Cf. 1221."

τὸ σύντροφον γένος] 'My countrymen, my associates'. Schol: οἱ ὁμήλικες. Cf. 202. Phil. 171. σύντροφον ὄμμα. For the article thus placed after ὦ cf. Phil. 987. ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς σέλας —. El. 504. ὦ Πέλοπος ἅ πρόσθεν. Arist. Lys. 137. ὦ παγκατάπυγον θῆμύτερον ἅπαν γένος.

κρηναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ
 πεδία προσανδῶ, χαίρει', ὦ τροφῆς ἐμοί.
 τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ,
 τὰ δ' ἄλλ' ἐν Αἰδου τοῖς κάτω μυθήσομαι.

865

HMIKHOPION.

πόνος πόνῳ πόνον φέρει.
 παπαῖ παπαῖ.

862 f. Ajax, about to die bids farewell to the plain, rivers, and springs of the Trojan territory, though a hostile one, just as Philoctetes does to Lemnos (1452 f.), where he had for so many years endured pain and anguish. Cf. 417 f. Hom. Il. γ'. 278. Ζεῦ πάτερ, — Ἡέλιός θ', — καὶ Ποταμοὶ καὶ Γαῖα — ὑμεῖς μάρτυροι ἔστε &c.

862. καὶ τὰ — προσανδῶ] I. q. καὶ ὑμᾶς, ὦ Τρωϊκὰ πεδία, προσανδῶ. For this change from the second to the third person cf. on 857.

863. τροφεῖς the mss. and T. τροφῆς Br. &c. Τροφενς occurs besides Phil. 344. Æsch. Cho. 748. Eur. Ph. 45. El. 16.

864. Αἴας] Cf. 98.

ὕστατον] ἔσχατον only F.

865. τὰ δ' ἄλλ'] τᾶλλα (eras. α) L. This line is suspected by Herwerden.

866 f. The two divisions of the Chorus, which had been in search of Ajax, re-enter at opposite parts of the stage, and question each other concerning him. The proper designation of the half or divided Chorus is ἡμίχοριον (Poll. IV. 15), not ἡμίχορος, as some fancy. See Seidl. ad Tro. p. 21. Hermann divides these lines (866—78) into a proodus, two pairs of strophes, and an epode.

866. πόνος —] 'Trouble brings trouble upon trouble'. The Schol. understands πρὸς. V. Matth. §. 403. a. n. Schneid: "The parechesis, of which all the dramatic poets are so fond, expresses here the accumulated weight of useless toil which they have endured". Cf. 1197. ἰὼ πόνου πρόγονοι πόνων. 362. κακὸν κακῷ διδούς. El. 235. μὴ τίπτειν σ' ἄταν ἄταις. Fr. 400. πόνῳ πόνον | ἐν νυκτὶ ἀλλάσσουνσα τὸν καθ' ἡμέραν. Trach. 29. Œd. R. 175. Hom. Il. π'. 111. πάντῃ δὲ κακὸν κακῷ ἐστήρικται. Æsch. Pers. 1035. δόσιν κακὸν κακῶν κακοῖς. Eur. Hel. 195. δάκρυα δάκρυσί μοι φέρων. Hec. 586. λύπη τις ἄλλη διάδοχος κακῶν κακοῖς. A similar accumulation occurs in Eur. Bacch. 903. ἐτέρῳ δ' ἕτερος ἕτερον | ὄλβῳ καὶ δυνάμει παρῆλθεν. Plaut. Casin. IV. 4. 7. 'Mala malae male monstrant', Amph. I. 1. 122. 'Optume optumo operam dant optumam'. And in an epigram of Porson, 'Mors mortis mortī mortem nisi morte dedisset, | aeternae vitae janua clausa foret'. Similarly Œd. C. 1411. καὶ σφῶν ὁ νῦν ἔπαινος — ἔτ' ἄλλον οἶσει. But I doubt if the passage is sound. For πόνος Musgrave suggests πλάνος or πόθος, and for πόνον Reiske proposes γόνον (cf. 1197). Hart: πόνος πόνον φέρει· πᾶ πᾶ γὰρ —.

867. πᾶ πᾶ πᾶ Bodl. Laud. &c. Ald. πᾶι πᾶι πᾶι L. πᾶ πᾶ Liv. a. Dresd. a. Turn. πᾶ Dresd. b. παπαῖ παπαῖ Lachmann. Dind. Wolff. Cf. v. ant. 870. ἰδοὺ ἰδοὺ.

παῖ γὰρ οὐκ ἔβαν ἐγώ;
 κούδεις ἐπίσταται με συμμαθεῖν τόπος.
 ἰδού ἰδού,
 δουῖπον αὖ κλύω τινά.

870

HMIKHOPION.

ἡμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

868—9. Cf. Eur. Ion. 1111. ποῦ κόρην Ἑρεχθέως | δέσποιναν εὖρω;
 πανταχῇ γὰρ ἄστεως | ζητῶν νιν ἐξέπλησα κοῦκ ἔχω λαβεῖν. Theocr. 25,
 216. οὐδ' ὅπη ἔχνια τοῖο | φρασθῆναι δυνάμην.

869. κούδεις ἐπίσταται με συμμαθεῖν τόπος the mss. and vulg. κοῦ-
 δεις ἐπίσταται σφε συμβαλεῖν τόπος conj. Linw. κούδεις ἐπίσταται
 σφε συμμαθῶν τόπος conj. Dind. κούδεις ἐφίσταται ('moratur'!) με
 συμμαθῶν τόπος conj. Mein. κούδεις ἐφίστασθαι (i. e. 'sistere gradum')
 με συμπεῖθει τόπος conj. Herwerden. κούδεις ἐπίσταται με νουθετεῖν
 τόπος conj. Heimsæth. Schol: οὐδεις οἶδέ με τόπος συμμαθεῖν, οἶον
 μεμαθηκότα τὸ γεγονὸς οὐδεις με οἶδεν τόπος, ἀλλὰ μάτην περιῆλθον.
 ἢ συμμαθεῖν ἀντὶ τοῦ διδάξαι, εἰς μάθησιν ἀγαγεῖν τοῦ ζητουμένου.
 Cf. 880—6. Vauv: 'neque ullus locus mihi magister est a quo edocear'.
 Elmsley translates με συμμαθεῖν 'so that I may learn', supplying ὥστε,
 but the passages he adduces (672 f. 884. 1069.) are not similar. Schneid:
 'no place knows (anything respecting Ajax), so that I may become a par-
 taker of the knowledge which it possesses'. Wunder candidly confesses he
 does not understand the passage, and I am content to do the same. Din-
 dorf also suspects the passage. Eustathius p. 261. (coll. 722) tells us that
 μανθάνειν means equally 'to learn' and 'to teach', just as our 'to learn',
 and the French 'apprendre'. But this is utterly incredible. The passage,
 I doubt not, is corrupt; but I have not yet met with any very probable
 correction. Qu. κούδεις ἐπίσταται σφε σημαίνειν τόπος (βροτός). Or — σφέ
 μοι φράζειν (σφέ μοι φαίνειν, σφέ μοι δηλοῦν, or σφε μηνύειν) τόπος.
 Or — νιν ἐκδειῖξαι τόπος. Or — σφε ποῦ ναίει φράσαι (or λέγειν).
 Or — σφε ποῦ ἔστι δεικνύναι. Or — τὸν ἄνδρα δεικνύναι. Or κοῦ-
 δεις ἐπιστάντα ξύνοιδέ νιν τόπος. Or κούδεις ἐπιστάντ' αὐτὸν εἶδεν
 ἔντοπος. (Cf. 879 f.) Or κούδεις ἐπιστάντα σφε μαρτυρεῖ (σημαίνει,
 μηνύει) τόπος (or rather βροτός or βροτῶν, cf. 879 f.). Or κούδεις ἐπι-
 στάντ' αὐτὸν εἰσεῖδεν βροτός (βροτῶν). Or κούδεις ἔχει τὸν ἄνδρα
 κηρύσσειν τόπος. (Cf. Tr. 96. Ἄλιον αἰτῶ τοῦτο καρῦξαι, τὸν Ἀλκμήνας,
 πόθι μοι — ναίει ποτ'.) Συμμανθάνειν occurs Xen. An. IV. 5. 27. καὶ
 πάνν ἡδὺν συμμαθόντι (συνεθισθέντι?) τὸ πῶμα ἦν. Qu. συμμαθῶν.
 After this line Dind. with Wolff considers that a dimeter, uttered by the
 second division of the Chorus, has fallen out. Verses 869 b—872 will
 answer to 866—869, as 875. 876 do to 873. 874. For the general sense
 of the passage cf. 884—6.

870. ἰδού ἰδού vulg. Dind. Nauck. Wo. ἰδού ἰδού τοι Liv. a. ἰδού
 Herm. &c. ἡμίχ. præf. Liv. b. Schneid. here marks a lacuna of one line,
 to correspond with 867. Cf. El. 1410. ἰδού, μάλ' αὖ θροεῖ τις.

871. αὖ A. L. &c. Ald. vulg. γὰρ Turn. γὰρ αὖ T. Musgr.

872. ἡμῶν γε —] 'Yes (you hear) our common ship's company'. Supply
 γλῆναις. For the double genitive depending on the same noun cf. on 54.

ΗΜΙΧΟΡΙΟΝ.

τί οὖν δῆ;

ΗΜΙΧΟΡΙΟΝ.

πάν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ.

ἔχεις οὖν;

875

ΗΜΙΧΟΡΙΟΝ.

πόνου γε πλήθος, κούδεν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολεῶν

κοινόπλουν ὁμιλίαν] Eurip. ap. Orion. 56, 4. μήτ' ἐν θαλάσῃ κοινόπλουν στέλλοι σκάφος. Cf. on El. 1104. ἡμῶν ποθεινὴν κοινόπουον παρονσίαν. So ξύμπλουν Ant. 541.

ὁμιλίαν] 'Company, crew'. Æsch. Eum. 374. τήνδ' ὁμιλίαν χθονός. 57. 661. 954.

873. τί οὖν δῆ;] Qu. τί δῆτ' οὖν; or τί οὖν φής; For the hiatus cf. on Phil. 100.

874. ἐστίβηται] 'Has been trodden'. I suspect the true reading is ἐσκόπηται 'has been surveyed, explored', which Heath also suggests. Στιβεῖν occurs nowhere else.

875. ἔχεις οὖν;] 'Have you then got (caught, found) —?' Compare Eur. Cycl. 685. Χο. ἔχεις; KY. κακόν γε πρὸς κακῷ. Alc. 1129. ἔχεις; AJ. ἔχω· ναί. Suppl. 818. ἔχεις; XO. πημάτων γ' ἄλις βάρος. Arist. Nub. 733. ἔχεις τι; — μὰ Δί' οὐ δῆτ' ἔγωγ'. Plato Conv. 175 D. δῆλον γὰρ ὅτι εὗρες αὐτὸ καὶ ἔχεις. Æsch. Ag. 1314. καιρίαν πληγὴν ἔχω (so Blomf.)

876. πόνου — πλήθος] So Xen. An. VII. 8. 26. χρόνον πλήθος.

κούδεν εἰς ὄψιν πλέον] 'And no advantage as regards the seeing (the discovery) of him'. Cf. Œd. R. 918. οὐδὲν εἰς πλέον ποιῶ. Eur. Hipp. 284. εἰς πάντ' ἀπῆγμαι κούδεν εἰργασμαι πλέον. Iph. A. 1383. καὶ πλέον πράξωμεν οὐδέν. Blomf. ad Agam. 995.

πλέον] μολόν Nauck. φέρον conj. Mein.

877. ἀλλ' οὐδ' ἔμοι δῆ Ald. Br. Lob. Herm. ἀλλ' οὐδ' ἔμοι (supr. δῆ) A. ἀλλ' οὐ μὲν δῆ G. ἀλλ' οὐδὲ μὲν (supr. οἱ F. T.) δῆ F. L. M. T. Dresd. a. and (supr. μὴν over μὲν) Aug. b. Elmsl. Dind. Wund. Hart. Schn. ἀλλ' οὐδ' ἔμοι (om. δῆ) Dresd. b. ἀλλ' οὐδὲ μὲν δῆ (Lat. sed profecto ne — quidem) occurs El. 913. Tr. 1128. ἀλλ' οὐ μὲν δῆ El. 103. ἀλλὰ — μὲν δῆ Œd. R. 523. Tr. 627. Compare also καὶ μὲν δῆ.

τὴν (τῶν Jen. Mosq.) — κέλευθον] 'On the road in the direction of the sun's rays (the east)'. This accusative depends on φανείς. Cf. El. 1273. φιλιτάταν ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι. Phil. 145. τόπον —

κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

ΧΟΡΟΣ.

Στροφή α'.

τίς ἂν δῆτά μοι τίς ἂν φιλοπόνων
ἀλιαδᾶν ἔχων αὐπνους ἄγρας,

ὄντινα κεῖται. Eur. Or. 1248. στήθ' αἰ μὲν ὑμῶν τήνδ' ἀμαξήρη τρίβον, | αἰ δ' ἐνθάδ' ἄλλον οἶμον. But Hom. Il. ο'. 275. ἐφάνη — εἰς ὁδόν. So ἔξεν θρόνον and ἐς θρόνον.

βολῶν A. C. D. E. Harl. Trin. Liv. b. Schol. Junt. Br. βολῆς (supr. ὦν a m. pr.) L. μολῶν F. (supr. β) &c. Ald. μολῶν (supr. βο) T. Triclinius, who reads μολῶν, explains it by ἐλθόν. Musgrave needlessly corrects τὴν ἐφ' ἡλίου ('towards the sun') μολῶν. Cf. Eur. Or. 1250. ἐγὼ μὲν οὖν τρίβον | τόνδ' ἐκφυλάξω τὸν πρὸς ἡλίου βολάς. 1002. τὰν πρὸς ἔσπερον κέλευθον. Phoen. 171. ἐφ' οἷς ὅμοια φλεγέθων βολαῖς ἀλίου. Bacch. 458. λευκὴν δὲ χοῖαν — οὐχ ἡλίου βολαῖσιν, ἀλλ' ὑπὸ σκιᾶς. Hom. Od. ε'. 479. οὐδέ ποτ' ἥελιος φαέθων ἀκτῖσιν ἔβαλλεν. Lucret. V. 612. 'Radiorum exaugeat ictum'. Æsch. Prom. 706. ἡλίου πρὸς ἀντολάς. Herod. VII. 70. οἱ ἀπ' ἡλίου ἀνατολέων Αἰθίοπες. Philostr. V. Ap. II. 2. πᾶσι τοῖς πρὸς ἀκτῖνα ἔθνεσιν. The phrase ἡλίου βολαῖ occurs several times in Euripides.

878. ἀνὴρ] ἀνὴρ the mss.

δηλοῖ φανείς] Cf. 472. δηλώσω — γεγώς. Ant. 471. Isocr. p. 311 A. ἐδήλωσαν δ' οὕτω διακείμενοι. Cf. on Ant. 20. 242. Similarly Eur. El. 1226. ἀλλ' οἷδε δόμων ὑπὲρ ἀκροτάτων | φαίνουσί (σαίνουσί?) τινες δαίμονες &c. Hartung reads: 'φάνη μολῶν, Madvig δηλοῖ τραπεῖς, Morstadt δῆλος τραπεῖς.

879 f. τίς — ;] Schol: τίς τῶν ἀλίων αἰ ἀγρυπνεῖν εἰθισμένων διὰ τὴν ἄγραν, ἢ τίς θεὰ Ὀλυμπιάς, ἢ ποταμῶν ἰδρῖς, τουτέστι Ναῖς, ἀπαγγεῖλαι (ἀν ἀγγεῖλαι?), εἴ πον λεύσσει τὸν ὠμόθυμον; The two divisions of the Chorus here unite in one. Schol: ὅλος ὁ χορὸς εἰς ἓν συνελθὼν ταῦτά φησιν.

879. δὴ μοι the mss. vulg. δῆτά μοι Elmsl. Herm. Dind. Nauck. &c. φιλοπόνων] τλαμόνων conj. Enger Philol. XII. 470. Nauck too suspects the common reading. Cf. v. ant. 925.

880. ἀλιαδᾶν A. L. Laud. &c. and (supr. ὦν) T. &c. ἀλιαδῶν G. Bar. 2. Dresd. b. Mosq. b. &c. Schol. rec: ἀλιάδαι, οἱ παῖδες τῶν ἀλίων, ἢ γυν οἱ ἀλιεῖς, ὡς Ἀσκληπιάδαι οἱ ἰατροί. Hesych: Ἀλιάδων (thus): ἐναλίων. Ἀλιαδᾶν is mentioned as a Doric form by Greg. Cor. p. 226. Compare the forms κοιρανίδα (Ant. 940.), οὐρανίδα (Eur. Hec. 145. Phoen. 837.), Ἀσκληπιάδαι (Phil. 1333.), and others. Qu. ἀλίων (as βασιλίων, &c.), as the Schol. reads in his explanation. We find ἀλέες (ἀλιεῖς?) Herod. III. 13. Or ἀλιτύπων (Eur. Or. 367. ἔκλυον ἀλιτύπων τινὸς &c.).

881. ἔχων — ἄγρας] Cf. 564. δυσμενῶν θήραν ἔχων. 64.

αὐπνους ἄγρας vulg. Nauck. Wolff. ἀμφ' αὐπνους ἄγρας Herm. Dind. Cf. on v. ant. 926.

ἄγρας several mss. T. Liv. b. Laud. and (γρ. ἔδρας L. m. rec.) A. L. Turn. Elmsl. ἔδρας G. Aug. c. Ald. Heath. Bergk. κόρας ('oculos') Reiske.

ἢ τίς Ὀλυμπίων θεῶν ἢ ὄντων
 Βοσπορίων ποταμῶν, τὸν ὠμόθυμον
 εἴ ποθι πλαζόμενον λεύσσω

885

883. Ὀλυμπίων] Erf: "Scrib. Ὀλυμπίων ab Ὀλυμπίωνος (i. e. οὐρανίδης), non Ὀλυμπίων ab Ὀλυμπίας: nihil enim erat cur deas potius quam deos invocarent". Elmsley also would correct Ὀλυμπίων. Hermann prefers Ὀλυμπίων, but takes it for a masculine form, as Ἑλλάς (Fr. 17. Tr. 1060?) &c. Cf. Phil. 725. Μηλιάδων νυμφῶν. Gl. P: οὐρανίων. Lobeck understands this of the Oreades and Dryades of Mount Olympus in Mysia, which the Tragedians often confound with mount Ida (v. Strab. X. p. 470). Cf. on 720. Phil. 725. Μηλιάδων νυμφῶν. 1454. νύμφαί τ' ἐνδροὶ λειμωνιάδες. 1470. Hom. II. ω'. 615. ὅθι φασὶ θεῶν ἔμμεναι εὐνὰς | νυμφῶν, αἵ τ' ἄμφ' Ἀχελώϊον ἐρῶσαντο.

θεῶν F. L. M. Aug. b. Herm. &c. θεῶν A. T. Bar. 2. vulg. θεῶν (supr. θεῶν) P. Cf. on 710.

ὄντων — ποταμῶν] 'Of the running rivers of the Bosporus'. Œd. C. 1598. Eur. Hipp. 123. ὄντων παγάν. 649. ὄντοῖς νασμοῖσιν. Æsch. Eum. 455. ὄντοῖς πόροις. Ag. 1380. ὄντᾶς ἐξ ἁλός. Theophrastus (de C. Pl. II. 8.) distinguishes between ὄντων ὕδωρ and ὄμβριον.

884. Βοσπορίων] I. e. flowing into the Bosporus (Hellespont). So rightly explains the Schol: ἵσως τῶν Ἑλλησποντίων. — δύο δὲ εἰσι Βόσποροι, ὁ μὲν κατὰ τὴν Προποντίδα, ὁ δὲ Θρακικός. Bosporus was the ancient name of the Hellespont (see Blomf. Gl. Pers. 729.). Æsch. Pers. 722. μηχαναῖς ἔξενξεν Ἑλλης πορθμὸν, ὥστ' ἔχειν πόρον. | Δα. καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῆσαι μέγαν; 745. ὅστις Ἑλλήσποντον ἱρὸν δοῦλον ὥς δεσμώνασιν | ἤλπισε σχήσειν ῥέοντα, Βόσπορον ῥόον θεοῦ.

ποταμῶν ἵδρις vulg. Schol. Br. Lob. Herm. Wolff. ποταμῶν ἵδρις (two letters erased before ἵδρις) L. ποταμῶν (om. ἵδρις) Mosq. a. b. Erf. Ap. Dind. Wund. Schn. Nek. Weckl. ποταμῶν ἑδρις Seyf., coll. Hesych. ἑδρίς: ἑδραῖος (ἑδραία Seyf.). Lobeck explains ποταμῶν ἵδρις 'fluviarum accola'. Musgrave properly construes ἢ (τίς) ὄντων — ποταμῶν, 'vel fluviarum Bosporanorum'. For the ancients looked upon rivers as deities. The insertion of ἵδρις is due probably to some one who did not understand the real construction. Cf. Lucan. I. 20. 'gens conscia Nilo.'

885 f. Meineke thus arranges these lines: τὸν — | πλαζόμενον — | σχέτλια — πόνων. And in ant. 930 f: ἀνεστέναζες — | ἐχθοδόπ' — | σὺν πάθει — χρόνος.

885. τὸν ὠμόθυμον] τὸν ὠμόθυμόν γ' Liv. b. Cf. 205.

886. εἴ ποθι πλαζόμενον λεύσσω ἀπύοι the mss. Ald. Dind. Wund. εἴ ποθι πλάζοιτ' ἂν προσβλέπων ἀπύοι T. εἴ που ποτὲ πλαζόμενον προσβλέπει, ἀπύοι Br. Sch. εἴ τις ποθι πλαζόμενον λεύσσω, ἀπύοι Herm. εἴ ποθι πλαζόμενον λεύσσει, * * * * ἀπύοι Hart. Erfurdt supplies πλάζεται from the foll. πλαζόμενον, coll. Phil. 1204. ξίφος, εἴ ποθεν, προπέμψατε. Hermann and Lobeck explain εἴ ποθι to mean *alicubi*, coll. Oppian. Hal. III. 165. φεύγουσι καὶ φῶτα καὶ εἴ ποθι καρτερὸν ἔχθύν. Synes. de Regn. p. 16 D. αἱ σαῶραι μόλις εἴ πη ἐκνύπτουσαι. Arrian.

ἀπύοι; σχέτλια γὰρ
 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
 οὐρίῳ μὴ πελάσαι δρόμῳ,

Alex. IV. 17. 5. προστάξας χειμάζειν τῆς φυλακῆς ἕνεκα καὶ εἴ πη Σπιταμένην συνεδρεύσοντας. Dion. Chrys. Or. V. 190. τοὺς ναυηγούς καὶ εἴ τινας τῶν Λιβύων ἤρπαξε. &c. So also explain Wund. and Dind. But this explanation appears to me very improbable. Nauck conj: εἴ ποθι πλαζόμενον | λεύσσω ἀπύοι; | σχέτλια γὰρ μακρῶν ἀλάταν πόνων &c. and in ant. 931 f. ἐχθροδύπ' Ἀτρεΐδαις | ὡμῶ σὺν πάθει. | μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος &c. Qu. εἴ ποθι πλαζόμενον λεύσσει (or λεύσσει σφ'), ἀπύοι. Or thus: τὸν ὁμόθυμον ἄνδρα πον (or ἀνέρα, or ἐγγύθεν, or rather δεσπότην) πλαζόμενον λεύσσω ἀπύοι. Cf. on v. ant. 931. Translate εἴ ποθι 'if by chance anywhere'. Cf. 179. Herod. IV. 9. ἰδόντα δὲ — ἐπείρεσθαί μιν εἴ κεν ἴδοι ἵππους πλανωμένας.

λεύσσω vulg. λεύσω Harl.

887. ἀπύοι] ἀπύει G. After ἀπύοι one letter is erased, and after the space of one word there is a daub (thus . . .) in L.

σχέτλια γὰρ] 'For it is hard'. Supply ἐστί. Gl. T: χαλεπόν. Schol: δεινὰ γὰρ πράγματα ἐμὲ τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυδρομῆσαι εἰς τὸ τῆς ζητήσεως τέλος. So the Chorus complains in Æsch. Eum. 242. πολλοῖς δὲ μόχθοις ἀνδροκυῆσι φρεσὶ | σπλάγχχνον· χθονὸς γὰρ πᾶς πεποιμάνται τόπος. The arsis of the second Cretic is here resolved (cf. v. ant. 933), unless we read σχέτλιον δ', or σχέτλιόν γ'.

σχέτλια γὰρ ἐμέ γε (γε om. Harl.) τὸν (τῶν T. Aug. b. Mosq. b.) μακρῶν ἀλάταν πόνων the mss. Ald. Lob. Dind. Wund. Schn. σχέτλια γὰρ ἐμοὶ τῶν μακρῶν πόνων Tricl. σχέτλια γὰρ μακρῶν — Br. Sch. Erf. Both. Herm. Hart. The words ἐμέ γε τὸν were already suspected by Heath. Musgrave ejects σχέτλια γὰρ as an interpolation.

888. τὸν μακρῶν ἀλάταν πόνων] 'The wanderer of long fatigues'. I. e. τὸν πολύπονον (or πολύμοχθον) ἀλάταν. (Ed. C. 165. ὦ πολύμοχθ' ἀλᾶτα. For πόνων perhaps ὁδῶν (Ed. R. 67. πολλὰς ὁδοὺς ἐλθόντα φροντίδος πλάναις). The subject of course is the Chorus.

ἀλάταν (α̂ on a blot) L.

889. οὐρίῳ μὴ πελάσαι (προσπελάσας Aug. c.) δρόμῳ] 'Should not have approached (the object of my search) with a fair course'. Or, if we read οὐρίων — δρόμων, 'should not have attained a fair course'. Another nautical expression: cf. on 250. Bothe understands αὐτῷ or αὐτοῦ. Cf. on 1083. ἐξ οὐρίων δραμοῦσαν. Eur. Herc. 95. γένοιτο τᾶν — οὐρίος δρόμος | ἐκ τῶν παρόντων — κακῶν. Arist. Lys. 550. ἔτι γὰρ νῦν οὐρία θεῖτε. Hence οὐριοδρομεῖν. Qu. οὐρίῳ (or μ' οὐρίῳ) προσπελάσαι δρόμῳ, which contrasts better with what follows, ἀλλὰ μὴ λεύσσειν &c. Or οὐρίῳ μὲν πελάσαι δρόμῳ (or οὐρίων — δρόμων). The passage is rather obscure, though the general sense is pretty plain. Hartung reads μ' οὐρίῳ μὴ —.

οὐρίῳ — δρόμῳ vulg. οὐρίων — δρόμων (ν twice erased) L. Nauck. Seyf. Which perhaps is the true reading, for otherwise there is no object after πελάσαι, unless indeed we suppose πελάσαι to govern here the dative, as the transitive verb does in Æsch. Prom. 155. δεσμοῖς ἀλύτοις

ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὄπov.

890

ΤΕΚΜΗΣΣΑ.

Στροφή β'.

ὦ μοί μοι.

ΧΟΡΟΣ.

τίνος βοή πάραυλος ἐξέβη νάπους;

ΤΕΚΜΗΣΣΑ.

ὦ τλήμων.

ἀγρίως πελάσας. Pind. P. IV. 227. ξεύγλα πέλασσαν. Ol. I. 78. κράτει δὲ πέλασον (ἐμέ). Cf. on Phil. 1163.

890. ἀλλ' ἀμενηνὸν A. L. (ἀμεμ. pr.) T. vulg. ἀλλὰ μεμνηνότε' (γρ. ἀμενηνὸν) G. Musgr. Hart. (Cf. 81. μεμνηνότε' ἄνδρα. 216. 611. Eur. Or. 135. ἀδελφὸν ὅταν ὁρῶ μεμνηνότεα.) ἀλλ' ἀμέλητον ('neglectum, non custoditum') Seyf. coll. 909 f. (He contends that Ajax could not well be termed ἀμενηνός: cf. 1319.) ἀλλ' ἀτέραμνον Herw. Anal. Crit. p. 12. (Who compares the other epithets of Ajax in this drama, ὁμόθυμος 885, στερεόφρων 926, ὁμόφρων 931, ὁμοκρατής 205, δυστράπελος 913.) ἀλλὰ ποθινόν Weckl. ἀλλὰ βεβηκότε' ἄνδρα μὴ ἐξενρεῖν ὄπov conj. Morstadt. Ajax in any case is meant, debilitated by his malady; not, as the Schol. and Erf. suppose, the Chorus, fatigued with their laborious search. The Chorus are the more indignant at their want of success, from the object of their search being one only just recovered from illness, and consequently the more likely to be caught. Schneid. explains ἀμενηνὸν 'unsubstantial, phantom-like, and so eluding grasp or search', (from ἀ and μένω), like the Homeric νεκύων ἀμένηνα κάρηνα. Cf. Arist. Av. 686. σκιοειδέα φῦλ' ἀμενηνά. Eur. Suppl. 1116. γραίας ἀμενοῦς. Nauck with some reason suspects ἀμενηνόν.

λεύσσειν] λεύσειν Barr. Mosq. Dresd. b. λεύσσει Aug. b.

ὄπov] Sc. ἐστί. Cf. 33. 103. Œd. C. 1219. τὰ τέροντα δ' οὐκ ἀν ἴδοις ὄπov. Œd. R. 926. Ant. 318. Arist. Ach. 748. ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὄπα.

891. ὦ ὦ ὦ L. and most mss. Ald. ὦ ὦ ὦ Dresd. b. ὦ T. Turn. Dind. &c. Cf. 939. Tecmessa, on her way out, stumbles on the body of her husband, which from its concealed position the Chorus do not appear to have yet perceived.

892. πάραυλος] 'Near', lit. dwelling near. Cf. Œd. C. 785. ὡς πάραυλον οἰκίσης (με). Schol: ἐγγύς. Compare σύναυλος, ἥπαυλος. Lobeck, with Eustathius, wrongly explains πάραυλος in the sense of 'mournful'. So Trag. Fr. Adesp. 66 μέλη πάραυλα κἀκρότητα (f. καὶ κροτητὰ) κύμβαλα.

νάπους] Cic. ad Herenn. I. 11. 'Ajax in silva, postquam rescivit quæ per insaniam fecisset, gladio occubuit'. Cf. on 815.

893. τλήμων L. &c. τλήμον C. τλήμον P.

ΧΟΡΟΣ.

τὴν δουρίληπτον δύσμορον νύμφην ὄρω
Τέκμησσαν οἴκτῳ τῷδε συγκεκραμένην.

895

ΤΕΚΜΗΣΣΑ.

ᾧχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ.

τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ.

Αἴας ὅδ' ἡμῖν ἀρτίως νεοσφαγῆς
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

894. δουρίληπτον (v add. a m. rec.) L. δορίληπτον L. pr. M.
ὄρω] ὄρωι L.

895. Τέκμησσαν A. vulg. τέκμησαν L. T.

οἴκτῳ τῷδε συγκεκραμένην] οἴτῳ v. l. in Jen. 'Engaged in (lit. mixed up with) this wailing or lamentation'. Cf. on Ant. 1311. δειλαία δὲ συγκέκραμαι δύσ. El. 1485. βροτῶν — σὺν κακοῖς μεμιγμένων. Tr. 662. Arist. Pl. 853. οὕτω πολυφόρῳ συγκέκραμαι δαίμονι. Eur. Or. 34. ἀγρία συντακτεῖς νόσῳ νοσεῖ. Æsch. Cho. 744. τὰ μὲν παλαιὰ συγκεκραμένα | ἄλγῃ δύσοιστα. Pind. Ol. XI. 108. P. X. 41. Diphil. Mein. IV. 424. πενία — συγκραθεῖσα δυσσεβεῖ τρόπῳ. Musgrave rightly explains οἴκτῳ in the sense of θρήνη, 'lamentation' ('inter haec lamenta versantem'), coll. Eur. Tro. 155. αἶον οἴκτους, οὓς οἰκτίζει. Add Tr. 863. κλύω | οἴκτου δι' οἴκων ἀρτίως ὀρρωμένον. Qu. οἴκτῳ τῇνδε —. Cf. 898.

896. οἴχωκ' the mss. Suid. h. v. vulg. Wo. ᾧχωκ' Herodian, ms. Chærob. in Theod. p. 554, 10. Dind. Nauck. V. Kœn. ad Greg. Cor. p. 66. and Lob. h. l. So ὥνωμένος, ὠρνώμην, &c. Cf. on Tr. 268. Translate, 'I am undone'. Cf. Trach. 1145. οἴχομαι τάλας, | ὄλωλ' ὄλωλα. Aj. 1128. Eur. Andr. 1165. διολώλαμεν, οἰχόμεθ'. Tro. 289. βέβακα δύσποτμος, οἴχομαι. Orest. 961. βέβακεν, οἴχεται.

διαπεπόρθημαι] 'I am utterly ruined'. Tr. 1104. τυφλῆς ὑπ' ἄτης ἐκπεπόρθημαι τάλας. Aj. 1198. κείνος γὰρ ἔπερσεν ἀνθρώπους. Œd. R. 1456. Pind. P. III. 62. θερυνῶ πρὶ περθόμενοι δέμας ἢ χειμῶνι. Ol. X. 45.

898. ὅδ'] 'Here'. Lat. 'eccum'. Cf. 1168, 1224, &c.

ἀρτίως νεοσφαγῆς] The same words Trach. 1130. τέθνηκεν ἀρτίως νεοσφαγῆς. Cf. Ant. 1283. τέθνηκεν ἄρτι νεοτόμοισι πλήγμασιν. El. 792. Wakefield's conjecture (ad Tr. 1132. and in Silv. Crit. p. 149.) ἀθλίως νεοσφαγῆς is quite unnecessary.

899. κρυφαίῳ] 'Hidden, plunged deep'. Lat. 'in latus abdito'. Schol: ἀποκεκρυμμένῳ, εἰσδεδυνότι εἰς τὸ σῶμα. Put proleptically, for ὥστε

ΧΟΡΟΣ.

ᾧμοι ἐμῶν νόστων.

900

ᾧμοι, κατέπεφνες, ἄναξ,

τόνδε συνναύταν, τάλας.

ὦ ταλαῖφρον γύναι.

ΤΕΚΜΗΣΣΑ.

ὡς ᾧδε τοῦδ' ἔχοντος αἰάζειν πάρα.

γενέσθαι αὐτὸ κρυφαῖον. Cf. on Œd. C. 1200. Tr. 914. λαθραῖον ὄμμ' ἐπεσκιασμένη. Ant. 792. σὺ καὶ δικαίων ἀδίκους φρένας παρασπᾶς. So Virg. Æn. II. 553. 'capulo tenuis abdidit ensem'. IX. 347. 'pectore in ad-verso totum ensem condidit'. Musgrave conjectures καθαίμω. We might also correct, if necessary, κελαινῶ.

περιπτυνχῆς] 'Having fallen on'. Lit. 'wrapped round'. Lat. 'circum-volutus'. Schol: περικεκυλισμένος. Cf. 915. ἀλλά νιν περιπτυνχεῖ | φάρει καλύψω τῷδε. 828. πεπτῶτα τῷδε περὶ νεοοράντῳ ξίφει. 907. τόδ' ἔγχος περιπετὲς κατηγορεῖ. Pind. N. VIII. 39. κείνος (φθόνος) καὶ Τε-λαμῶνος δάψεν νῖδον φασγάνῳ ἀμφικυλίσαις. In Homer κυλινδόμενος περὶ χαλκῷ (or δουρί). Virg. Æn. X. 682. 'An sese mucrone ob tantum dedecus amens | induat'. Cf. on Ant. 1301. Qu. περιπτυνχεῖ. Cf. 915. 907.

900. ἰὼ μοι L. P. Barr. Laud. Lipss. &c. Ald. ἰὼ μοι μοι Dresd. b. Br. ᾧ μοι Dresd. and Schol. Erf. ᾧμοι Dind. οἴμοι Elmsl.

νόστων] νόσων (γρ. νόστων) F. Gl. P: ὑποστροφῆς. For the plural νόστων cf. El. 193. "The Chorus, ever mindful of their own interests (cf. 263.), are deeply distressed at the thought that the death of their leader will render their return difficult and perhaps impossible". Schn. Qu. μόχθων. Cf. Eur. Alc. 400. ἰὼ μοι τύχας. Arist. Nub. 1476. οἴμοι παρανοίας. Theocr. IV. 40. αἶ αἶ τῷ σκληρῷ μάλα δαίμονος.

901. ᾧμοι] ἰὼ μοι L. P. Lipss. Wolff.

ἄναξ, τόνδε the mss. vulg. Herm. Wund. Nek. ἄναξ, σὸν τόνδε [Herm.] Dind. Seyf. ἄναξ, σὺν τόνδε — conj. Apitz. ἄναξ, σὺν τόνδε Hart. ὦναξ, τόνδε Bergk. ἄναξ, καὶ τόνδε conj. Herm. Elmsl. Weise reads thus: ᾧ μοι μοι, ἄναξ, κατέπεφνες | τόνδε συνναύταν. Seidler de V. D. p. 19. arranges thus: ἄναξ, τόνδε συνναύταν, ὦ τάλας (dochm.). Cf. on v. ant. 947. Qu. ἄναξ, τὸν σὸν γε. Or ἄναξ, καὶ τόνδε. Cf. Ant. 871. θανὼν ἔτ' οὖσαν κατήναρές με. El. 808. ὡς μ' ἀπώλεσας θανῶν. Arist. Ach. 636. ἀπολεῖς ἄρ' ὁμήλικα τόνδε φιλανθρακέα.

902. τόνδε συνναύταν] 'Me thy shipmate'.

τόνδε] τόνδε τὸν some few mss.

ἰὼ τάλας L. Harl. &c. Ald. ὦ τάλας Liv. a. Dind. &c. τάλας Herm. Nauck. For τάλας cf. 925.

903. ἰὼ L. M. P. Bar. Bodl. Jen. Augg. Lipss. Mosqq. Ald. ὦ Turn. Br. &c.

ταλαίφρων A. L. Bodl. Bar. Mosq. a. Dresd. b. Ald. Br. Erf. Herm. Wund. Nauck. ταλαίφρον C. F. G. M. P. T. Dind. ταλαίφρον Bar. 2.

904—7.] With these four lines correspond 950—3.

904. τοῦδ'] τοῦτ' some few mss. Qu. ὡς ᾧδ' ἔχοντος τάνδρῳς —. Or ὡς τοῦδέ γ' οὐκ ἔτ' ὄντος —. Cf. 281. 981. Ant. 1179. ὡς ᾧδ' ἔχόντων

ΧΟΡΟΣ.

τίνος ποτ' ἄρ' ἔπραξε χειρὶ δύσμορος;

905

ΤΕΚΜΗΣΣΑ.

αὐτὸς πρὸς αὐτοῦ. δῆλον· ἐν γάρ οἱ χθονὶ
πηκτὸν τόδ' ἔγχος περιπετιὲς κατηγορεῖ.

τάλλα βουλευεῖν πάρα. Æsch. Prom. 760. ὡς τοίνυν ὄντων τῶνδ' ἐσοι
μαθεῖν πάρα. Pers. 170. Ag. 1393. Eum. 675. Eur. Med. 1311. ὡς οὐκέτ'
ὄντων σὼν τέκνων φρόντιζε δῆ. Herod. I. 126. ὡς ὦν ἐχόντων ὥδε ἀπί-
στασθε &c. VIII. 144.

905. The Chorus, though led to conclude from Tecmessa's words, that
Ajax had deliberately fallen, seek to learn further whether it was by his
own hand or that of another, at his bidding, that he thus perished.

ἄρ'] ἄρ' P. We often find ἄρα combined with τίς, πότε and other
interrogatives. Fr. 710. ὦ θεοὶ, τίς ἄρα Κύπρις —; Eur. Iph. T. 472.
τίς ἄρα μήτηρ ἢ τεκοῦς ὑμᾶς ποτε —; Iph. A. 1228. τί δ' ἄρ' ἐγώ
σε πρέσβυν &c.; Ion. 575. ὦ φίλη μήτηρ, πότε ἄρα καὶ σὸν ὄψομαι δέμας;
Tro. 293. τὰς δ' ἐμὰς τύχας | τίς ἄρ' Ἀχαιῶν ἢ τίς Ἑλλήνων ἔχει;
Her. 116. Inon. Fr. X. τίς ἄρα μήτηρ — ἔφυσσε &c. Arist. Pac. 1240.
τί δ' ἄρα τῇ σάλπιγγι τῇδε χρῆσομαι; Vesp. 893. τίς ἄρ' ὁ φεύγων
οὗτος; Timocles ap. Plut. Timol. 36. ὦ θεοὶ, τίς ἄρα Κύπρις &c.

ἔπραξε all the mss. ἔρξε Herm. (coll. Hesych. gl: ἔρξεν . ἔπραξεν).
Dind. Wund. Hart. Schn. Nauck. Translate, 'did he fare (thus)?' Compare
πραῖγμα, and πραῖξις. Qu. ἔπεσε. Or τίνος ποτ' ἐξέπνευσε —; Seyffert
and Wolff read τίμος ποτ' ἔπραξε χειρὶ δυσμόρως, coll. Æsch. Sept. 837.
θανόντας δυσμόρως. Cf. CEd. C. 1704. "Versus nondum sanatus". (Nauck.)
χειρὶ (supr. ὅς) G.

906. αὐτὸς πρὸς αὐτοῦ] Cf. Tr. 891. 1132. Ant. 1177. CEd. R. 1237. Æsch.
Prom. 787. αὐτὸς πρὸς αὐτοῦ (al. πρὸς αὐτὸς αὐτοῦ). Eur. Med. 31.
Her. 144. "There were tragedies, in which Teucer accused Ulysses of
having murdered Ajax, 'inventum eum in solitudine juxta exanimē corpus
inimici cum gladio cruento', Quintil. IV. 2. 13." Schn.

αὐτοῦ] αὐτοῦ Dresd. b. Mosq. b. Bergk.

δῆλον] I would read δῆλα δ'. We often find δῆλα put for δῆλον.
ἐν γάρ οἱ —] 'For his sword firmly fixed in the ground, on which he
has fallen, proclaims that', that he fell by his own hand. Schol: αὐτὸ τὸ
σχήμα, φησὶ, δηλοῖ ὅτι ὑφ' ἑαυτοῦ ἀνῆρθεῖν.

907. πηκτόν] 'Fixed upright in the ground'. Phot. p. 428, 1. πηκτὸς
θάνατος; ὁ τοῦ Αἰάντος· περιεπάγη γὰρ τῷ ξίφει. Cf. 821. ἔπηξα δ'
αὐτὸν ἐν περιστείλας ἐγώ.

περιπετιὲς] Schol: ὃ περιέπεσεν. And so explains Eust. p. 644, 47.
Cf. 828. 899. 1024 f. Ant. 1223. Eur. Andr. 983. περιπετιεῖς τύχας. and the Ho-
meric περὶ θουρὶ πεπαρμένος. Lobeck quotes in illustration Ælian. II.
A. XV. 10. ἄγκιστρα περιπαρέντα τοῖς ἰχθύσι. Liban. IV. 1081. ὁδόντες
τῇ δείρῃ περιπεύρονται. Chrysost. III. 85 A. ἐαυτῷ τὸ ξίφος περιέπειρε.
Donaldson (Crat. p. 231.) seems disposed to take the word actively in the
sense of 'piercing, going through'. If any correction were deemed necessary,
I would propose περιπαρὲν, as in Ælian. l. l. Musgrave corrects περι-

ΧΟΡΟΣ.

ὥμοι ἐμᾶς ἄτας, οἷος ἄρ' αἰμάχθης, ἄφρακτος φίλων· 910
 ἐγὼ δ' ὁ πάντα κωφός, ὁ πάντ' αἰδοῖς, κατημέλησα. πᾶ πᾶ
 κεῖται ὁ δυστράπελος δυσώνυμος Αἴας;

ΤΕΚΜΗΣΣΑ.

οὔτοι θεατός· ἀλλά νιν περιπτυχεῖ

915

Ælian. l. l. Musgrave corrects περιπετοῦς, which he takes in a neuter sense, κατηγορεῖ αὐτοῦ ὡς περιπεσόντος, 'shows that he has fallen upon it'. And this is certainly the usual sense of the word. Hesych: περιπετεῖς. — περιπεσόντες.

κατηγορεῖ] 'Declares, bears witness'. Schol: σημαίνει, λέγει. Gl. P: μαρτυρεῖ. Cf. Æsch. Ag. 262. εὖ γὰρ φρονοῦντος ὄμμα σον κατηγορεῖ. Xen. Cyr. VIII. 3. 4. I. 4. 3.

908. Cf. 367. οἷμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

ὥ μοι T. Liv. a. ἰώ μοι L. P. Harl. Laud. Augg. Bar. 2. Mosqq. Lipss. and probably all the mss. Ald. ἰώ μοι μοι Dresd. b.

909. οἷος most mss. (I believe) Ald. Turn. Lob. Wund. Seyf. Wolff. Dind. οἷος Br. 2. Herm. Nauck. Dind. II. Cf. however 923.

αἰμάχθης A. L. Bodl. Laud. Jen. Mosqq. Dresd. b. Aug. b. ἡμάχθης E. Barr. Aug. c. Dresd. b. Liv. b. ἡμάχθης G. T. Cf. Ant. 1175. αὐτόχειρ αἰμάσσεται. Eur. El. 574. ἡμάχθη πεσών.

ἄφρακτος the mss. Suid. h. v. Hesych. h. v. Herm. Schn. Nauck. Seyf. ἄφρακτος Dind. (on which old Attic form cf. on Ant. 235. 958.), adducing another gloss of Hesychius, ἄφρακτος : ἀφύλακτος. And so Wund. Hart. In like manner the ancient Attics, it seems, said, not ναύφρακτος, but ναύφρακτος (v. Dind. ad Arist. Ach. 95.).

910. ἄφρακτος φίλων] 'Unguarded by his friends'. As Ant. 847. φίλων ἄκλαντος. CEd. C. 1521. ἀθικτος ἡγητῆρος. Matth. Gr. §. 345.

911. ὁ πάντα κωφός —] 'The utterly stupid and ignorant one', not to have understood the force of Ajax's remarks 646—92. Pind. P. XI. 151. κωφός ἀνὴρ τις, ὅς &c. (Schol. ἀπαίδευτος). CEd. R. 290.

αἰδοῖς] Gl. P: ἀμαθής.

912. κατημέλησα] Cf. 45. κατημέλῃς ἐγώ. Qu. κατημέλουν σον (cf. on v. ant. 958.).

πᾶ πᾶ (sic) L.

913. ὁ om. Harl. Suid. s. v. δυστράπελος. Cf. Pors. ad Orest. 1297.

δυστράπελος] 'Inflexible, stern, morose'. The opposite of εὐτράπελος. Compare δύσκολος. "Idomeneus reproaches him for his νόος ἀπηνῆς II. ψ'. 484." Schn. He is called δυσθεράπευτος 609.

914. ὁ om. Harl. Mosqq. Bar. 2. Erf. Pors. &c. add. A. L. T. Laud. Bar. 2. &c. Cf. on 205.

δυσώνυμος] 'Bearing an ill-omened name'. Cf. 430.

915. ἀλλά νιν — καλύψω] Cf. Eur. Hec. 432. Tro. 623. Her. 561. El. 1207. Hipp. 1456.

περιπτυχεῖ] 'Thrown or folded around him'. Cf. 899. κρυφαίῳ φασγάνῳ περιπτυχῆς Ant. 886. κατηρεφεῖ τρύβῳ περιπτύσσεται. Also Eur. Hipp. 1456. κρύψον δέ μου πρόσωπον ὡς τέχας πέπλοις. (v. Valek.) Tro. 628. ἐκρυψα πέπλοις νεκρόν. Perhaps περιπτυχῇ.

φάροι καλύψω τῷδε παμπήδην, ἐπεὶ
οὔδεις ἄν, ὅστις καὶ φίλος, τλαίη βλέπειν
φυσῶντ' ἄνω πρὸς ῥίνας ἐκ τε φοινίας
πληγῆς μελανθῆς αἶμ' ἐπ' οἰκείας σφαγῆς.
οἴμοι, τί δρᾷσω; τίς σε βαστάσει φίλων;
ποῦ Τεῦκρος; ὥς ἀκμαῖος εἰ βαίη μόλοι,

920

916. παμπήδην] 'Entirely'. Schol: παντελῶς, ὅλον τὸ σῶμα. Theognis 615. παμπήδην ἀγαθὸν καὶ μέτριον ἄνδρα. Æsch. Pers. 715. παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί. Fr. 294. ὅταν κακῶσαι δῶμα παμπήδην θέλῃ. Compare the noun παμπησία, Æsch. Sept. 819. Eur. Ion. 1316. Arist. Eccl. 868.

917. ὅστις καὶ φίλος] 'Who is also a friend' (as well as an eye-witness). Eur. Ion. 232. πάντα θεᾶσθ', ὅ τι καὶ θέμις, ὄμμασι. Hel. 1200. ἦκει γὰρ ὅστις καὶ τὰδ' ἀγγέλλει σαφῆ; Qu. οὔδεις σφ' ἄν.

918. φυσῶντ' ἄνω —] Cf. 1412. ἄνω φυσῶσι μέλαν | μένος. Ant. 1238. φυσῶν ὀξεῖαν — πνοήν — φοινίον σταλάγματος. El. 1385. αἶμα φυσῶν Ἀρης. Tr. 573. Æsch. Ag. 1389. ἐκφυσῶν ὀξεῖαν αἵματος σφαγῆν. Eur. Iph. A. 1114. μέλανος αἵματος φυσήματα. and on CEd. R. 1278. Qu. φυσῶντά νιν πρὸς ῥίνας ἐκ τῆς φοινίας | πληγῆς μελανθῆς αἶμ'. See Lobeck's note here. Nauck suspects the passage.

πρὸς ῥίνας] 'At (through) his nostrils'.

ἐκ τε φοινίας] ἐκ γε φοινίας ('propter letalem gladii ictum') Bened.

919. μελανθῆν] μελανθῆς Burges (ad Suppl. 142, coll. Hesych. Μελανθῆς: μέλαν) Herm. Mein. κελαινὸν conj. Dind., as κελαινὸν αἶμα in Homer. He objects to μελανθῆς (Æsch. Suppl. 154, of the Æthiopians). Cf. on CEd. R. 742. Below 1412. ἄνω φυσῶσι μέλαν μένος.

οἰκείας] 'Self-inflicted'. Cf. 260. El. 215. οἰκείας εἰς ἄτας ἐμπιπτεις. Wecklein rashly proposes εἰκείας (i. e. ματαίας).

920. βαστάσει] βαστάσῃ A. II. L. T. &c. 'Will bear thee' in his arms? Cf. 827. and on El. 1470.

921. ποῦ] ποῖ Dresd. a. (supr. ποῦ).

ὥς (ὅς P.) ἀκμαῖος εἰ βαίη (βαίῃ L. βαίῃ Dresd. b. corr.) μόλοι the mss. (L. has ἦδη 1257. φρονῶι El. 334. περιρρείτω 362. οὔτω 367. πέραι 521. ὄραι 580. ἔπηι 622. &c.) ὥς ἀκμαῖ' ἄν, εἰ βαίη, μόλοι Wakef. S. C. II. 127. Herm. ad Vig. p. 784. Pors. Erf. Herm. Dind. ὥς ἀκμήν ἄν, εἰ βαίη, μόλοι Vauv. (coll. 34. καιρὸν δ' ἐφήκεις) Wo. ὥς ἀκμαῖος — Lob. Schæf. Bened. εἰς ἀκμὰς ἄν — Hart. εἰς ἀκμήν (Eur. Herc. 532.) ἄν, εἰ βαίη, μόλοι conj. Nauck. ὥς ἀκμαῖος εἰ βαίη ἄν (!) μόλοι Mein. Wunder finds a difficulty in the addition of εἰ βαίη, and indeed suspects the entire passage. He explains ὥς by 'utinam, ut'. Dindorf, with Matthiæ, absurdly supposes a union of two sentences. Schneid: 'how opportunely, if he had set out, would Teucer come'. To me εἰ βαίη seems strange, especially with μόλοι. I would suggest ὥς ἀκμαῖος ἐνθάδ' ἄν (or ἄν τανῶν) μόλοι. Or εἰς ἀκμήν γ' ἄν ἐνθάδ' ἄν μόλοι. Or εἰς ἀκμήν γὰρ (γ' ἄν) —. Or ὥς ἀκμήν ἄν εἰς αὐτὴν μόλοι. Cf. Eur. Herc. 532. ἦκεις, ἐσώθης εἰς ἀκμήν ἐλθὼν φίλοις. Phœn. 1080. ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός; — Ἀκμήν γ' ἐπ' αὐτήν. Dem. d. 52, 7. ταῦτα πρότερον ἢν ποιεῖν, νῦν δ' ἐπ' αὐτήν ἦκει τὴν ἀκμήν.

πεπιῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
ὦ δῦσμορ' Αἴας, οἶος ὢν οἴως ἔχεις!
ὥς καὶ παρ' ἐχθροῖς ἄξιος θορήνων τυχεῖν!

ΧΟΡΟΣ.

Ἀντιστροφὴ α'.

ἔμελλες, τάλας, ἔμελλες χρόνῳ
στερεόφρων ὦδ' ὢν ἐξανύσειν κακὰν
μοῖραν ἀπειρεσίῳ πόνων. τοῖά μοι

925

Perhaps ἀκμαῖος is a gloss. Gl. P: ἔγκαιρος. As I do not see the way to any very probable correction, I leave the passage as it is.

922. συγκαθαρμόσαι] *‘To assist in laying out’*, lit. to assist in adjusting, arranging. Schol: περιστέλλαι (cf. 1170). Cf. 1048. τὸν νεκρὸν χερσὶν | μὴ ξυγκομίζειν. Eur. El. 1224. κάλυπτε μέλεα ματέρος πέπλοις, καθάρμοσον σφαγὰς (*‘componere cæsum corpus’*).

923 f. Suspected by Schœll.

923. Αἴας] Αἴαν Suid. v. οἶος. Cf. on 89.

οἶος ὢν οἴως ἔχεις] Cf. 503.

οἴως ἔχεις] οἶος — L. pr. οἴων κυρεῖς conj. Nauck. οἶ' ὥς ἔχεις (!) Seyf. Nauck contends that neither οἴως nor ὅσως was ever used. Οἴως occurs Ph. 1007. Arist. Vesp. 1363.

924. Cf. Œd. R. 1296. θέαμα δ' εἰσόψει τάχα | τοιοῦτον, οἶον καὶ συγοῦντ' ἐποικτίσαι. Fr. 587, 8. φεῦ, καὶ ἀνοικτίρμων τις οἰκτείρειέ νιν. Æsch. Prom. 254. καὶ μὴ (vulg. μὴν) φίλοις ἔλεινός εἰσορᾶν ἐγώ. Virg. II. 6. *‘quis talia fando | Myrmidonum Dolopumve aut duri miles Ulyssi | temperet a lacrimis?’* XI. 259. *‘vel Priamo miseranda manus’*. Ovid Met. IX. 178. *‘miserandus et hosti’*. Liv. XXII. 60. *‘ipse in nos mitis Hannibal contra naturam esse velit’*. Shakspeare Henry the Third VI. 1. 4. *‘And if thou tell'st the heavy story right, | upon my soul the hearers will shed tears; yea, e'en my foes will shed fast-falling tears, | and say, Alas! it was a piteous deed’*.

ἐχθροῖς] ἐχθρῶν P. Mosq. b. Perhaps rightly. Cf. El. 1469.

ἄξιος θορήνων τυχεῖν] Cf. El. 797. πολλῶν — ἄξιος τυχεῖν. Ant. 699. οὐχ ἦδε χρυσῆς ἀξία τιμῆς τυχεῖν (λαχεῖν vulg.); El. 1469. ὅπως — καὶ π' ἐμοῦ θορήνων τύχη.

925. στερεόφρων A. L. T. &c. στερεόφρον Jen. Mosq. b. Aug. b. Ald. στερεόφρον (γρ. στερεόφρονν) F. Gl. P: σκληρόφρων. Cf. on 903.

ἄρ' the mss. vulg. Hart. Wo. ἄρ' ὦδ' Erf. Elmsl. Herm. Dind. Wund. Seyf. I propose ἄρ' ὢν, or ὦδ' ὢν, or ποτ' ὢν, or perhaps ὢν ἄρ'. For the position of ἄρα (1026.) cf. Phil. 996.

927. ἐξανύσειν A. T. vulg. ἐξανύσσειν L. P. Liv. a. Hart. Wo. Wrongly. Gl. T: πληρώσειν, λήψεσθαι. *‘To obtain (reach)’*. Cf. on 607. Eur. Bacch. 1103. ἐπεὶ μόχθων τέρατα οὐκ ἐξήνυτον. Or. 1685. λαμπρῶν ἄστρον πόλον ἐξανύσας. Med. 651. ἀμέραν τάνδ' ἐξανύσασα.

928. ἀπειρεσίῳ] Perhaps ἀναρίθμων, or ἀπειρόνων. Cf. on 882.

929. τοῖά μοι &c.] The Chorus own that they might have anticipated the sad event from the previous groans of Ajax. Cf. 194.

πάννυχα καὶ φαέθοντ' ἀνεστέναζες
ὠμόφρων ἐχθοδόπ' Ἀτρεΐδαις
οὐλίῳ σὺν πάθει.
μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος

930

930. πάννυχα καὶ φαέθοντ'] 'Throughout the live long night and during the day'. Schol: κατὰ νύκτα καὶ ἡμέραν. Cf. 217. El. 86—95. ὦ φάος ἄγνόν — τὰ δὲ παννυχίων &c. Cic. de Senect. 80. 'labores diurnos nocturnosque'. So πανήμερον (rather πανήμερον) Herod. VII. 183. Strangely expressed! Qu. πάννυχα καὶ φαέθοντος (sc. τοῦ ἡλίου, i. q. ἡμέρας) ἐστέναζες. Elmsley proposes πάννυχα καὶ φαέθοντ', ἀναξ, —. (Cf. 166. 191. 510. 593. 901. and on v. str. 884.) Reisig conj: — φαέθοντ' ἀελ. φαέθοντ' (ae blotted) L. El. 824. φαέθων Ἄλιος.

931 f. Cf. 886—8.

931. ἀνεστέναζες A. L. T. vulg. ἀναστέναζες Aug. c. Dresd. b. ἄρ' ἐστέναζες Jen. Mosq. b.

ὠμόφρων A. &c. Dind. ὠμόφρον M. T. Dresd. a. Aug. c. and (supr. ω) Mosq. b. ὠμόφρον' Elmsl. Cf. Tr. 975. Ph. 191. Æsch. Sept. 726. ὠμόφρων σίδαρος. Cho. 415. λύκος — ὥστ' ὠμόφρων. Eur. El. 1253. ὠμόφρων Ἀρης. ὠμόφρων should perhaps be ejected: cf. on v. str. 886.

932. ἐχθοδόπ'] 'Hostile to'. Arist. Ach. 227. οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὖξεται (αἴρεται?). Plat. Legg. VII. 810 D. ἐχθοδοποῦν opposed to προσφιλοῦς. Apoll. Rh. IV. 1670. ἐχθοδοποῖσιν ὄμμασι.

Ἀτρεΐδαις] I think that we should write with Musgrave Ἀτρεΐδαις. Cf. on v. str. 886.

933. οὐλίῳ] Gl. P: ὀλεθρίῳ. Hesychius, Οὐλία : ὀλέθρια. Hom. Il. λ'. 62. οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ | παμφαίνων (probably Sirius, coll. χ'. 26.). Pind. Ol. IX. 116. οὐλίῳ — ἐν ἄρει. This epithet occurs only this once in Soph., not at all in Æsch. or Eur. V. Buttm. Lexil. §. 88. The sense of the words οὐλίῳ σὺν πάθει is by no means clear. Perhaps they mean 'with (i. q. συνών, 'involved in') that fatal occurrence', viz. the deprivation of the arms of Achilles.

πάθει] παθεῖ Mein., as εὐρέει Tr. 114. Cf. v. str. 887.

934. μέγας ἄρ' ἦν (ἄρ' ἦν Lipss. ἄρα γ' Dresd. a. Turn. ἦν ἄρ' Jen) ἐκεῖνος ἄρχων χρόνος (χρόνος ἄρχων Dresd. b.) the mss. The Schol. explains ἄρχων by ἀρχηγός, and no doubt ἄρχων ἦν may be taken as the equivalent of ἦρχε, but then what becomes of μέγας? for it cannot possibly agree with ἄρχων, as if the latter were a noun. I have little doubt therefore that there is some error in the passage. Qu. ἦ μεγάλων ἐκεῖνος ἄρχεν χρόνος —. (Cf. 910.) Or ἦν ἄρ' ἐκεῖνος ἄρχων μεγάλων χρόνος —. Or πολλῶν ἄρ' ἐκεῖνος ἄρχεν (ἄρχεν) χρόνος —. Or — ἄρχεν ἄρα μεγάλων ἐκεῖνος χρόνος —. Or τότε γὰρ ἦν ἐκεῖνος ἄρχων χρόνος —. Or χρόνος ἄρ' ἦν ἐκεῖνος μεγάλων ἄρχων &c. Reiske had already proposed μεγάλων, which there can be little doubt is right. Cf. 1018. Tr. 872. ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρὼν κακῶν | ἦρξεν τὸ δῶρον. El. 918. ἦ δὲ νῦν ἴσως | πολλῶν ὑπάρξει κῦρος ἡμέρα κακῶν. Eur. Phæn. 1598. πολλῶν ὑπῆρξεν Οἰδίπου δόμοις κακῶν | τόδ' ἡμαρ. Andr. 274. ἦ μεγάλων ἀχέων ἄρ' ὑπῆρξεν. Hel. 425. γυναῖκα τὴν κακῶν πάντων ἐμοὶ | ἄρξασαν. Alc. 830. ὁδ' οὐ θυραίων πημάτων ἄρχει λόγος. Hipp. 891. κακῶν ἀρχηγὸν ἐμφαίνεις λόγον. Æsch. Pers. 353. ἦρξεν μὲν, ὦ δέσποινα,

πημάτων, ἥμος ἀριστόχειρ
* * * * ὅπλων ἔκειτ' ἀγὼν πέρι.

935

ΤΕΚΜΗΣΣΑ.

Ἀντιστροφὴ β'.

ἰὼ μοί μοι.

ΧΟΡΟΣ.

χωρεῖ πρὸς ἥπαρ, οἶδα, γενναία δύν.

τοῦ παντὸς κακοῦ &c. Arist. Pac. 435. σπένδοντες εὐχόμεσθα τὴν νῦν ἡμέραν | Ἑλλήσιν ἄρξαι πᾶσι πολλῶν ἀγαθῶν. Thuc. II. 12. ἦδε ἡ ἡμέρα τοῖς Ἑλλήσι μεγάλων κακῶν ἄρξει. Virg. Æn. IV. 169. 'Ille dies primus lethi primusque malorum | causa fuit'.

935. πημάτων] πήματος Liv. a.

ἀριστόχειρ — ἀγὼν] 'A contest to be won by the bravest arm', a contest for bravery. So El. 699. ἱππικῶν ἀνύπους ἀγὼν. CEd. C. 1062. διμφορμάτοις ἀμίλλαις. 1495. βούθυτον ἐστίαν. Ph. 1091. ἐλπίς σιτονόμος. El. 52. καρατόμοις χλιδαῖς. Ant. 999. θᾶκον ὀρνιθοσκοπόν. Tr. 609. ἡμέρα ταυροσφάγῳ. Æsch. Cho. 23. ὀξύχειρ κτύπος. Neue refers to El. 699. Ant. 355. 999. CEd. C. 1062. 1243. 1495. Tr. 609. Ph. 208. 692. 1091. Pind. Ol. XI. 6. ἐνιπὰν ἀλιτόξενον. Æsch. Sept. 635. ἀλώσιμον παιᾶνα. Ag. 10. ἀλώσιμον βᾶξιν. Eur. Ph. 338. παιδοποιὸν ἀδονάν. Matth. Gr. §. 446. n. 3. c.

936. Before ὅπλων four syllables have fallen out in the copies. Gl. Jen: τοῦ Ἀχιλλέως. Triclinius supplies Ἀχιλλέως (observing, Τὸ Ἀχιλλέως προσετέθη παρ' ἑμοῦ, ἀρμοδίως, οἶμαι), Musgrave χρυσοδέτων (coll. Pind. N. VIII. 46. χρυσέων δ' Αἴας στερεθῆεις ὅπλων φόνῳ πάλαισεν), Elmsley ἐν Δαναοῖς, Thiersch οὐλομένων, Wex τῶν χρυσέων, Seyffert Ἀτρεΐδαις. Triclinius is followed by Brunck, Musgrave by Hart. Cf. v. str. 890. A blank is left by Herm. Dind. Wund. Schn. Dindorf requires a choriamb. Cf. on 890.

ἔκειτ' ἀγὼν] ἔκειθ' ἀγὼν conj. Wund., as agreeing better with the metre of v. str. 890. ἔκειτ' ἀγὼν ὅπλων πέρι Herm. Cf. El. 1492. ἀγὼν σῆς ψυχῆς πέρι. The περὶ is omitted Aj. 1240. &c. Eur. Sup. 667. ὦν ἔκειτ' ἀγὼν.

937. ἰὼ μοί μοι A. T. &c. ἰὼ μοι μοί (sic) L. here and 939. 974. οἶμοι μοι F.

938. χωρεῖ πρὸς ἥπαρ] 'Goes to the heart'. Cf. Eur. Hipp. 1081. αἰ αἰ. [χωρεῖ add. Reisk. Br.] πρὸς ἥπαρ, δακρύων τ' ἐγγὺς τόδε. Rhcs. 425. λύπη πρὸς ἥπαρ δυσφορῶν ἐτειρόμην. Suppl. 599. ὥς μοι ὑφ' ἥπατι δεῖμα χλοερὸν ταρασσει. Æsch. Ag. 421. πολλὰ γοῦν (γὰρ conj. Bl.) θιγγάνει πρὸς ἥπαρ. Valek, ad Hipp. 1070. Blomf. ad Cho. 266.

οἶδα A. L. T. &c. ἦδε Harl. and some few others. Perhaps rightly. γενναία] 'Strong, great'. Schol: ἡ ἰσχυρά. Lobeck cites Xen. Hell. V. 4. 11. ὁ ἄνθρωπος πολλὰ γενναῖα ἐποίησε. Eur. Here. 357. γενναίους πόρους. See also Lob. Schmidt's conjecture δειλαία δύν is probable. Cf. Ant. 1311. δειλαία δὲ συγκέκραμαι δύν.

ΤΕΚΜΗΣΣΑ.

ἰὼ μοί μοι.

ΧΟΡΟΣ.

οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι,
 τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

940

ΤΕΚΜΗΣΣΑ.

σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟΡΟΣ.

ξυνανδῶ.

ΤΕΚΜΗΣΣΑ.

οἶμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
 χωροῦμεν, οἶοι νῶν ἐφεστᾶσι σκοποῖ.

945

δύη] γύναι conj. Bergk. (and καὶ δις οἰμῶξαι δύην 940) ed. Hart. Burges in Class. Journ. XI. 246 proposes ἥδε γ' αἰανὴ δύη.

940. οὐδέν σ' ἀπιστῶ] How could the Chorus disbelieve what it had already heard? Should we read οὐδέν σ' ἀπιστον, or οὐδέν σε θαῦμα —? ἀπιστῶ] ἀπιστον Morstadt. Perhaps rightly.

καὶ δις οἰμῶξειν] 'That you lament even twice'. In allusion to the repetition of ἰὼ μοί μοι (937. 939.). Cf. 432. πάρεστι καὶ δις αἰάζειν. Œd. R. 1319. καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασι | διπλᾶ σε πενθεῖν. Bergk conj: καὶ δις οἰμῶξαι δύην.

οἰμῶξαι] οἰμῶξαι L. P.

941. τοιοῦδ' ἀποβλαφθεῖσαν A. L. T. &c. τοιοῦδε ἀποβλαφθεῖσαν P. τοιοῦδ' ἀποβληθεῖσαν G. Aug. c. Qu. τοιοῦδέ γε βλαφθεῖσαν. Gl. P: στερηθεῖσαν. Hom. Od. α'. 195. ἀλλὰ νῦ τόν γε θεοὶ βλάπτουσι κελεύθου. Æsch. Ag. 118. βλαβέντα λοισθίων δρόμων. Theogn. 223. νόου βεβλαμμένος ἐσθλοῦ. Tyrt. Eleg. I. 40. οὐδέ τις αὐτὸν βλάπτειν οὔτ' αἰδοῦς οὔτε δίκης ἐθέλει.

ἀρτίως (supr. ov fort. a m. pr.) L. Schol: γνησίον· οὐ γὰρ ἐστι χρονικόν. Who read ἀρτίον, which reading is adopted by Hart.

942. 'To thee indeed it belongs to think these things (to understand my grief), but to me to feel them only too much'.

ἔστ' A. T. (in ras.) &c. ἐστὶν F. Aug. c. Suid. s. v. δόξαν. om. G.

944. Cf. 496 f.

δουλείας ζυγὰ] Fr. 518. τοὺς δὲ δουλείας ζυγὸν ἔσχευ ἀνάγκας. Æsch. Ag. 926. ἐκὼν γὰρ οὐδεὶς δουλίῳ χρήται ζυγῷ. Pers. 50. ζυγὸν — δούλιον.

945. οἶοι — σκοποῖ] El. 157. οἷα Χρυσόθεμις ζῶει &c.

ἐφεστᾶσι] ἐφεστᾶσι L. 'Are set over'.

σκοποῖ] 'Overseers, taskmasters'. Œd. C. 35. 297. 1096. Ant. 215. Ph. 125. Æsch. Suppl. 374. Pind. Ol. VI. 101. The Atridae are meant. Nauck conjectures κόποι 'troubles'.

ΧΟΡΟΣ.

ὦμοι, ἀναλγήτων
 δισσῶν ἐθρόησας ἄνανδ'
 ἔργ' Ἀτρειδᾶν τῷδ' ἄχει.
 ἀλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ.

οὐκ ἂν τὰδ' ἔσθη τῇδε μὴ θεῶν μέτα.

950

ΧΟΡΟΣ.

ἄγαν γ' ὑπερβριθὲς ἄχθος ἥνυσαν.

946. ὦμοι A. P. T. &c. ὦμοι L. (with γρ. ἰώ μοι a m. ant.) ἰώ μοι μοι Br. tacitly.

ἀναλγήτων] 'Unfeeling, unmerciful'. Cf. ἀναλγήτως 1333. δυσάλητος Œd. R. 12. Thuc. III. 40. ἀξιόσατε μὴ ἀναλγητότεροι οἱ διαφεύγοντες τῶν ἐπιβουλεπόντων φανῆναι.

947. ἄνανδον ἔργον] Schol: ἔργον ἄρρητον, ὅπερ δηλονότι ἔχουσιν ἐν τῇ γνώμῃ πράττειν. Lat. 'nefandum'. Cf. 214. Œd. R. 465. El 203. The usual meaning of ἄνανδος is 'speechless'. Musgrave proposes ἀναιδῶν τ' 'and cruel'. Qu. ἀναιδὲς ('cruel', Œd. C. 516. πέπονθ' ἔργ' ἀναιδῆ), or ἄφραστος. But the metre appears to require the plural ἄνανδ' ἔργ'. And so Herm. Nauck. Cf. on v. str. 901.

948. Seidler de V. D. p. 19. arranges thus: ἔργον ἄνανδον Ἀτρειδᾶν τῷδ' ἄχει (dochm.). Cf. on v. str. 902.

Ἀτρειδᾶν] Ἀτρειδῶν Harl. Dresd. a. Mosq. b. Aug. b.

τῷδ' ἄχει] Schol: τῇ παρούσῃ συμφορᾷ. I. e. 'in (in the mention of) this calamity (servitude)'. Cf. 933. Perhaps σὺ πόσει (Ant. 1196. Œd. R. 934. Tr. 285. Cf. 961 f.

949. ἀπείργοι] ἀπείργει P.

950. 'These things would not have stood thus without the will of the gods'. Schol: μὴ θεῶν βουλομένων. In answer to the observation of the Chorus, ἀλλ' ἀπείργοι θεός. Tecmessa argues that assistance from the gods is not to be looked for, inasmuch as it is by their appointment all has happened. And so explains the Schol.

θεῶν μέτα] Eur. Herc. 21. τοῦ χρεῶν μέτα.

951. ἄγαν F. L. T. Schol. Gaisf. Dind. Wund. Nauck. ἄγαν γ' G. H. M. P. Harl. Lipss. Ald. Herm. Lob. Schn. Porson Arist. p. 43. ἄγαν δ' A. Br. Sch. Erf. Hart. ἄγαν γέ θ' (supr. τοι) Liv. a. I think ἄγαν γ' is decidedly preferable, as in 389. ἄγαν γε λυπεῖς. 983. ἄγαν γε, Τεῦκε. Tr. 898, &c. But cf. on Trach. 1182.

ὑπερβριθὲς] 'Exceedingly heavy'. Porson l. c. corrects ἐμβριθὲς.

ἄχθος A. L. T. &c. Herm. Dind. Wund. Schn. τε ἄχθος F. τόδ' ἄχθος Br. (Lob.) Sch. Erf. γὰρ ἄχθος conj. Elmsl. ἄλγος conj. Nauck. There can be little doubt, I think, that this line should be an iambic trimeter, as well as 950. and 952—3. Cf. on v. str. 905. Qu. ἄγαν ὑπερβριθὲς γε τᾶχθος ἥνυσαν. Or the metre possibly may be this: ἄγαν ὑπερβριθὲς ἄχος ἥνυσαν (dipod. iamb. hyperc. and dochm.). Ἄχος and

ΤΕΚΜΗΣΣΑ.

τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεὸς
Παλλὰς φντεύει πῆμ' Ὀδυσσεώς χάριν.

ΧΟΡΟΣ.

ἡ ῥα κελαινῶπ' ἂν θυμὸν ἐφνυβρίζει πολύτλας ἀνὴρ 954

αχθος are often confounded. And in v. str. 905. *τίνος ποτ'* (or *ποτ' ἄρ'*) *ἔπραξε χειρὶ δύσμορος*; In either strophe these lines are uttered by the Chorus, while the other three are spoken by Tecmessa; so that the metre of the former need not necessarily be the same as that of the latter.

ἦνυσαν (acc. a m. pr., spir. a m. rec.) L. *ἦνυσας* Jen. Mosq. b. Gl. Jen: *ἔτελείωσας*. The subject is the gods, rather than the Atridae. Perhaps *ἦνύσω* 'you have got'.

952—3. So in the lesser Iliad of Lesches (ap. Procl. p. 481 G.), *ἡ τῶν ὅπλων κρίσις γίνεται, καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει*. Cf. Schol. ad Arist. Eq. 1065. Pindar however makes the Greeks themselves the judges. Nem. VIII. 45. *κρυφαῖσι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν, χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνω πάλαισεν*.

952. Ζηνὸς ἡ δεινὴ θεός] 'The mighty goddess, daughter of Zeus'. Cf. 450. *ἡ Διὸς γοργῶπις ἀδάματος θεά*. 401. 172. Phil. 1023. *τῶν Ἀτρεΐδων | διπλῶν στρατηγῶν*. 943. Similarly Trach. 1048. *ἄκοιτις ἡ Διός*. Eur. Here. 1303. *χορευέτω δὲ Ζηνὸς ἡ κλεινὴ δάμαρ*.

θεός] θεά Dresd. b.

953. *φντεύει πῆμ'*] Cf. Œd. R. 347. *καὶ ξυμφντεῦσαι τοῦργον*.

954. *ἡ ῥα*] Cf. 172.

κελαινῶπαν θυμὸν A. L. T. vulg. Suid. s. h. v. *κελαινόπαν θυμὸν* Bar. 2. *κελαινῶπαν θυμὸν* P. *κελαινῶπα* — G. and Eust. p. 72, 4. (who supposes a nom. *κελαινῶψ*). Hesychius, *κελαινοπάθιμον* (*κελαινῶπα θυμὸν* Lob.): *τὸ μὴ φανερόν, τὸ δόλιον καὶ τῇ ψυχῇ δύσνονν*. Cf. Hom. II. ρ'. 83. *Ἐκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας. α'* 103. *ἀχνύμενος μένεος δὲ μέγα φρένες ἀμφιμέλαιναι | πίμπλαντ'*. ρ'. 499. *ἀλκῆς καὶ σθένεος πλήτο φρένας ἀμφιμελαίνας*. Hesiod. Scut. 429. *ἐμ μένεος δ' ἄρα τοῦ γε κελαινὸν πίμπλαται ἦτορ*. Pindar. ap. Athen. XIII. p. 565. *ἐξ ἀδάμαντος ἥδ' σιδάρου κεχάλκευται μέλαιναν ψυχάν*. Pind. Fr. 88. *μέλαιναν καρδίαν*. Æsch. Suppl. 792. *μελανόχρως δὲ πάλ- λεται μου καρδία*. Eum. 462. *ἐμὴ κελαινόφρων μήτηρ* (Clytaemnestra). Cho. 411. *σπλάγχχνα δέ μοι κελαινοῦνται πρὸς ἔπος κλυούσα*. Pers. 119. *μελαγχίτων φρήν*. Theogn. 1199. *καὶ μοι κραδίην ἐπάταξε μέλαιναν, | ὅττι &c.* Solon ap. Diog. L. I. 61. *γλώσσα δέ οἱ διχόμυθος ἐν μελαίνῃς φρενὸς γεγωνῇ*. M. Anton. V. 18. *μέλαν ἦθος*. Nonn. Paraphr. VIII. 143. *δαίμων μελανόφρων*. Horace (Sat. I. 4. 85) calls malevolent persons '*nigros*', and Cicero (pro Caec. c. 10.) calls Sextus Clodius '*nigrum*'. Compare also the verbs *καλχαίνειν*, *πορφύρειν*, and the epithets *βυσσόφρων* (Ἐρινός, Æsch. Cho. 641.), *βαθυγνώμων*, &c. According to Musgrave Ulysses is said to mock 'the crafty mind' of Ajax, or to mock it as being crafty. Dobree explains: "I. e. *μέλαιναν χολήν* (insults over his frenzy)". Wunder suspects the passage, because of the singular construction of *θυμὸν* with *ἐφνυβρίζει*. Johnson translates: *secum in animo pro-*

γελᾷ τε τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ φεῦ,
ξὺν δὲ διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι. 960

funda cogitante nos irridet. Schneid: 'he exhibits the malignity of his black soul' (by exulting in the misfortunes of Ajax). And this is undoubtedly the sense of the passage: but the words, as they now stand, cannot possibly admit of this interpretation. Hartung reads: κελαινῶπ' ἐνθυμόν. I believe the true reading is κελαινῶπ' ἄν (i. e. ἀνὰ) θυμόν, 'in his dark, brooding mind'. The Scholiast understands κατὰ, for he writes: ἔξωθεν δὲ ἡ κατὰ τὸ δὲ ἡμᾶς λείπει, ἢ κατὰ τὸν θυμόν ἐφνυβρίζει ἡμᾶς. The form κελαινώπης (as προνώπης) is of itself suspicious; whereas κελαινῶψ is formed like δεινῶψ (Ed. C. 84, εὐῶψ (Ed. R. 189. &c. We find κελαινῶπις (formed as εὐῶπις, &c.) in Pind. P. I. 14. κελαινῶπιν — νεφέλαν (i. e. sleep). See Lobeck's note, who attempts to defend κελαινῶπαν by similar examples.

955. ὁ πολύτλας (πουλ. Liv. a.) the mss. vulg. ὁ om. Pors. ad Orest. 1297. Erf. Herm. Wund. &c. 'Much-enduring'. The usual Homeric epithet of Ulysses; used in anticipation therefore by Sophocles, for Ulysses' wanderings had not yet begun. In like manner he is called δῖος Phil. 344. Hesych: πολύτλας. ὁ πολλὰ ὑπομείνας ἢ κακοπαθήσας, πολλὰ ἀνατλάς, ταλαίπωρος. Wunder thinks the epithet bears a different signification here from what it generally does in Homer, and he explains it 'daring, audacious', coll. Phil. 633. ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτὰ, πάντα δὲ | τολμητά. Cf. also Phil. 1135. πολυμηχάνου ἀνδρός (Ulysses).

957. γελᾷ δὲ — ἄχεσιν vulg. Cf. 1042. κακοῖς γελῶν. 382. ἡ πον πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγει (γελᾷς?). Eur. Iph. A. 912. φίλος οὐδεὶς γελᾷ μοι. Iph. T. 276. ἐγέλασεν εὐχαῖς. Tro. 406. κακοῖσιν οἰκείοις γελᾷς. Arist. Eq. 696. ἐγέλασα ψολοκομπίαις. Arist. Nub. 560. ὅστις οὖν τούτοις γελᾷ, &c. Herod. III. 37. τῷ ἀγάλματι κατεγέλασε. 38. οὐ γὰρ ἂν ἱροῖσί τε καὶ νομαίοισι ἐπεχείρησε καταγελᾶν. 155. δεινόν τι ποιέμενος Ἀσσυρίους Πέρσησι καταγελᾶν. IV. 79. ἡμῖν γὰρ καταγελᾷτε. Meleag. Anth. Gr. VII. ἡ γὰρ ὁ παῖς τούτοις γελᾷ —.

τοῖσι μαινομένοις ἄχεσιν] 'At the griefs resulting from the frenzy (of Ajax)', or 'at the affliction of his madness'. Schol: μαινομένοις. τοῖς διὰ τὴν μανίαν συμβεβηκόσιν. Cf. 59. Ant. 135. μαινομένα ξὺν ὀργῇ. Tr. 980. Eur. Phoen. 1030. ἔφερες ἄχεα πατρίδι φόνια. Iph. A. 537. μαινομένων οἴστρων.

τοῖς the mss. Ald. τοῖσι Tricl. Nauck. Wo. τοῖσδε Elmsl. Lob. Dind. Wund. Schn. Hart. Bergk. (So τῶδ' ἄχει 948.) σοῖσι Herm. τοῦδε Seyf. Qu. τοῖσι (or τοῦδε) μαινομένοι' ἄχεσιν. Or τοῖς ἐμοῖς ὀλοοῖς ἄχεσιν. See also Add.

ἄχεσιν] ἄχεσι L. Br.

958. Qu. πολὺν γέλων δὴ, φεῦ φεῦ (Iamb. and Doehm.). Cf. on 912.

959. ξὺν τε vulg. 'And with him'. Sc. γελῶσι. Ξὺν is here used adverbially. Cf. 1288. ὅδ' ἦν ὁ πρῶσσαν ταῦτα, σὺν δ' ἐγὼ παρών. El. 299. σὺν δ' ἐποτρύνει — νυμφίος παρών. Ant. 85. κρυφῇ δὲ κεῦθε, σὺν δ' αὐτῶς ἐγώ. Eur. Hipp. 1269. σὺν δ' ὁ ποικιλόπτερος (ἄγει) —. So ἐν δὲ (Ed. R. 27. I read ξὺν δέ.

τε om. T. Dresdd. Turn. The particle δὲ had slipped out before διπλοῖ. βασιλῆς D. Laud. Liv. a. Br. βασιλῆες A. F. H. L. P. Harl. Lipss. Ald. βασιλέες T. Dresd. a. Turn. βασιλεῖς Dresd. b. Liv. b.

960. κλύοντες] 'On hearing them', sc. τὰ ἄχῃ.

ΤΕΚΜΗΣΣΑ.

οἱ δ' οὖν γελώντων ἀπιχαιρόντων κακοῖς
 τοῖς τοῦδ'. ἴσως τοι, κεῖ βλέποντα μὴ πόθουν,
 θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.
 οἱ γὰρ κακοὶ γνώμῃσι τὰγαθὸν χεροῖν

961 f. In this speech of Tecmessa there are several passages open to suspicion.

961. οἱ δ' οὖν] οἷδ' οὖν the mss. Corrected by Bergler ad Arist. Ach. 186. and others. Cf. 114. σὺ δ' οὖν — χερῶ χειροί. (Ed. R. 669. ὁ δ' οὖν ἴτω. Tr. 329. ἡ δ' οὖν ἐάσθω. Ant. 751. ἡ δ' οὖν θανεῖται. Arist. Ach. 186. οἱ δ' οὖν βοώντων. Nub. 39. σὺ δ' οὖν κἀθευδε. Lys. 491. οἱ δ' οὖν τοῦδ' ἐνεκα δρώντων —. Æsch. Prom. 971. ὁ δ' οὖν ποιεῖτω. Eum. 217. σὺ δ' οὖν δίωκε. 847. σὺ δ' οὖν μένοισ ἄν. Eur. Andr. 258. σὺ δ' οὖν κἀταιθε. Herc. 726. σὺ δ' οὖν ἔθ'. Translate: 'Well let them laugh &c.' γελώντων is the Attic form of imperative. So Nub. 196. ἐπιμεινάντων. 456. παραθέντων. 453. δρώντων. Ach. 185. βοώντων. Plat. Legg. IX. 929 D. ξυμβουλευόντων.

ἀπιχαιρόντων κακοῖς] Plut. Pomp. 49. αἰσθανόμενος τὴν βουλὴν ἐπιχαιρουσαν αὐτῷ προπηλακίζομένῳ. Æsch. Pr. 158. ἐχθροῖς ἐπίχαρτα πέπονθα.

962. κεῖ on a blot of two letters in L.

βλέποντα] 'When alive'. Cf. 1067. (Ed. C. 1438. Phil. 883. 1349. El. 1079. Eur. Alc. 143. καὶ πῶς ἂν αὐτὸς κατθανοί τε καὶ βλέποι;

963. ἐν χρεῖα δορός] 'In the need of battle', i. e. when they shall need his aid in battle. Phil. 1004. ἐν χρεῖα φίλης νευρᾶς. Ant. 670. δορός — ἐν χειμῶνι. Æsch. Sept. 502. θέλων | ἐξιστορῆσαι μοῖραν ἐν χρεῖα τύχης (μάχης or δορός?). Brunck: 'in discrimine belli'. Wunder explains: 'quum indigebunt hasta ejus', coll. Phil. 162. 1004. Eur. Hec. 976. Med. 1319. Andr. 368. Suppl. 115. 191. Alc. 722. He compares also Rhes. 601. οὔτε σφ' Ἀχιλλέως οὔτ' ἂν Αἴαντος δόρον | μὴ πάντα πέρσαι ναύσταθμ' Ἀργείων σχέθοι.

964 f. Suspected by Schoell. Weckl.

964. κακοὶ γνώμῃσι] We should have expected κακοὶ γνώμην (Ph. 910. κακὸς γνώμην ἔφυν. (Ed. R. 687. ἀγαθὸς ὢν γνώμην ἀνήρ), or κακοὶ γνώμῃ (Aj. 1374. γνώμῃ σοφόν). Such passages as αἱ σοφαὶ γνώμῃ (Ph. 432), γνώμῃς ἔχων χρηστὰς (Ant. 635), γνώμῃσι δούλαις (Tr. 53) ought not to be compared.

τὰγαθὸν χεροῖν] τὰγάθ' ἐν χεροῖν Reisk. prob. Cobet. (Obs. Crit. p. 15.) and Dind. III. in annot. And so I had myself conjectured. Thus Plat. Rep. p. 432 D. ὥσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε ὁ ἔχουσι. V. Lobeck. But cf. El. 1394. αἶμα χεροῖν ἔχων. Tr. 265. χεροῖν — ἄφνιτ' ἔχων βέλη. El. 326. 431. 1129. Sophocles is fond of dispensing with prepositions. Cf. Plaut. Capt. I. 2. 'tum denique homines nostra intelligimus bona, | quum, quae in potestate habuimus, ea amisimus'. Hor. Od. III. 24. 31. Liban. Epist. 1814. (1504.) κείμενον ἐν χεροῖν οὐκ εἰδὼς, ὃ γινώσεται ἀπελθόν. Shaksp. Much ado &c. IV. 1. 'It so falls out | that what we have we prize not to the worth, | whiles we enjoy it: but being lack'd and lost, | why then we rack the value; then we find | the

ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ.
[ἔμοι πικρὸς τέθνηκε καὶ κείνοις γλυκὺς,
αὐτῷ δὲ τερπνός· ὦν γὰρ ἠράσθη τυχεῖν

965

virtue, that possession would not show us, | whiles it was ours.' Translate: 'Know not that they hold in their hands what is good'. Elmsley properly removed the comma usually placed after ἔχοντες. For the construction he refers to 1155. 1316. Œd. C. 797. (with Brunck's note). Cf also on 1081.

965. ἐκβάλῃ] ἐκβάλοι F. 'Have lost it'. Œd. R. 611. Œd. C. 631. 636. Arist. Eccl. 751.

966—8. These three lines are ejected as an interpolation by Dind. Nauck. Mein. There now remain, he observes, ten trimeters uttered by Tecmessa, corresponding to other ten spoken by her after the strophe (915—24). Bergk too considers this passage interpolated by the hand that added the latter part of the play. Leutsch would transpose them after 973, assigning them to the Chorus. Zippmann arranges thus: 971—3. 967 f., ejecting 966. 969. 970. Cf. on Ant. 639 f.

966. ἔμοι πικρὸς τέθνηκεν ἢ (ἢ or ἡ L. pr.) κείνοις γλυκὺς vulg. εἴτ' οὖν — Seyf. Schol: μᾶλλον ἔμοι πικρὸς τέθνηκεν ἢπερ ἐκείνοις γλυκὺς· ἐπεὶ ὦν ἐπεθύμει ἔτυχεν. I. e. 'He has by his death caused me more pain, than he has caused them pleasure'. For the ellipse of μᾶλλον cf. on 1369. Tr. 1020. Hom. II. α'. 117. βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι. λ'. 319. Herod. III. 40. οὕτω διαφέρειν τὸν αἰῶνα (βούλομαι), ἐναλλάξ πρήσσω, ἢ εὐτυχέειν τὰ πάντα. IX. 26. οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας ἢπερ Ἀθηναίους. IX. 27. ἡμῖν πατρώϊόν ἐστι — πρώτοισι εἶναι ἢ (μᾶλλον ἢ al.) Ἀρκάσι. Andoc. de myst. p. 62. τεθνάναι νομίσασα λυσιτελεῖν ἢ ζῆν. Lysias II. 62. θάνατον μετ' ἐλευθερίας αἰρούμενοι ἢ βίον μετὰ δουλείας. Eur. Andr. 352. Plaut. Rud. IV. 4. 70. 'tacita bona est mulier semper quam loquens'. S. Matth. Ev. XVIII. 8. Reiske, Porson, and Elmsley propose εἰ κείνοις γλυκὺς. Which Dobree renders: 'It may gratify them, it may please him; but it grieves me'. Scholefield maintains the common reading in this sense: 'Ut cumque vel mihi acerba, vel optabilis istis; certe ipsi jucunda mors fuit'. After γλυκὺς Neue places a note of interrogation. Hartung reads ὡς κείνοις γλυκὺς. Schneidewin and Wolff read (from Eust. on Od. 5, 34) ἢ κείνοις γλυκὺς. Meineke proposes τέθνηκε κἀκείνοις γλυκὺς. Qu. τέθνηκε καὶ κείνοις (or κείνοις δὲ) γλυκὺς. I. e. 'However much his death may be a matter of grief to me, or of joy to them, yet to him it was pleasant'.

ἔμοι πικρὸς] Phil. 253. ὦ πικρὸς θεοῖς. Solon. V. 5. εἶναι δὲ γλυκὺν ὥδε φίλοις, ἐχθροῖσι δὲ πικρὸν, | τοῖσι μὲν αἰδοῖον, τοῖσι δὲ δεινὸν ἰδεῖν. Gl. P: λυπηρὸς.

κείνοις] κείνοις A.

967. αὐτῷ δέ] αὐτῷ γε Hoffmann.

ὦν γὰρ ἠράσθη τυχεῖν] 'For what he desired to obtain'. Cf. 686. Ph. 1315. ὦν δέ σου τυχεῖν ἐφίεμαι | ἄκουσον. Ant. 1336. ἀλλ' ὦν ἐρῶ μὲν (γε?), ταῦτα συγκατηνέαμην. El. 364. τῆς σῆς οὐκ ἐρῶ τιμῆς τυχεῖν. Fr. 109. ὦν ἐρῶ τυχεῖν. Eur. Hec. 1262. κακῶν ἐρῶς τυχεῖν. Æsch. Pers. 765. καγὼ πάλον γ' ἔκνρσα τοῦπερ ἠθέλον. Æsch. Suppl. 516. παραιτοῦ τῶν σ' ἐρῶς ἔχει τυχεῖν. More concisely expressed Œd. C. 1704.

ἐκτῆσαθ' αὐτῷ θάνατον ὅνπερ ᾗθελε.]

τί δῆτα τοῦδ' ἐπεγγελῶεν ἄν κάτα;

θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ.

970

ἐπράξεν ('he has fared') οἶον ᾗθελεν. The gen. ὧν depends on τυχεῖν. Qu. ὧν γὰρ ἡράσθη τυχεῖν. | ἐκτῆσαθ' —.

968. ἐκτῆσαθ' Cf. 777. ἀστεργῇ θεᾶς | ἐκτῆσατ' ὀργήν.

θάνατον ὅνπερ ᾗθελεν] These words might have been omitted, as regards the sense; but such fullness of language is common in poetry. Neue refers to 1114. CEd. R. 338. Ant. 468. El. 519. Wunder marks a comma after αὐτῷ, and another after θάνατον. The accusative θάνατον is added in dependence on ἐκτῆσαθ', being nearer than ἡράσθη or τυχεῖν. But the construction will be much simplified by reading ἐκτῆσαθ', εὐρών θάνατον —. I omit the comma usually placed after αὐτῷ.

ᾗθελεν L. Dresd. a. Ald. Erf. ᾗθελε Br.

969—70. Nauck brackets also these two lines. The former he thinks scarcely agrees with 961. 971. Enger would eject 969. 970. 973, and transpose 966—8. after 972. Schneid. (Philol. IV. 473) would eject 969. and 972—3. Schöll would do the same with 971—3.

969. Xo. pref. in Ald. and some mss., not in A. D. T. and others. This line is suspected by Wecklein, and bracketed by Schneid. Cf. on 972.

τί F. G. L. pr. M. T. Ald. Dind. Nauck. Hart. Pors. ad Hec. 1214. πῶς A. D. E. L. a m. rec. Harl. Liv. b. &c. Herm. Lob. Wund. Schn.

τοῦδ' (τοιῶδ' or τοιοῦδ' L. pr. apparently) ἐπεγγελῶεν] τοῦδέ γ' ἐγγελῶεν Porson. Sch. τοῦδ' ἄν ἐγγελῶεν ἄν κάτα Elmsl. Ed. Rev. XXXVII. 73. (As Elmsley observes, the tragedians do not say ἐπεγγελᾶν κατὰ τινος.) τοῦδ' ἔτ' ἐγγελῶεν ἄν conj. Mein. Instances of the third and fourth feet of a senarius included in one word are of rare occurrence. V. Pors. Praef. Hec. XXX. Cf. CEd. C. 1339. κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται. Phil. 328. ἐγκαλῶν κατ' αὐτῶν. Ἐπεγγελᾶν usually governs a dative, as in 989. τοῖς θανοῦσι — κειμένοις ἐπεγγελᾶν. But the common reading may still be right, for we find in like manner ἐπεμβῆναι τινι El. 456, and ἐπεμβῆναι κατὰ τινος, El. 835. κατ' ἐμοῦ τακομένας μάλλον ἐπεμβάσει. Ἐγγελᾶν occurs also El. 277. 807, and ἐπεγγελᾶν above 454. The true reading appears to be τοῦδέ γ' (or τοῦδ' ἔτ' ἐγγελῶεν).

970. θεοῖς] 'By the will of the gods'. Schol: θεῶν βουλομένων· οὐ γὰρ οἱ Ἕλληνες τὴν τοιαύτην αἰτίαν αὐτῷ παρέσχον. Musgr: 'deorum opera'. Dind: 'Deorum irae succubuit, non inimicis'. For it was Athene who urged him on to the outrageous act, which led to his self-destruction. Cf. 952 f. Cf. 440. Ἀργείοισιν — ἀπόλλυμαι. 1128. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι. CEd. C. 444. φρυγᾶς σφιν ἔξω πτωχὸς ἡλώμην ἐγώ. Phil. 1030. ὅς γ' οὐδέν εἰμι, καὶ τέθνηχ' ὑμῖν πάλαι. Eur. Herc. 191. καὶ τοῖσι συνταχθεῖσιν οὐσι μὴ ἀγαθοῖς | αὐτὸς τέθνηκε δειλία τῇ τῶν πέλας. Andr. 334. τέθνηκα σῇ θυγατρὶ καὶ μ' ἀπώλεσε.

οὐ κείνοισιν, οὐ] This repetition of οὐ is elegant, and adds to the force of the negation. Cf. Arist. Ran. 1308. αὕτη ποθ' ἡ Μοῦς οὐκ ἐλεσβίαξεν, οὐ. Menand. ap. Athen. p. 434 C. οὐκ ἐλαττον, οὐ, | μὰ τὴν Ἀθηνᾶν. And with ἀλλὰ subjoined, Arist. Ach. 421. τὰ τοῦ τυφλοῦ

πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζειτω·
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστὶν, ἀλλ' ἐμοὶ
λιπὼν ἀνίας καὶ γόους διοίχεται.

ΤΕΥΚΡΟΣ.

ὦ μοί μοι.

ΧΟΡΟΣ.

σίγησον· αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975
βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

Φοῖνικος; — Οὐ Φοῖνικος, οὐκ· ἀλλ' ἕτερος ἦν &c. Dem. de F. L. p. 372. οὐ γὰρ Αἰσχίνης ὑπὲρ τῆς εἰρήνης κρίνεται, οὐ· ἀλλ' ἡ εἰρήνη δι' Αἰσχίνην διαβέβληται. p. 399. 413. 421. &c. Cited by Elmsley. Add Œd. C. 587. οὐ σμικρὸς, οὐκ, ἀγὼν ὅδε. Soph. Fr. 761. οὐ κόσμος, οὐκ, ὦ τλῆμον. Plat. Hipp. maj. 292 A.. ἀλλ' οὐ μοι δοκεῖ, ὦ Ἰππία, οὐκ. Ter. Ad. V. 3. 7. 'Non æquum dicis, non'.

οὐ κείνοισιν] ἐκείνοισιν F. οὐ om. also G.

971—3. Suspected by Schoell.

971. πρὸς ταῦτ' —] 'Therefore'. El. 820. πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται. Œd. R. 426. πρὸς ταῦτα — προφητεύει. 343. Œd. C. 956. Arist. Ach. 659. πρὸς ταῦτα Κλέων καὶ παλαμάσθω &c. Pac. 765.

ἐν κενοῖς] 'In vain'. I. q. κενῶς, ματαίως. Matth. Gr. §. 577. So ἐν ἀργοῖς Œd. R. 287. Compare διακενῆς. Qu. ἐν νακοῖς ὑβρίζειτω (cf. 1151. ὃς ἐν νακοῖς ὑβρίζει τοῖσι τῶν πέλας). Or ἐν νεκροῖς ὑβρίζειτω. (Cf. 1092. μὴ — ἐν θανούσιν ὑβριστῆς γένῃ. 1151. ἐν νακοῖς ὑβρίζει τοῖσι τῶν πέλας.)

972—3. I. e. 'For Ajax is for them (to defend them, the Atridae, Ulysses, and the Greeks in general) no more; but is gone, having left to me sorrow and lamentation'. Schneidewin observes: "If we leave out 969 and the two concluding verses of this speech 972—3, the choral verses and speeches from 879 to 924 will form a system, the members of which are exactly repeated from 923 to 970. Here also the actors seem to have corrupted the text (cf. 839 f.) by interpolating from memory a verse of the Trachiniae, 41. πλὴν ἐμοὶ πικρὰς | ὠδίνας αὐτοῦ προσβαλὼν ἀποίχεται."

972. οὐκέτ'] οὐκ F.

ἀλλ' ἐμοὶ — διοίχεται] Cf. Tr. 41. πλὴν ἐμοὶ πικρὰς | ὠδίνας αὐτοῦ προσβαλὼν ἀποίχεται. Teemessa here leaves the stage, and does not return till 1169.

974. ὦ ὦ μοι Liv. b. ὦ twice also Lips. a. Teucer utters this lamentation behind the scene. All from this line to the end of the play Bergk considers interpolated, being utterly unworthy of the style of Sophocles. In which opinion I fully agree.

976. βοῶντος — μέλῃ] βάλλοντος — βέλος conj. Seyf., coll. Oppian. Cyn. 1, 42. βάλλοιμι ἐπίσκοπον ἡχῇ. But cf. Fr. 631. μέλῃ βοῶν ἀνανδα καὶ δακτύρια.

ἐπίσκοπον] 'In accordance with, expressive of, bearing upon'. Ἐπίσκοπος means literally 'hitting the mark', or 'looking to, respective of', Lat.

ΤΕΥΚΡΟΣ.

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,
ἄρ' ἡμπόληκας ὥσπερ ἡ φάτις κρατεῖ;

ΧΟΡΟΣ.

ὄλωλεν ἀνὴρ, Τεῦκρε· τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ.

ὦμοι βαρείας ἄρα τῆσδ' ἐμῆς τύχης.

980

'spectans ad'. Herod. III. 35. τίνα εἶδες ἤδη πάντων ἀνθρώπων οὕτως ἐπίσκοπα τοξεύοντα; Schol: σημαντικόν, ἔφορον, οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον. Hesychius explains ἐπίσκοπα τὰ τυγχάνοντα τοῦ σκοποῦ. Gl. P: σημαῖνον. Hermann explains it ἐπιμελητικόν, 'regardful of'. Lobeck explains it ἐπιτήδειον, συνωδόν, οἰκεῖον, as in Diodor. Exc. Leg. c. 27. οἰκείαν τῆς περιστάσεως φωνὴν προέμενος. Æsch. Eum. 902. τί οὖν μ' ἄνωγας τῇδ' ἐφθυμῆσαι χθονί; | ἈΘ. ὅποια νίκης μὴ κακῆς ἐπίσκοπα. 518. τὸ — φρενῶν ἐπίσκοπον. 740. ἄνδρα κτανούσης θωμάτων ἐπίσκοπον. Cho. 126. Nauck conjectures ἐπήβολον. Cf. ἐπίστροφος (Æsch. Ag. 397.).

977. ὦ ξύναιμον ὄμμ' ἐμοί] Cf. 1004. Phil. 171. μηδὲ σύντροφον ὄμμ' ἔχων. El. 903. Æsch. Cho. 232. ὦ τερπνὸν ὄμμα (ὄνομα Valek. Blomf. &c. I think, wrongly), τέσσαρας μοίρας ἔχον | ἐμοί. Eur. Or. 1082. ἀλλ', ὦ ποθεινὸν ὄμμ' οὐιλίας ἐμῆς. Andr. 406. εἰς παῖς ὅδ' ἦν μοι λοιπὸς, ὄφθαλμὸς βίου. Qu. ὄμμ' ἐμὸν (or ἐμοῦ). Or ὄμμα σύ.

978. ἄρ' ἡμπόληκας —; 'Hast thou fared?' Schol: ἡμπόληκας. ἐνεπόλησας, ἐκέρδανας· καὶ ἐπὶ φαύλου λέγεται. τροπικῶς δὲ, ἀντὶ τοῦ περιεποίησας. Compare the use of κτᾶσθαι 968. Lobeck quotes Hippocr. de morb. IV. 12. p. 608 E. ἦν τοῦ ἀποπάτου μὴ διαχωρέοντος κρατέη μία τῶν ἄλλων ἱκμάς, κάλλιον ἐμπολήσει ὁ ἄνθρωπος ('melius sese habebit'). Æsch. Eum. 581. ἀπὸ στρατείας γὰρ νιν ἡμποληκότε | τὰ πλεῖστ' ἀμείνον' εὐφροσιν (ἀριστεῖ εὐφρόνως?) δεδεγμένη &c. (schol: πλεῖστα ἡτύχηκότε). Musgrave understands ἐμὲ or ἡμᾶς, 'An vendidisti (i. e. prodidisti) nos?', coll. Æsch. Suppl. 301 and conjectures, ἄρ' ἡμπόληκας μ' —; Schneid. adopts Hermann's correction ἄρ' ἡμπόληκά σ', 'have I sold and betrayed thee', by not being present to avert this calamity? Cf. 1006 f. Lenting (ad Androm. p. 244.) reads in like manner, ἄρ' ἡμπόληκά σ' ('num ego te morando prodidi?'). And so Nauck. Hartung gives: ἄρ' ἡμπλάκηκας (!). Matthiae ad Eur. Cycl. 254. explains: 'An lucrum fecisti?' Dind: "Manifestum est idem hic dici debere quod Teucer infra 1026 dicit ἐξέπνευσας". Ἠμπόληκας is here equivalent to πέπραγας.

ὥσπερ ἡ φάτις κρατεῖ] 'As rumour prevails'. Æsch. Pers. 744. λόγος κρατεῖ σαφηνῆς. Suppl. 293. ὥς μάλιστα καὶ (δὴ) φάτις πολλὴ κρατεῖ. CEd. R. 715. ὥσπερ γ' ἡ φάτις. Ant. 829. ὥς φάτις ἀνδρῶν.

979. 991. ἀνὴρ] ἀνὴρ the mss.

979. Τεῦκρε, τοῦτ'] τοῦτο, Τεῦκε P.

980. ὦμοι — τύχης] Cf. 367. οἷμοι γέλωτος. CEd. C. 202. ὦμοι δύσφρονος ἄτας. 982. ὦμοι μοι κακῶν. 1399. οἷμοι κελεύθον &c. El. 1179. οἷμοι ταλαίνης ἄρα τῆσδε συμφορᾶς. Qu. οἷμοι —.

ἄρα] ἄρα P. For τῆς I should prefer τῆσδ'.

ΧΟΡΟΣ.

ὥς ὧδ' ἐχόντων —

ΤΕΥΚΡΟΣ.

ὦ τάλας ἐγὼ, τάλας.

ΧΟΡΟΣ.

πάρα στενάζειν.

ΤΕΥΚΡΟΣ.

ὦ περισπερχές πάθος.

ΧΟΡΟΣ.

ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ.

φεῦ τάλας. τί γὰρ τέκνον
τὸ τοῦδε; ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος;

ΧΟΡΟΣ.

μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ.

οὐχ ὅσον τάχος

985

981. ὥς ὧδ' ἐχόντων] Gl. P: τῶν πραγμάτων. The same ellipse 377. ἐπ' ἐξεργασμένοις. El. 1344. τελονμένων εἵποιμ' ἄν. Eur. Alc. 88. ὥς πεπραγμένων. Herod. I. 126. ὥς ὧδ' ἐχόντων ὧδε ἀπίστασθε — τὴν ταχίστην. VIII. 144. νῦν δέ, ὥς οὔτω ἐχόντων. Xen. An. III. 2. 10. οὔτω δ' ἐχόντων εἰκὸς &c. Cf. 281. ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή. 904. ὥς ὧδε τοῦδ' ἐχοντος αἰάζειν πάρα. Ant. 1179. ὥς ὧδ' ἐχόντων τᾶλλα βουλευεῖν πάρα. Æsch. Prom. 760. ὥς τοίνυν ὄντων τῶνδ' εἰ σοι μαθεῖν πάρα. Eur. Med. 1308. ὥς οὐκέτ' ὄντων σὼν τέκνων φρόντιζε δῆ.

982. ὦ] ὦ P. ὥς Suid. s. v. περισπερχές.

περισπερχές] 'Violent, severe'. Schol: βαρύ. Gl. P: ἰσχυρόν. Lat. *vehemens*. Oppian. Hal. 145. περισπερχῆς ὀδύνησιν.

983. τί γὰρ —;] γὰρ is here an interrogative particle. Cf. 101. εἶεν τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου; | ποῦ σοι τύχης ἔστηκε; Soph. Phil. 421. τί δ' ὅς παλαιὸς ἀγαθὸς φίλος τ' ἐμὸς | Νέστωρ ὁ Πύλιος, ἔστιν; Arist. Pac. 700. τί δαὶ Κρατῖνος ὁ σοφός; ἔστιν; — Ἀπέθανεν. Eur. Iph. T. 529. τί δ' ὁ στρατηγός; We must suppose an ellipse of some such verb as πράσσει 'fares'.

984. κυρεῖ] Sc. ὦν. Cf. 9. 314. Ph. 23. εἴτ' ἄλλη κυρεῖ. 741. 899. El. 46. After τοῦδε I would mark a note of interrogation.

δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὥς κενῆς
σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ;
ἴθ' ἐγκόνει, σύγκαμνε τοῖς ἐχθροῖσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελάων.

986. δῆτ' αὐτὸν ἄξεις δεῦρο] We here find a word, that cannot begin a sentence, at the commencement of a verse. The reason of which is that, where there is no stop, one verse naturally runs into another. Thus we find *Œd. R.* 236. γῆς | τῆσδ'. 253. τῆσδέ τε | γῆς. *Ph.* 264. οἱ | δισσοὶ στρατηγοί. *Ant.* 409. τὸν | νέκυν. *Œd. R.* 1074. δέδοιχ' ὅπως | μὴ —. 347. ὅσον | μὴ χερσὶ καίνων. *Phil.* 66. εἰ — | μὴ —. Δῆτα occupies the same position, if the reading be correct, in *Arist. Nub.* 398. καὶ πῶς, ὦ μῶρε σὺ —, εἴπερ βάλλει τοὺς ἐπιόρκους, δῆτ' οὐχὶ Σίμων' ἐνέπρησεν; And perhaps ποτὲ in *Œd. R.* 1085. οὐκ ἂν ἐξέλθοιμ' ἔτι | ποτ' ἄλλος &c. Δῆτα also begins a trochaic line *Eur. Phœn.* 1731. Cf. on *Tr.* 830. Hermann defends the position of δῆτα from the fact that the beginning of the sentence takes place near the close of the preceding line. Perhaps with Elmsley we should transpose thus, δεῦρ' αὐτὸν ἄξεις δῆτα, as Meineke also suggests. But it may be that the position of δῆτα at the commencement of the line has more emphasis. Compare also *Tr.* 342. πότερον ἐκείνους δῆτα δεῦρ' αὐθις πάλιν | καλῶμεν —;

ἄξεις] Addressed to some attendant (cf. 1003.), for Tecmessa had quitted the stage 973.

ὥς κενῆς σκύμνον λεαίνης] Schol: κενῆς . κεκενωμένης, ἐστερημένης τῆς (τοῦ Br.) συζύγου . καλῶς δὲ τῷ παραδείγματι χρῆται· οἱ γὰρ κνηνηοὶ τηροῦσι τὸν καιρὸν ὅποτε ἐρημοὶ τῶν μητέρων γίνονται οἱ σκύμνοι. I. e. 'when deprived of her mate', Lat. 'viduae, conjuge orbatae'. So explain Lob. and Dind. Kaestner supposes this put by a prolepsis, so as to signify ὥστε εἶναι κενήν, 'deprived of her cub'. So Linw. Jebb. Cf. 517. But this explanation seems less probable. Κενὸν is proposed by Edit. Lond. I. Qu. μόνης (i. e. μεμονωμένης). But cf. *Bion.* I. 59. χήρα δ' ἅ Κυθήρεια, κENOI δ' ἀνὰ δῶματ' Ἔρωτες. *Eur. Or.* 687. ἀνδρῶν συμμάχων κενὸν δόρυ ἔχων.

987. ἀναρπάσῃ] Qu. νιν ἀρπάσῃ.

988. ἴθ' ἐγκόνει] Cf. 811. *Eur. Herc.* 521. ἴτ' ἐγκονεῖτε. *Hec.* 507. σπενδῶμεν, ἐγκονῶμεν. *Arist. Pl.* 255. ἴτ' ἐγκονεῖτε, σπενδέθ'. *Vesp.* 240. 245. *Eccl.* 489. *Av.* 1324. *Ach.* 1088.

σύγκαμνε L. ξύγκαμνε Br. Cf. *El.* 987. *Æsch. Prom.* 414. σοῖσι πῆμασι συγκαμνοῦσι θνητοί.

τοῖς θανοῦσι vulg. Lob. τοῖς ἐχθροῖσι Herw. Dind. Mein. Morstadt. Nauck. τοῖς σθένουσί τοι Seyf. Wo. θανοῦσι appears to be a gloss on κειμένοις. Cf. *El.* 456. ἐχθροῖσιν — ἐπεμβῆναι. Below 1348. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή. 1385. θανόντι τῷδε — ἐφρυβρίσαι. 1059. θανόντες ἂν προῦκείμεθ'. *El.* 246. θανῶν — οὐδὲν ὧν κείσεται. 1134. ὅπως θανῶν ἔκλειο &c.

989. κειμένοις ἐπεγγελάων] This was a proverbial expression. *Aristid.* II. 265. ἐπεμβαίνειν, ὃ δὴ λέγεται, κειμένοις. *Philostr. V. Soph.* I. 32. *Liban.* IV. 178. τοῖς πεπτοκόσιν ἐπεμβαίνειν. (Lob.) Add *Arist. Nub.* 550. κοῦκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ. Translate κειμένοις 'when down'. Cf. also 969. *Xen. Cyr.* V. 5. 9. ἰδεῖν τοὺς ἐμοὺς ἐμοῦ ἀμελήσαντας καὶ ἐπεγγελῶντας ἐμοί.

ΧΟΡΟΣ.

καὶ μὴν ἔτι ζῶν, Τεῦκε, τοῦδέ σοι μέλειν 990
ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

ΤΕΚΜΗΣΣΑ.

ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
ἄλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγὼ,
ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοῦμὸν σπλάγχνον, ἣν δὴ νῦν ἔβην, 995

990. τοῦδέ σοι μέλειν ἐφίεθ'] 'Enjoined that the care of him should devolve upon you'. Xen. Cyr. I. 6. 16. τοῦτον σοι δεῖ μέλειν. El. 1110. ἀλλὰ μοι γέρων ἐφεῖτ' Ὀρέστον Στρώφιος ἀγγεῖλαι πέρι. Perhaps however the construction may be ἐφίετό σοι μέλειν τοῦδε ('to take care of him'): cf. 689. If so, we should read μέλεις instead of μέλει in next v. Cf. 566 f.

991. ἐφίετ' ἀνὴρ L. M. P. Lipss. Qu. ἐφεῖτ' ἀνὴρ ἐκείνος. Cf. El. 1111.

κείνος L. &c. ἐκείνος A. F. H. T. Lipss. &c. κείνα M.
ὥσπερ οὖν μέλει] 'As in fact you do care'. Æsch. Ag. 1171. τὸ μὴ
οὐ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν. Cho. 90. ἢ σὶγ' ἀτίμως, ὥσπερ
οὖν ἀπώλετο πατὴρ — στείχω; Cho. 874. δόλοισι δλούμεθ', ὥσπερ οὖν
ἐκτείνουμεν. Plat. Phædr. 242 E. εἰ δ' ἔστιν, ὥσπερ οὖν ἐστι, θεὸς ὁ Ἐρως.

992. ὦ] ὦ P. corr.

993. προσεῖδον] ποτ' εἶδον Wakef. S. C. XII.

994. ὁδὸς θ'] ὁδός τ' L. pr.

πασῶν A. D. E. T. Livv. Harl. &c. ἀπασῶν C. F. G. L. (eras. α)
M. P. Lips. b. Ald. ὁδός τ' ἀνιάσασα δὴ πασῶν ὁδῶν Bar. 6. Laud.
The absence of caesura in this line is observable, and was perhaps intentional, as descriptive of the idea of pain conveyed in these words, as it is in that ponderous line of Æschylus Pers. 509. Θρήνην περᾶσαντες μόγις πολλῶ πόνῳ. Cf. on Phil. 1369. Aj. 855. 1091. El. 547. Ant. 1021. Œd. R. 251. 324. 395. 538. 598. 738. 785. 856. 1243. 1290. Brunck conj: ὁδῶν θ' ἀπασῶν ὁδός —. And so edits Nauck. Qu. ὁδός τ' ἀνιάσασα δὴ πασῶν ὁδῶν. Or ὁδός θ' ἀπασῶν ἐξανιάσασα δὴ (ὁδῶν being perhaps a gloss). Cf. 992. Tr. 875. βέβηκε — τὴν παννυστάτην | ὁδῶν ἀπασῶν. El. 201. ὦ πασῶν κείνα πλέον (πολύ?) ἀμέρα | ἐλθοῦς ἐχθίστα δὴ μοι. But Ant. 1213. ἄρα δυστυχεστάτην | κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν; Connect δὴ with μάλιστα, and compare Tr. 461. πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγημε δὴ. (Where the construction is πλείστας δὴ.) Herod. I. 60. μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ πρῆγμα εὐηθέστατον. For the repetition ὁδός ὁδῶν cf. Herod. III. 38. νόμους τοὺς καλλίστους ἐκ πάντων τῶν νόμων. Plat. Apol. p. 34 C. ἐλάττω τούτου τοῦ ἀγῶνος ἀγῶνα. p. 37 D. ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένην. See further instances in Lob. ad Ajac. 277.

δὴ (η blotted, perhaps for ε) L.

995. ἣν δὴ νῦν ἔβην (ἔβαν T.) A. L. T. vulg. ἣν νῦν δὴ ἔβην G. ἣν δὴ νυν (!) ἔβην Elmsl. Ed. Rev. XXXVII. 79. Qu. ἣν νῦν δὴ ἔέβην,

ὃ φίλτατ' Αἶας, τὸν σὸν ὡς ἐπησθόμην
 μόρον διώκων κάξιχνοσκοπούμενος.
 ὀξεῖα γάρ σου βάξις ὡς θεοῦ τιнос
 διήλθ' Ἀχαιοὺς πάντα ὡς οἶχει θανών.
 ἀγὼ κλύων δύστηνος ἐκποδὼν μὲν ὦν
 ὑπεστέναζον, νῦν δ' ὀρώων ἀπόλλυμαι.
 οἶμοι.
 ἴθ' ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.

1000

or ἦν τὰ νῦν ἔβην, or ἦν βέβηκα νῦν. Cf. Arist. Pac. 5. ποῦ γὰρ ἦν νῦν δὴ φερες; Also Thuc. I. 3. ταύτην τὴν στρατείαν ξυνῆλθον.

997. διώκων κάξιχν.] *'While seeking and tracking it out'*, to ascertain whether or not it had taken place.

ἐξιχνοσκοπούμενος] The active ἐξιχνοσκοπῶν occurs Tr. 271. ἵππους νομάδας ἐξιχνοσκοπῶν. And the simple ἵχνοσκοπεῖν Æsch. Cho. 222. ἵχνοσκοπούσά τ' ἐν στίβοισι τοῖς ἐμοῖς. Soph. here uses the middle solely to suit the metre. Cf. on Phil. 130.

998. ὀξεῖα γάρ σου βάξις —] *'For a quick report of (concerning) thee &c.'* Cf. on CEd. C. 307. Ant. 11. μῦθος — φίλων. S. Matth. Ev. IV. 24. ἡ ἀκοὴ αὐτοῦ. Arist. Av. 924. ἀλλὰ τις ὠκεῖα Μουσάων φάτις οἰάπερ ἵππων ἀμαρυγία. Above 222. ἀνδρὸς αἰθονος ἀγγελίαν.

γάρ σου] γάρ σοι M. pr. Qu. γὰρ σοῦ.

βάξις] *'Rumour, report'*. Gl. P: φήμη. Æsch. Ag. 477. πόλιν διήκει θοὰ βάξις. Prom. 666. ἐναργὴς βάξις ἦλθεν Ἰνάχῳ. Eur. Hel. 226. διὰ δὲ πόλεως ἔρχεται βάξις.

ὡς θεοῦ τιнос] *'As of (concerning) some god'*. Potter: *'as of some god'*. Dale: *'A sad report of thee, as by some god, | was quickly blazon'd through the Grecian host'*. Wunder: *'velut deo divulgante'*. Dind. understands βάζοντος (*'velut deo divulgante'*) coll. Tr. 768. ἀρτίκολλος ὥστε τέκτονος (sc. κολλῶντος). Schneid: *'as if it were spread by some god'*. This was in accordance with Ajax's dying request to Zeus 825: πέμψον τιν' ἡμῖν ἄγγελον κακὴν φάτιν | Τεύκρῳ φέροντα. The same sudden rumour brings not only Teucer, but also Menelaus, to the spot. "Zeus had granted the prayer of Ajax (845). The messenger despatched at 804 had either missed Teucer or arrived too late". Elmsley would read ὡς θεῶν τιнос (and so Hart.), coll. 455. 1057. CEd. R. 42. 396. Ant. 598. Tr. 119. Phil. 196. El. 696. But this correction he appears to retract on Med. 241. Cf. Bacch. 28. Σεμέλην δὲ νυμφευθεῖσαν ἐκ θυνητοῦ τιнос. See also Lobeck's note. Qu. ὡς θεοῦ ἢ τινός. Cf. on Tr. 768.

999. διήλθ' Ἀχαιοὺς] Tr. 477. ταύτης ὁ δεινὸς ἔμερός ποθ' Ἡρακλῆ | διήλθε.

οἶχει θανών] Cf. Phil. 414. οἶχεται θανών. Fr. 603. ἕξης ἄρ', οὐδὲ γῆς ἐνερεθ' ὄχον θανών.

1000. δύστηνος F. G. H. L. M. P. T. Lips. b. Ald. δελταῖος A. D. E. μὲν ὦν] μένων F.

1001. ὑπεστέναζον] *'I moaned inwardly'*. Bergk conjectures ὑπεστέ-
 γάζον.

1002. οἶμοι A. L. T. ᾧμοι F. Aug. c.

1003. Addressed to an attendant: cf. on 986. Cf. Eur. Med. 1311. χα-

ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς.

ὅσας ἀνίας μοι κατασπείρας φθίνεις.

1005

ποῖ γὰρ μολεῖν μοι δυνατόν, ἐς ποίους βροτούς,

τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ;

λατε κλῆδας ὡς τάχιστα, πρόσπολοι, | ἐκλύεθ' ἄρμους, ὡς ἴδω διπλοῦν
κακόν. Hipp. 803. ἐκλύσαθ' ἄρμους, ὡς ἴδω πικρὰν θείαν.

1004. ὦ δυσθέατον ὄμμα] 'O ghastly sight'. Æsch. Prom. 69. ὀρᾶς
θέαμα δυσθέατον ὄμμασιν. 691. δυσθέατα — πῆματα.

καὶ τόλμης πικρᾶς] 'And full of bitter (cruel) daring'. An adjective
succeeded by a genitive, as in Herod. III. 47. κρητῆρα — ἔόντα μὲν λί-
νεον καὶ ζῶων ἐνυφασμένων συχνῶν. Cic. de Fin. II. 16. 53. 'Non oportet
timidum aut imbecillo animo fingi'. Cf. also 481—2. and on Trach. 1062.
Similarly Tr. 766. φλόξ αἵματηρὰ καὶ πειρίας θρόνος. Ant. 785. φοιτᾶς
δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις ἀνταῖς. Eur. Alc. 983. ἐγὼ καὶ διὰ
μούσας καὶ μετάρσιος ἦξα. Eustathius (p. 409, 45.) supposes here a mixed
construction, ὦ δυσθέατον καὶ ὄψεως καὶ τολμήματος, and ὦ δυσθέ-
ατος ὄψις καὶ τόλμημα. But this would be very forced and unnatural.
Dindorf says: "Apte poeta vocativum de eo posuit quod oculis conspicitur,
genitivum de eo quod mente concipitur". Reiske conjectures καὶ τόλμη
πικρὰ, Bergk φεῦ τόλμης (or καὶ λύμης) πικρᾶς.

1005. μοι] με P. Cf. on 1006.

κατασπείρας] 'Having laid the foundation of'. Her address is now
direct to Ajax: hence the masculine, though ὄμμα has preceded. Suidas
explains κατασπείρας, ἀρχὴν κακῶν παρασχών· τὸ γὰρ σπείρας ἐπὶ πλή-
θους κακῶν τακτέον. Cic. Nat. D. III. 26. 'Seminator omnium malorum'.
I should prefer κατέσπειρας φθίνων. Such inversions are common: cf.
on El. 688.

1006 f. Eur. Med. 505. νῦν ποῖ τράπωμαι; πότερα πρὸς πατρός δό-
μους, | οὗς σοι προδοῦσα καὶ πάτραν ἀφικόμην; | ἢ πρὸς ταλαίνας Πε-
λιάδας; καλῶς γ' ἂν οὖν | δέξαιτό μ' οἴκοις ὧν πατέρα κατέκτανον.

1006. ποῖ γὰρ μολεῖν —;] Cf. 404. El. 812. νῦν δὲ ποῖ με χρὴ μο-
λεῖν; CEd. C. 1748. ποῖ μὴλωμεν, ὦ Ζεῦ;

μοι] με Suid. in ποῖ. prob. Elmsl. ad CEd. C. 1435. Heracl. 693.
Elmsley however on Med. 553. suspects that this various reading is
due to those who saw a difficulty in reconciling μοι with ἀρήξαντ'.
Eur. Med. 814. σοὶ δὲ (σὲ δὲ γε?) συγγνώμη λέγειν | τὰδ' ἐστὶ μὴ πά-
σχουσιν, ὡς ἐγὼ, κακῶς. El. 1250. οὐ γὰρ ἐστὶ πόλιν | τήνδ' ἐμβατεύ-
ειν μητέρα κτείναντα (—τι?) σήν. Cf. also CEd. R. 350—3. on El. 479.
962. Matth. Gr. §. 555. obs. 3. Blomf. ad Agam. 1022. Elmsl. ad CEd. C.
1435. I think it probable however that με is right here. Qu. ποῖ γὰρ
μολεῖν μ' ἔτ' ἔστιν &c. Or ποῖ γὰρ μολεῖν με χρὴ ποῖ'.

εἰς L. vulg. ἢ (γρ. εἰς) F. ἢ εἰς G. P. εἰς Br. Dind. The true
reading is perhaps ἢ'ς or ἢ εἰς; the ἢ having been ejected from igno-
rance of the crasis. Cf. on Arist. Ran. 186.

1007. The accusative ἀρήξαντ', as if χρὴ με μολεῖν, or the like, had
preceded. V. Matth. Gr. §. 536. In any case ἀρήξαντ' cannot be for
ἀρήξαντι. V. Elmsl. ad Her. 693.

μηδαμοῦ] 'On no occasion'.

ἡ που Τελαμών μ' ὁ σὸς πατήρ ἐμός θ' ἅμα
δέξαιτ' ἂν εὐπρόσωπος ἱλεώς τ' ἰδὼν
χωροῦντ' ἄνευ σοῦ· πῶς γὰρ οὔχ; ὅτῳ πάρα

1010

1008—21. Schol. Pind. N. IV. 76. ὁ γὰρ Τεῦκρος ἐλθὼν μετὰ τὴν ἄλωσιν Ἰλίου εἰς Σαλαμῖνα, καὶ ὑπονοηθεὶς ὑπὸ τοῦ Τελαμῶνος ὡς αἰτιος γεγονώς τοῦ φόνου τῷ Αἴαντι, φρυγὼν ᾤκισε τὴν Κύπρον καὶ ἔσχεν αὐτῆς τὴν ἀρχήν. Cf. Vell. Pat. I. 1. See also Schol. h. l.

1008. ἡ που] 'Doubtless'. Ironical. Cf. Eur. Bacch. 937. ἦπον με τῶν σῶν πρῶτον ἡγήσει φίλων. Hel. 134. ἦπον νιν —. Suppl. 153. ἦπον σφ' —.

Τελαμών σὸς πατήρ the mss. Ald. Turn. Τελαμών ὁ σὸς πατήρ Liv. b. (?) Suid. v. ποῖ. Br. Toup Emend. I. 203. Vauv. με Τελαμών σὸς πατήρ T. Kust. ad Suid. v. ποῖ. Toup. Pors. Musgr. Elmsl. Erf. Lob. Dind. Wund. Hart. Schn. Nauck. &c. ἦπου γε — Bendl. Heath. Elmsley (Ed. Rev. XXXIV. 69.) observes on this passage: "The anapaest may be avoided by adopting the emendation of Toup: ἡ πού με Τελαμών, σὸς πατήρ." The objection to the reading, ἡ που Τελαμών, ὁ σὸς πατήρ —, is that an anapaest is thus needlessly introduced in the second foot by a proper name, which can well occupy any of the ordinary feet of a senarius. Such licenses (v. Phil. 794. Eur. Or. 459. Iph. A. 1168. Herc. 2. 701. &c.) are seldom taken by the tragedians; and perhaps even the above are doubtful instances. It is likely enough that με may have slipped out before τε —. Cf. Eur. Med. 318. μὴ πρὸς σε (σε om. mss. plur.) γονάτων —. But Τελαμών με σὸς (or μ' ὁ σὸς) πατήρ sounds, I fancy, better. Cf. El. 1157. ταῦθ' ὁ δυστυχὴς | δαίμων ὁ σὸς τε κἄμὸς ἐξαφείλετο. Ed. R. 1494.

ἐμός — θ' ἅμα A. C. v. l. T. &c. Ald. Br. Dind. Wund. Hart. ἐμός τ' ἴσως C. F. L. pr. M. P. Jen. Mosq. b. &c. Suid. in ποῖ and εὐπρόσωπος. Herm. Nauck. ἐμός δ' ἅμα L. corr. ἐμός τ' ἅμα Suid. Schneidewin, who reads ἐμός τ' ἴσως, translates ἴσως 'equally'. "Teucer, he says, dwells upon this point of relationship to Telamon, because the two brothers were equally related to their father, although on the mother's side Ajax had the advantage, as being παῖς γνήσιος." Perhaps however ἴσως means rather 'it may be, I dare say', put ironically, as in Arist. Nub. 1320. ἴσως δ' ἴσως βουλήσεται κἄφωνον αὐτὸν εἶναι. The two particles ἦπον and ἴσως are pretty nearly equivalent; though of course their combination adds to the force of their meaning. See Elmsl. ad Med. 1275. Compare however (Ed. R. 1494. τοῖς ἐμοῖς γονεῦσιν — σφῶν θ' ὁμοῦ δηλήματα. Qu. θ' ὁμῶς. The reading τ' ἴσως perhaps came from next v.

1009. εὐπρόσωπος] 'With a bland, benign, cheerful look'. Aesch. Cho. 956.

ἱλεώς] Cf. Ed. C. 44. ἀλλ' ἱλεῶ με τὸν ἰκέτην δεξαίετο.

ἴσως vulg. Lob. Dind. ἰδὼν Herm. Hart. Schn. Nauck. "Conjectura non mala, etsi non necessaria", says Dind. In some mss. over ἱλεώς τ' ἴσως is written ἱλεώς θ' ἅμα. Translate, 'equally well (as if I had brought thee with me)'. Herwerden: "aeque ac si tecum venissem".

1010. πῶς γὰρ οὔχ;] Sc. ἂν δέξαιτό με. Said ironically. Wunder explains, in accordance with the sense of the words, 'cur non excipiat me gravi severoque vultu?' And Schneid. supplies στυγνῶ με δέξεται προσ-θρόνῳ.

μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελαῖν.
 οὗτος τί κρύψει, ποῖον οὐκ ἔρεϊ κακὸν
 τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
 τὸν δειλιά προδόντα καὶ κακανδρία
 σέ, φίλτατ' Αἴας, ἢ δόλοισιν, ὥς τὰ σά

1015

1011. εὐτυχοῦντι (ι on a blot of two letters) L.

ἥδιον A. T. Ald. ἰδιον G. and (with gl. οἰκτεῖον) Aug. b. ἱλεων F. and (γρ. ἥδιον a m. rec.) L. ἱλεων M. ἥδιστον (supr. ἥκιστον) C. ἱλεων Seyf., thinks ἥδιον decidedly corrupt. Translate, '*More pleasantly than usual*'; sc. τοῦ εἰωθότος, as Lobeck and others rightly explain. Musgrave takes ἥδιον for ἡδύ. Cf. Herod. II. 46. ὅτεν δὲ εἴνεκα τοιοῦτον γράφουσι αὐτὸν οὐ μοι ἥδιόν ἐστι λέγειν. Such, he says, is the habitual austerity and moroseness of his father, that not even would the valorous exploits of his son affect or move him. So Schol. Gl: ἡδέως.

1012. τί κρύψει — κακόν;] '*What reproach will he withhold, what will he not utter?*' As κακὸν belongs equally to both clauses, it will be better with Dæderlein to place only a comma after κρύψει, instead of a note of interrogation. So Eur. Hel. 872. τί τὰμὰ, πῶς ἔχει, θεσπίσματα;

κακόν] Sc. ἔπος. '*Reproach*'. Lat. '*convicium*'. After κακὸν an interrogation is marked in Ald. Br. Lob. Hart. &c. A comma in Dind. No stop is properly marked in Herm. Wund. Nauck. Translate: '*What evil will he not say of him who was born a bastard from a captive taken in war, &c?*'

1013. ἐκ δορὸς — πολεμίου] I. e. ἐκ δοριάλωτον, ἐξ αἰχμαλώτου. A contemptuous designation of the captive (δορίληπτος) Hesione. Cf. 434 f. 1301 f. So Tecmessa is called λέχος δουριάλωτον 211. Δόρον πολέμιον here signifies '*whatever is captured in war*'. Teucer, being the son of Hesione a captive, fears that his father will reproach him for his low birth. Already in Homer II. θ'. 284. (though Heyne considers the line to be an interpolation) Teucer is distinguished as νόθος from the legitimate son, though not by way of reproach. Teucer fears that his father will suspect him of having either from cowardice neglected to defend his brother, or of having treacherously murdered him, with a view to inherit his father's property: for (such at least was the law at Athens, v. Arist. Av. 1648.) illegitimate children could not inherit from their father, so long as there were any legitimate ones. Those were called νόθοι at Athens, who, though born of Athenian citizens, were children of mothers not Athenian. Nauck suspects the line. Qu. τὸν ἐκ λέχους — δοριλήπτου.

1015. Αἴας A. L. T. &c. Αἴαν Suid. s. v. κακανδρία. Cf. on 89.

δόλοισιν] Soph. here borrows an idea from the story (which forms the plot of his own Teucer) of the stern old Telamon having reproached Teucer with being the cause of his brother's murder. See Schol. on Pind. N. IV. 76. Schn.

τὰ σά κράτη] '*Thy rule, thy throne*'. Κράτη in the plural, as θρόνοι and σκήπτρα. Cf. Œd. R. 237. γῆς | τῆσδ', ἥς ἐγὼ κράτη τε καὶ θρόνους νέμω. 201. ὧ πυρφόρων ἀστραπᾶν κράτη νέμων. El. 651. δόμους Ἀτρειδῶν σκήπτρά τ' ἀμφέπειν τάδε. With τὰ σά κράτη θανόντος com-

κράτη θανόντος καὶ δόμους νέμοιμι σούς;
 τοιαῦτ' ἀνὴρ δύσοργος, ἐν γήρᾳ βαρὺς,
 ἔρει, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,
 δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.
 τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
 πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.

1020

pare Eur. Hec. 430. θανούσης ὄμμα συγκλείσει τὸ σόν. Eur. El. 1189. τίς εὐσεβὴς ἔμὸν κῆρα προσόψεται μητέρα κτανόντος;

1016. νέμοιμι] 'Hold, occupy'. CEd. R. 201. 237. Ph. 393. Herod. V. 92. οὗτοι — ἐνεμον τὴν πόλιν. Observe the change of person. For νέμοιμι σοὺς qu. τοὺς σοὺς νέμοι (as τὰ σὰ κράτη), or ἔχων νέμοι.

δόμους] Perhaps θρόνους. Cf. CEd. R. 237. ἤς ἐγὼ κράτη τε καὶ θρόνους νέμω. Ant. 173. ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω. But El. 651. δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε.

1017. δύσοργος] I. q. δύστροπος, δύσκολος, δυστράπελος. 'Stern, harsh, morose'. Phil. 377.

ἐν γήρᾳ βαρὺς] CEd. R. 17. οἱ δὲ σὺν γήρᾳ βαρεῖς. Tr. 235. νόσφ βαρύν. Translate ἐν γήρᾳ, not 'by reason of age' (Phil. 60.), but '(as) in old age, as being old'. CEd. R. 1112. ἐν μακρῷ γήρᾳ ξυνᾷδες τῷδε &c. 654. ἐν ὄρκῳ μέγαν.

βαρὺς] 'Morose'. Cic. ad Attic. XIV. 24. 'amariorem me facit senectus; stomachor omnia'. CEd. R. 673.

1018. πρὸς οὐδέν] 'For nothing, for no reason'. Cf. Arist. Eccl. 751. οὐδὲν πρὸς ἔπος. Phil. 731. ἐξ οὐδενὸς λόγον. So πρὸς τί; for what? 40. πρὸς ταῦτα 'therefore' 971.

εἰς ἔριν θυμούμενος] 'Being stirred up by anger to quarrel'. Musgrave construes: ἔρει εἰς ἔριν, θυμούμενος πρὸς οὐδέν: but the position of the words is against this. Qu. πρὸς οὐδὲν ἡμᾶς ἔπος (or ἔπος ἡμᾶς) ἔρει θυμούμενος.

1019. γῆς ἀπωστὸς ἀπορριφθήσομαι] 'I shall be cast forth from my native land an exile'. Teucer is made to foresee and foretell, what Sophocles knew from history really happened to him afterwards: for on his return home, being refused a reception by his father, he went into other parts, and founded in Cyprus a town of the same name as his native island-home. Cf. Hor. Od. I. 7. 25. 'Teucer Salamina patremque | cum fugeret'. Virg. Aen. I. 619. 'Atque equidem Teucrum memini Sidona venire | finibus expulsum patriae'. Cic. de Orat. II. 46.

ἀπορριφθήσομαι L. pr. Ald. Herm. Dind. Nauck. &c. ἀπορριφήσομαι A. G. H. L. corr. (Θ eras.) M. T. Lips. a. Liv. b. Turn. Wund. Hart.

1020. δοῦλος — φανείς] Cf. 739. 1362. 1241. Tr. 267. φανείς — δοῦλος. Ph. 760.

λόγοισιν — φανείς] 'Being represented by his remarks (taunts, reflections)'. Schol: ταῖς τοῦ πατρὸς λοιδορίαις. Seyffert reads τρόποισιν —. Morstadt conj: γονεύσιν. Cf. ad Ph. 388. Nauck suspects λόγοισιν. Qu. ψόγοισιν. But cf. Aesch. Ag. 576.

1021. κατ' οἶκον] Gl. P: ἔρει ὁ πατήρ.

ἐν Τροίᾳ] I. e. in Troas, in the Troad. Cf. Phil. 112. 914. El. 1.

1022. πολλοὶ μὲν ἐχθροὶ] Perhaps πόλλ' ἐστὶν ἐχθρά. The con-

καὶ ταῦτα πάντα σοῦ θανόντος ἡρόομην.
οἶμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὅφ' οὐ
φονέως ἄρ' ἐξέπνευσας; εἶδες ὡς χρόνῳ

1025

junction of two different genders seems rather inelegant. But cf. Eur. Iph. A. 1402. τὸ μὲν δοῦλον, οἱ δ' ἐλεύθεροι. An allusion apparently to the well-known proverbial line, πολλοί τοι ναρθηκοφόροι, παῦροι δέ τε βάρκιοι (Zenob. V. 77. Diogen. VII. 86.), on which see Lobeck Aglaoph. II. 813.

παῦρα A. L. M. T. Liv. b. &c. παῦροι F. G. P. Harl. &c. Ald. Suid. v. πολλοί. Gl. P: τῶν Ἑλλήνων. Though the allusion is to persons, the neuter is here put, as in 1366. ἡ πάνθ' ὅμοια. Phil. 448. καί πως τὰ μὲν πανοῦργα καὶ παλιντριβῇ &c. — τὰ δὲ δίκαια καὶ τὰ χρηστ' &c. 457. ἀποφθίνει τὰ χρηστὰ ὥς δειλὸς κρατεῖ. El. 972. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν. Ant. 659. τὰ — ἐγγενῇ. Herc. 1428. τὰ μέγιστα φίλων ὀλέσαντες. Hec. 777. πρῶτα τῶν ἐμῶν φίλων. Tro. 478. εἰς τυραννα (i. e. τυράννους). Suppl. 585. ὅσοι γ' ὑβρίζται· χρηστὰ δ' οὐ κολάζομεν. Arist. Ran. 783. ὀλίγον τὸ χρηστόν ἐστιν, ὥσπερ ἐνθάδε. Theocr. XX. 31. τὰ ἀστυκὰ. Lucr. IV. 87. *prima virorum*. Hor. Od. I. 34. 14. *'insignem attenuat deus, obscura promens'*.

ὠφελήσιμοι the mss. and Suid. ὠφελήσιμα Ed. Lond. I. Johns. &c.

1023. ταῦτα πάντα A. T. vulg. τοιαῦτα πάντα F. ταῦθ' ἅπαντα P. Eust. p. 999, 61. Br. (tacitly, perhaps from some mss.). ταῦτ' ἄπρακτα (i. e. ineffectual, powerless) Seyf.

εὑρόομην A. L. T. &c. vulg. εὐράομην F. Jen. Mosq. b. ἡρόομην Dind. Translate, *'I have found, got, obtained'*. So Arist. Ach. 640. ἡύρετο πᾶν ἂν διὰ τὰς λιπαράς &c. Æsch. Sept. 876. μελέους θανάτους ἡύροντο. Prom. 267. Ag. 1592. Pind. P. I. 94. III. 196. Tacit. Ann. I. 74. *'perniciem aliis ac postremum sibi invenere'*.

1024. σ' om. A. pr. L. &c.

πικροῦ] *'Sharp, piercing', or 'bitter, fatal'*. Bnttmann derives the word from πίκω *'to prick or puncture'* (Lexilog. I. p. 18.). Cf. Trach. 681. πικρὰ γλωχῆνι. Eur. Herc. 1288. γλώσσης πικροῖς κέντροισι κληδουχούμενοι. Incert. ap. Clem. Strom. II. 64. λύσσης πικροῖς κέντροισιν ἡρεθισμένον.

1025. αἰόλου] *'Flashing, gleaming, glittering'*. In Latin *'coruscus'*. Il. β'. 816. τεύχεα αἰόλα. It is an epithet also of θώρηξ, ζωστήρ, &c. Cf. 147. αἶθωνι σιδήρῳ. Tr. 94. αἰόλα νύξ (*'bright, star-bespangled night'*).

κνώδοντος] Schol: τῆς ἀκμῆς τοῦ ξίφους, τῆς ὀξείας εἰς τὸ καί-ναι ὡς ὀδοῦς· ὀδοῦσι γὰρ περιβάλλεται ὀξείαι. ἀπὸ δὲ τοῦ ἄκρου τὸ ξίφος δηλοῖ. Translate *'sword'*, a part being put for the whole, as in the Latin *'mucro'*. Cf. Ant. 1233. ἔλκει διπλοῦς κνώδοντας. Xen. Cyn. X. 3. τὰ δὲ προβόλια πρῶτον μὲν λόγχας ἔχοντα — κατὰ δὲ μέσον τὸν αὐλὸν κνώδοντας ἀποκεχαλκευμένους στιφρούς. Hesychius explains κνώδοντες by πτερόγυια ξίφους τὰ ἐκατέρωθεν. Cf. on Ant. 1233.

1026. φονέως] So above the sword was called σφαγεὺς 815.

ἔμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν;
 σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
 Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα

ᾧδ'] 'It would seem'. Cf. 926. El. 935. 1185. &c.

ἐξέπνευσας] ἐξέπραξας Suid. s. v. κνώδοντος (but ἐξέπνευσας cod. Par. A.). Eur. Hel. 1123. πολλοὶ δ' — ἐκπνεύσαντες Αἰδαν μέλεον ἔχονσιν. Supply τὴν ψυχὴν or τὸν βίον. Eur. Or. 1161. ἐκπνέων ψυχὴν ἐμὴν. 490. ἐξέπνευσεν Ἀγαμέμνων βίον. Hel. 142. σφαγαῖς — ἐκπνεῦσαι βίον. Her. 566. ἐκπνεῦσαι βίον. Herc. 980. ἐκπνέων βίον. Ion. 1605. ἐκπνεῦσαι βίον. Eur. Phil. 14. ἀπέπνευσεν αἰῶνα. Æsch. Ag. 1464.

εἶδες] 'Hast thou learnt?' Gl. P: ἔγνωσ. Qu. ᾧ φίλ', or ᾧδέλφ', or ἥδη σ' — ἔμελλεν, or οἵμοι σ' — ἔμελλεν, or ὡς χρόνῳ ποτέ.

1027. ἔμελλε — ἀποφθιεῖν] 'It was destined that Hector though dead should prove your ruin'. Cf. Hom. Il. π'. 461. τὸν Πάτροκλος ἔμελλεν | φθίσειν. ω'. 86. ὅς οἱ ἔμελλεν | φθίσεισθ' ἐν Τροίῃ ἐριβόλακι, τηλόθι πάτρης. Also Ant. 871. θανὼν ἐτ' οὔσαν κατήναρές με. Tr. 1163. ζῶντά μ' ἔκτεινεν θανών. El. 808. ὥς μ' ἀπώλεσας θανών. Qu. κατθανών.

ἀποφθίσειν the mss. Suid. s. v. ἀποφθίμενον. Br. Herm. Lob. Schn. Hart. Nauck. Seyf. ἀποφθιεῖν Dind. Wund. As κουνφιεῖν 1287. ὄνειδιῶν (Ed. R. 1423. In like manner we find in mss. γνωρίζοιμι (Ed. R. 538. and νοσφίσεις (L. Ven.) Ph. 1427. χαρίζοιμην (i. e. χαρισοίμην) Arist. Eq. 776. There is however, as Dind. observes, some little doubt about the contracted form ἀποφθιῶ. The futures of hyperdisyllabic verbs, as βασιανίζω, ἀφανίζω, γνωρίζω, κομίζω &c., are contracted, as is well known, in ιῶ; but it does not follow that they contracted φθίσω into φθιῶ. Yet, he adds, the case of compound verbs may be different, as in καθιῶ and ἀμφιῶ (ἀμφιέσω in Homer). Perhaps Sophocles wrote ἀποφθερεῖν. But cf. Tr. 709. τὸν βαλόντ' ἀποφθίσαι χρῆζων. Æsch. Ag. 1429. πρὸς γυναικὸς δ' ἀπέφθισεν βίον. Oppian. Hal. V. 576. ὁμῇ συνναπέφθισαν ἄτη. The part. φθίσας ('having destroyed') occurs (Ed. R. 1198. Tr. 1043. Æsch. Eum. 165. φθίσον (Ed. R. 202. In Homer φθίσω, φθίσομαι, and ἔφθισα have the radical syllable invariably long, also in φθίης, but short in ἔφθιεν. The present ἀποφθίνω is always intransitive in the Tragedians. So Phil. 457. κἀποφθίνει τὰ χρηστά. Cf. on (Ed. R. 538. Ph. 1427. Æsch. Ag. 857.

1028—39. Ejected by Morstadt. Nauck.

1028. τὴν τύχην δυοῖν] τοῖν δυοῖν F. (with interlinear gl. τὴν τύχην). There is a synzesis in θεῶν.

1029. τοῦδ'] τοῦτ' L. pr. (τοῦδ' a m. rec.) M. Suid.

ἐδωρήθη] 'It was presented'. This verb is seldom used in a passive sense. V. Elmsl. ad Her. 757. They said usually δωρεῖσθαι τινί τι, just as we use the verb 'to present'. Æsch. Prom. 251. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς. 780. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι. Herod. IV. 162. τοιούτοισι γυναικας δωρέσθαι. For the fact related cf. Hom. Il. η'. 303. ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον | σὺν κολεῷ τε φέρων καὶ ἔντυμτῳ τελαμῶνι | Αἴας δὲ ζωστήρρα δίδου φοίνικι φαεινόν. Anth. Pal. VII. 151. Ἐκτωρ Αἴαντι ξίφος ὥπασεν, Ἐκτορι δ' Αἴας | ζωστήρ. ἀμφοτέρων ἡ χάρις εἰς θάνατον. After πάρα some mark a comma, and others (Herm. Dind. &c.) not.

ζωστῆρι προσθεῖς ἱππικῶν ἐξ ἀντύγων
ἐκνάπτει αἶέν, ἔστ' ἀπέψυξεν βίον.

1030

1030. ζωστῆρι] According to Homer Il. χ'. 386 f. Hector was fastened to the chariot of Achilles by means of a leathern thong run through his feet.

προσθεῖς] I. e. δεθεῖς, ἐξαφθεῖς, δεσμευθεῖς, as Suidas explains. In like manner explains the Schol. Gl. P: δεσμωθεῖς. 'Tightly fastened'. In Homer (Il. χ'. 398.) Achilles ἐκ δίφροιο ἔδησεν the dead body of Hector. As regards this rather unusual signification of πρίειν Lobeck remarks: "Quia cum dentium notione tenacitatem comprehendimus, mox pro ἐμπεφυκέναι, δρᾶττεσθαι usurpari coeptum est, ut Oppian. Hal. II. 375. ἔνθα μιν ἀμφιβαλὼν περιηγεί πάντοθεν ὀλκῷ | ἴσχει τ' ἐμπρίει τε. Ita III. 314. χειρὸς προιμένης (i. e. 'arcte constricta'). Quibuscum congruunt grammaticorum voces: Ἐμπρίσαντες, συσφίξαντες, προσαρμόσαντες (Suid.). Προισμοῖς: ταῖς βιαίοις κατοχαῖς (Hesych.)". Add Hesych. πρίονας: χειρῶν τοὺς δεσμούς. Oppian. Hal. II. 375. III. 608. V. 186. Seneca Tro. 559. 'vinculis manus secantibus praestricta'. Musgrave: "Vix tamen Græcum arbitrer προσθεῖς ἐξ ἀντύγων, ligatus ex curru." Some (as Lob. Erf. Wund.) mark a comma after ἀντύγων, and not after προσθεῖς; others mark none at all (as Herm. Dind. Schn.).

ἱππικῶν ἐξ ἀντύγων] 'From the rim (orb) of a chariot'. Ἱππικὸς is here derived, not from ἵππος, but ἵπποι, which often means 'a chariot' in Homer and other writers. So Arist. Nub. 1272. ἵππους ἐλαύνων. Cf. El. 698. 730. 733. 1444. Hom. Il. V. 13. 19. 46. 111. 163. &c. Pind. Ol. I. 65. VIII. 67. Fr. 6.

1031. ἐκνάπτει L. pr. M. Aug. b. Dresd. b. and Suid. s. vv. ἄντυγες and προσθεῖς. ἐγνάπτει A. L. a m. rec. T. and most mss. and Ald. ἐγνάμπει E. Lipss. Harl. (So we find χρίπτω and χρίμπτω.) ἐκνάπτει is preferred by Dind. Hart. Bgk. Nck. ἐγνάπτει by Br. Lob. Wund. Herm. Schn. Blomfield (Gl. on Pers. 582. γναπτόμενοι δ' ἄλλ' δεινὰ &c.) maintains, with great appearance of truth, that γνάπτω, not κνάπτω, is the Ionic and old Attic form. In Homer we find γνάμπτω and γναμπτός, never the other form. Nevertheless Harpocration expressly assigns κναφεὺς (derived from κνώ) to the older, γναφεὺς (from γνάπτω) to the later Attic writers. See also Blomf. Gl. Pers. 582. Gl. Cho. 748. and on Arist. Pl. 166. Vesp. 1128. Eccl. 415. Cf. also on Æsch. Prom. 1031. Thuc. III. 58. Eur. Tro. 1252.

ἐκνάπτει αἶέν] Lob: "I. e. continua tractatione laceratus est". I rather suspect αἶέν. Perhaps αἰνῶς, or ὄψιν. Hermann, who is followed by Hart. and Schn., reads from conjecture, ἐγνάπτει, αἰῶν' εὖτ' ἀπέψυξεν βίον (as in a passage of Hesiod, Ζεῦ πάτερ, εἰθ' ἥσσω μὲν ἐμοὶ αἰῶνα βίῳ | ὥφελλες δοῦναι). Add Eur. Phil. Fr. 14. ἀπέπνευσεν αἰῶνα. Morstadt for αἶέν proposes ἀνχέν'. According to Homer's account (Il. χ'. 395—405.) Hector's corpse was not mangled (for this was specially guarded against by Apollo, Il. ω'. 14—21.), but only covered with dust.

ἔς τ' ἀπέψυξεν βίον] 'Until he breathed out his life'. Homer on the other hand represents Hector as already dead, when he was fastened to Achilles' chariot (Il. χ'. 361—95.). Hermann and Wunder therefore think our text corrupt, and that it should be altered to accord with the Homeric narrative. But this is by no means necessary.

οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
 πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσήματι.
 ἄρ' οὐκ Ἑρινὺς τοῦτ' ἐχάλκευσε ξίφος
 κάκεινον Ἄιδης δημιουργὸς ἄγριος;
 ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' αἰεὶ
 φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεοῦς.

1035

ἀπέψυξεν βίον] I. q. ἀπέπνευσεν —. Which perhaps should be restored here. Cf. 1026, Ant. 1314. ποίῳ δὲ κάπελύσαι (κάπέπνευσεν or κάπέψυξεν?) ἐν φοναῖς τρόπῳ; Æsch. Ag. 1461. ἀσεβεῖ θανάτῳ βίον ἐκπνεῶν. Pers. 513. πνεῦμ' ἀπέρρηξεν βίον. Eur. Hel. 142. σφαγαῖς — ἐκπνεῦσαι βίον. Hipp. 1246. βραχὺν δὴ βίοτον ἐμπνέων ἔτι. Epigr. ap. Plut. Ant. 70. ἐνθάδ' ἀπορρήξας ψυχὴν βαρυνδαίμονα κείμαι. Without βίον. Hom. Od. ω'. 348. τὸν δὲ — εἶλεν ἀποψύχοντα ('fainting'). Thuc. 1, 134. μέλλοντος αὐτοῦ ἀποψύχειν. Bion. 1, 9. λεπτὸν ἀποψύχων. Æsch. Fr. 95. ἀπεψύχη. Qu. ἀπέρρηξεν βίον.

1033. πρὸς τοῦδ'] I. e. the sword (1025), not Hector, who was just before designated by ἐκείνος. Cf. 1034.

θανασίμῳ πεσήματι] CEd. R. 560. ἄφαντος ἔρρει θανασίμῳ χειρώματι. Elsewhere πέσημα means *cadaver*. Eur. Herc. 1131. ἰδοῦ, θέασαι τάδε τέκνων πεσήματα.

1034. Ἑρινὺς τοῦτ' ἐχάλκευσε —] In like manner Hercules calls the fatal vest sent to him by Deianira, Ἑρινύων ὕφαντὸν ἀμφίβληστρον, Tr. 1051. Cf. Æsch. Ag. 1580. ὕφαντοῖς ἐν πέπλοις Ἑρινύων. Cho. 636. προχαλκεύει δ' Αἷσα φασγανουργός. Hor. Od. IV. 15. 19. 'non Ira, quae procudit enses, &c.'

ἐχάλκευσε L. Nauck. &c. 'Forged, fashioned'. In like manner Æschylus uses προχαλκεύειν Cho. 636. προχαλκεύει δ' Αἷσα φασγανουργός.

1035. κάκεινον] Sc. τὸν ζωστήρα. We must here supply some other suitable verb (as εἰργάσατο) from the preceding ἐχάλκευσε, which cannot properly apply to ζωστήρα. The poets often use a single verb with two or more nouns, though strictly it be applicable only to one. Cf. Phil. 706. El. 435. Perhaps however ἐχάλκευσε may apply to both. V. Lob.

Ἄιδης] ἄρης P. All objects of a lugubrious or fatal character are in the poets commonly ascribed to Ἄιδης. Trach. 834. ἰοῦ, ὃν ἔτεκε θάνατος &c. Ant. 1205. νυμφεῖον Ἄιδου. Æsch. Ag. 1084. ἧ δίκτυόν τι Ἄιδου; Eur. Or. 1398. ξίφεσιν σιδαρέοισιν Ἄιδα. Arist. Th. 1041.

δημιουργὸς ἄγριος] 'A cruel artificer, fabricator'. Eur. Fr. inc. 32. δημιουργὸς ὦν κακῶν | μέγιστος ἴστω.

1036 f. Cf. Æsch. Ag. 1463. τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται; τί τῶνδ' οὐ θεόφραντόν ἐστι; Wund.

1036. ἐγὼ μὲν οὖν L. M. P. T. and Suid. v. μηχανορράφος. ἐγὼ μὲν ἂν A. Laud. Mosq. a. Aug. b. c. Lips. a. Ald. prob. Blomf. ad Prom. 795. ἐγὼ μὲν Ven. Qu. ἔγωγ' ἂν οὖν —. Cf. Eur. Med. 504. καλῶς γ' ἂν οὖν | δέξαιντό μ' οἴκοις &c.

πάντ' αἰεὶ A. L. T. &c. πάνθ' ὁμοῦ P. Jen. Mosqq.

1037. μηχανᾶν] The active form of this verb is very rare: but we find it in Hom. Od. σ'. 143. οἳ' ὁρώ μνηστῆρας ἀτάσθαλα μηχανώοντας.

ὅτω δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,
κεῖνός τ' ἐκεῖνα στεργέτω καὶ γὰρ τὰδε.

ΧΟΡΟΣ.

μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ
φράζου τὸν ἄνδρα χῶ τι μυθήσει τάχα.

1040

Apoll. Rh. III. 583. ὑπέρβια μηχανώοντες. So τεχνάζειν and τεχνάζεσθαι. Sophocles often uses the active voice instead of the more usual middle. Cf. Œd. C. 1411. Aj. 769. Ph. 571. 602. 640. Nauck without sufficient reason suspects the active form μηχανᾶν, and proposes κυριανᾶν. Qu. μῆδεσθαι, or παλαμάσθαι (gl. μηχανᾶν). But cf. Tr. 586. μεμηχανῆται τοῦργον.

1039. κεῖνός τ' ἐκεῖνα A. L. T. and many of the better mss. Ald. and Suid. s. v. ὅτω (corr. from the better mss.). 'κεῖνος ἐκεῖνα F. κεῖνός τ' ἐκείνον P. κεῖνος τὰ κεῖνον G. κεῖνος τ' ἀκείνον Jen. Lips. b. κεῖνος τὰ 'κεῖνον Mosq. b. κεῖνος τὰ κεῖνον (but we should require τὰ ἑαυτοῦ) Monk ad Alc. 545. Herm. Lob. κεῖνος τὰ κεῖνα Hart. Qu. κεῖνός τε κεῖνα. Schol: ἐκεῖνα στεργέτω. τὰ ἑαυτοῦ δόγματα. γέγονε δὲ τοῦτο καὶ παροιμία κόν. A proverbial expression. Cf. Œd. C. 1665. Eur. Alc. 545. σὺ καὶ παροιμία τῇδε κλίνεις, Ἡράκλεις, κείνη δ' ἐγώ. Suppl. 466. σοὶ μὲν δοκεῖτω ταῦτ', ἐμοὶ δὲ τάναντία (τάντία Pors. Adv. p. 234.). Evenus Stob. LXXX. καὶ πρὸς μὲν τούτους ἀρκεῖ, λόγος ὡς ὁ παλαιός· | Σοὶ μὲν ταῦτα δοκοῦντ' ἐστὶν, ἐμοὶ δὲ τὰδε. Longin. §. 36. χαιρέτω δ' ἑκαστος οἷς ἡδέεται. Arist. Ran. 105. μὴ τὸν ἐμὸν οἶκει νοῦν· ἔχεις γὰρ οἰκίαν. Cic. Tusc. V. 'Sic se res habet; te tua, me delectant mea. Milton Sams. Ag. 995. At this whoever envies or repines, | I leave him to his lot, and like my own.

στεργέτω] 'Let him be content with, cherish, hold to'.

1040 f. This portion of the play, in which the burial of Ajax is the prominent feature, forms a natural sequel to the death of the hero; for he had supplicated Zeus (824 f.) to provide for the decent interment of his body after death, that it might not be cast out or insulted. Here then we have the fulfilment of that prayer; and with it the drama appropriately concludes.

1040. μὴ τεῖνε μακρὰν] Sc. ῥῆσιν. Cf. on El. 1259. οὐ μὴ 'στι καιρὸς μὴ μακρὰν βούλου λέγειν. Tr. 679. μέλζον' ἐκτενῶ λόγον. Æsch. Ag. 925. μακρὰν γὰρ ἐξέτεινας. 1267. μακρὰν ἔτεινας. Cho. 503. ἀμεμφῇ τόνδ' ἐτεινάτην λόγον. Eum. 201. πῶς δῆ; τοσοῦτον μῆκος ἐκτεῖνον λόγον. Eur. Iph. A. 420. ἀλλ' ὡς μακρὰν ἔτεινον &c. Med. 1318. μακρὰν ἂν ἐξέτεινα &c. Hec. 1177. ὡς δὲ μὴ μακροὺς τεῖνω λόγους. Plat. Gorg. §. 47. p. 465 D. μακρὸν λόγον ἀποτέτακα. Arist. Thesm. 382. μακρὰν ἔοικε λέξειν. Plat. Rep. X. 605 D. μακρὰν ῥῆσιν ἀποτείνοντες ἐν τοῖς ὁδορμοῖς. Prot. 336. μακρὸν λόγον ἀποτείνων. Act. Apost. XX. 7. παρέτεινε τὸν λόγον μέχρι μεσονυκτίου. Hemst. ad Lucian. I. 190. Ast. ad Plat. Rep. p. 620. Blomf. ad Agam. 889. Elmsl. ad Med. 1318.

κρύψεις A. L. corr. a m. rec. T. &c. κρύψῃς (or κρύψης) F. G. L. pr. M. P. Lips. b. Harl.

1041. φράζου] 'Consider'. Ant. 1048. Eur. Hec. 546. ὡς ἐφράσθη. Med. 653.

μυθήσει P.

βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
γελῶν ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

ΤΕΥΚΡΟΣ.

τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσεις στρατοῦ;

1042. καὶ τάχ' ἂν κακοῖς γελῶν vulg. καὶ τάχ' ἂν ἐν κακοῖς — P. Mosq. b. καὶ τάχ' ἐν κακοῖς — Hart. Qu. καὶ κακοῖς τάχ' ἂν — Or καὶ τάχ' ἐν κακοῖς | γελῶν ἂν ὥς (or ἄτε) — Or καὶ τάχ' ἂν κακοῖς | ἃ δὴ κακοῦργος ὦν ἀνὴρ ἦκοι γελῶν. Or — ἀνὴρ ἃ δὴ κακοῦργος ὥδ' ἦκοι γελῶν. Or — γελῶν αὐ' ὦν κακοῦργος ἐξίκοιτ' ἀνὴρ. Or καὶ τάχ' ἐν κακοῖς | ἄτε δὴ κακοῦργος ὦν ἀνὴρ ἦκει γελῶν. Cf. Arist. Av. 285. ἄτε γὰρ ὦν γενναῖος ὑπὸ τῶν συνοφαντῶν τίλλεται. Hart: καὶ τάχ' ἐν κακοῖς | γελῶν ἂν ἄτε — Cf. 1151. ὅς ἐν κακοῖς ὕβριξε. El. 880. καὶ τοῖς | σαρτῆς κακοῖσι καὶ τοῖς ἐμοῖς γελᾷς. Æsch. Cho. 217. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾷν θέλεις; For κακοῖς γελῶν cf. 957. Eur. Tro. 407. κακοῖσιν οἰκείοις γελᾷν. Iph. T. 276. ἐγέλασεν εὐχαῖς. Arist. Eq. 693. ἥσθη ἀπειλαῖς, ἐγέλασα ψολοκομπίαις. But though γελᾷν κακοῖς be good Greek, Elmsley (ad Eur. Bacch. 840.) acutely remarks that γελᾷν Σωκράτει can hardly be considered such. Therefore in Bacch. l. l. πᾶν κρεῖσσον, ὥστε μὴ γελᾷν Βάκχας ἐμοί, he reads with Pierson ὥστε μὴ γγελᾷν. See also Elmsl. ad Med. 1329.

1043. ἃ δὴ] ἃ δὴ L. pr. ἄδην or ἀεὶ conj. Mein. After δὴ a letter, such as ν, is erased in L.

ἃ δὴ κακοῦργος — ἀνὴρ] Sc. ὦν. 'As being a villain'. Lat. 'ut qui sit'. Cf. on 1047. For ἃ δὴ they compare Dem. p. 1490 A. ἃ δὴ ὑπολαμβάνων. Plat. Phædr. p. 244 E. νόσων — ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισι τῶν γενῶν, ἢ μανία ἀπαλλαγὴν εὗρετο. Legg. VI. 778 A. "A δὴ for ἄτε δὴ or οἷα δὴ is unusual. "Ἄτε 'as' occurs Aj. 168. Qu. ἄτε δὴ (?) κακοῦργος (or πανοῦργος) ὦν ἀνὴρ ἦκοι γελῶν. For ἐξίκοιτ' perhaps ὥδ' ἴκοιτ'. But cf. CEd. C. 353. πρόσθεν μὲν ἐξίκον — ἄγουσα.

κακοῦργος] Perhaps πανοῦργος. But CEd. R. 705. μάντιν — κακοῦργον.

1044. τίς δ' ἐστὶν ὄντιν' — vulg. τίς δ' ἔστι; μῶν τιν' — Morstadt. Nauck. Perhaps rightly. τίς ἔστιν Lips. b.

ὄντιν'] οὐντις L. pr. (ὄντιν' corr.).

ὄντιν' — στρατοῦ] So Eur. Or. 887. ὅς ἂν δύνηται πόλεος. Cf. on Ant. 289. Ἄνδρα is made to agree with ὄντινα by attraction, instead of with τίς. Cf. El. 1040. εἰρηκας ὀρθῶς ὥ σὺ πρόσκεισαι κακῷ. 160 f. 205. Tr. 429. φράσον — τόνδε τίς ποτ' ἐστὶν ὁ ξένος. Fr. 610. οὐκ ἔστιν ὄντως ὄντιν' εὐρήσεις ἔνα. Ant. 404. Eur. Hec. 759. πρὸς ἀνδρ', ὅς ἄρχει τῆσδε Πολυμήστωρ χθονός. Hipp. 100. τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις. Tro. 20. Arist. Ran. 427. Σεβίνον, ὅστις ἐστὶν ἀναφλύστιος. 889. Ter. Andr. Prol. 'Populo ut placerent quas fecisset fabulas'. Hor. Sat. I. 10. illi, scripta quibus comædia prisca viris est.

προσλεύσεις] προσλεύσει L. corr. (προπλεύσει pr.)

ΧΟΡΟΣ.

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

1045

ΤΕΤΚΡΟΣ.

ὄρω· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ.

οὔτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν
μὴ συγκομίζειν, ἀλλ' εἴν ὅπως ἔχει.

ΤΕΤΚΡΟΣ.

τίνος χάριν τοσόνδ' ἀνήλωσας λόγον;

1045. ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν] Phil. 1037. ἐπεὶ οὔ ποτ' ἂν στόλον | ἐπλεύσατ' ἂν τόνδ' εἵνεκ' ἀνδρὸς ἀθλίου. 911. πλοῦν στελεῖν. El. 541. ἧς ὁ πλοῦς ὅδ' ἦν χάριν.

ἐστείλαμεν] ἐστειλάμην L. pr. Reiske.

1046. δυσπετής] 'Difficult'. The opposite of εὐπετής. V. Blomf. ad Prom. 777. Δυσπετῶς occurs Prom. 752. Herod. III. 107.

1047. οὔτος, σὲ φωνῶ —] 'Hark ye, I bid you &c.' Cf. 71. οὔτος, σὲ — προσμολεῖν καλῶ· | Αἴαντα φωνῶ. 1089. καί σοι προφωνῶ τόνδε μὴ θάπτειν. 764. ὁ μὲν γὰρ αὐτὸν ἐννέπει. 772. CEd. R. 350. ἐννέπω σε τῷ κηρύγματι | ᾧ περ προσέπας ἐμμένειν. CEd. C. 840. χαλᾶν λέγω σοι. El. 235. Phil. 101. Elmsl. on CEd. R. 350. Qu. οὔτος, σ' ἀπανθῶ —. The stop usually put after φωνῶ (so Lob. Herm.) was rightly removed by Elmsley and others. Schol: ὑβριστικὸν τὸ ἦθος Μενελάου· ἴσως ἐκ τῆς συνωμοσίας Ὀδυσσέως. The character of Menelaus is probably drawn in accordance with that which the Spartan people in general bore in the time of Sophocles, when they were noted for their deceitfulness, arrogance, and selfishness.

τὸν νεκρὸν] 'Corpse'. In this sense νεκρὸς is always masculine. V. Pors. ad Hec. 665.

1048. συγκομίζειν] 'To assist in carrying (to burial)'. Lat. 'compone-re' (ad sepulturam). Cf. 922. συγκαθαρμόσαι. 1397. κομίζειν (τὸν νεκρὸν). Ant. 43. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί (χεροῖν?). Eur. Andr. 1264. νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1049. τοσόνδ' — λόγον] 'So imperious a command'. Brunck: 'Nam cur tam superba verba jactitas?' Compare the phrase μεγάλα λέγειν 'to talk big or arrogantly'.

ἀνήλωσας λόγον] Cf. Eur. Med. 319. λόγους ἀναλόῃς. Arist. Lys. 467. ὦ πόλλ' ἀναλώσας ἔπη. So we say 'to waste words'.

ἀνήλωσας A. L. M. P. T. Lipss. &c. vulg. Herm. Wund. Seyf. Wo. ἀνάλωσας G. (?) Q. Aug. b. Br. Lob. Hart. Dind. Nck. It is a precept of the modern Atticists that this verb preserves the vowel *ā* unchanged in those inflexions, in which other verbs change it into *ē*; the reason, as assigned by Valck. ad Phœn. 591, being that "Litera verbi, semper producta, non erat augmenti capax." To this doctrine Elmsley demurs, and asks why,

ΜΕΝΕΛΑΟΣ.

δοκοῦντ' ἔμοι, δοκοῦντα δ' ὃς κραίνει στρατοῦ. 1050

ΤΕΥΚΡΟΣ.

οὔκουν ἂν εἴποις ἦντιν' αἰτίαν προθείς;

ΜΕΝΕΛΑΟΣ.

ὀθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον

if that be the case, we find ἡρίστησα, ἡθλησα &c., instead of ἀρίστησα, ἄθλησα &c. But, what is more conclusive, he shows from old inscriptions, written long before the Attic dialect began to decline from its purity, that this canon is false. Thus we find in the Choiseul Inscription (Ol. XCII. 3.) *ΑΝΕΛΟΣΑΝ* (i. e. ἀνήλωσαν), and in the Sandwich one *ΑΝΗΛΩΘΗ*. Suidas in ἀναλίσκειν recognizes both ἀνήλισκον and ἀνάλισκον, ἀνήλουν and ἀνάλουν. Thom. M. p. 55. Ἀνάλωσα καὶ ἀνάλωκα Ἀττικοί. τὸ δὲ μετὰ ἀνξήσεως ταῦτα λέγειν, οἷον ἀνήλωσα καὶ ἀνήλωκα, κοινόν. Blomfield (Gl. Ag. 553.) is of opinion that in the Tragedians and Aristophanes ἀνάλωσα and ἀνάλωκα are to be preferred; the other forms in later Attic writers. Cf. Eur. Andr. 455. ἀναλώθη (so the mss.). 1155. ἀνάλωται. Hipp. 1336. ἀνάλωσε. Phœn. 591. Isocr. Or. XV. §. 119. ἀνήλωσε (sic G. Bekk. ἀνάλωσε vulg.). §. 120. ἀνήλωσαν (sic G. Bekk. ἀνάλωσαν vulg.). Dawes. M. C. p. 489 f. Buttm. Gr. §. 114. Apitz. ad Phœn. 597.

1050. δοκοῦντ'] Sc. λόγον (λέγω). Gl. P: ἀρέσκοντα.

δοκοῦντα δ' A. L. Lipss. &c. Ald. Herm. Lob. Dind. δοκοῦντά θ' C. T. Augg. Br. Sch. Erf. &c. "When the same wor, observes Elmsley, is repeated in this manner in both members of a sentence, the particle τε ought not to be admitted into the latter member, unless it appears in the former. (Ed. R. 312. 1224. 1489. Ed. C. 1342. 1389. 1399. Ant. 807. Phil. 633. 779. El. 105. 267. 987. 1171. 1446. In all these passages μὲν is understood in the first member. In those which follow it is expressed. (Ed. R. 4. 25. 66. 219. 259. 521. Ed. C. 141. 279. 610. &c. When τε is contained in the first member, it ought to be repeated in the second. Aj. 835. El. 1098." Cf. Eur. Med. 1039. ὃ φιλότατη χεὶρ, φίλτατον δέ μοι στόμα. Where v. Elmsl. also ad Her. 874. Supply ἐκείνω. Cf. Ed. C. 223. δέος ἴσχετε μηδὲν ὅς' αὐδῶ. 1388. θανεῖν κτανεῖν θ' ὕφ' οὔπερ ἐξελέλασαι. El. 1060. τροφᾶς κηδομένους ἀφ' ὧν τε βλάστωσιν &c. 1123. δόθ' ἦτις ἐστὶ προσφέροντες. Tr. 350. ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει. Phil. 137. 957.

ὃς] ὡς P.

ὃς κραίνει στρατοῦ] I. e. Agamemnon. (Ed. C. 296. ὁ κραίνων τῆσδε τῆς χώρας. 862, 926.

1051. οὔκουν (sic) P.

ἦντιν' αἰτίαν προθείς] Sc. κελεύεις τοῦτο (the equivalent of δοκεῖ σοι), or ἔάν με φωνεῖς τὸν νεκρόν (1047).

1053. ἄγειν A. and most mss. Ald. ἄγειν (supr. ξ a m. pr.) L. and (γρ. ἄξιεν) F. ἄξειν M. T. (supr. γ) and perhaps others. Br. Schneid: "Not ἄξειν, because the ἐλπίς still continued, when Ajax joined the ex-

ἐξηύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν·
 ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον
 νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δόρει·
 καὶ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,
 ἡμεῖς μὲν ἂν τήνδ' ἦν ὅδ' εἴληχεν τύχην

1055

pedition and fought under the walls of Troy." Wunder: 'adduxisse'. We might easily correct, ἀγαγεῖν, but cf. 1097. Ph. 1175. εἰ σὺ τὰν — Τρω-
 ἄδα γαῖάν μ' ἥλπισας ἄξειν. σύμμαχον P.

1054. ἐξεύρομεν ζητοῦντες] Arist. Ran. 96. γόνιμον δὲ ποιητὴν ἂν οὐχ εὐροῖς ἔτι | ζητῶν ἄν. Pl. 105. οὐ γὰρ εὐρήσεις ἐμοῦ | ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα. Av. 111. Pind. Ol. XIII. 161. εὐρήσεις ἐρευνῶν. Chæremon ap. Stob. I. 9. οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὅτι | οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται. Theogn. 83. εὐρήσεις διζήμενος. Phil. 282. σκοπῶν ἡύρισκον. 452.

● ἐξεύρομεν vulg. ἐξηύρομεν Dind.

ζητοῦντες] ξυνόντες Reisk. ζητοῦντ' ἔτ' Eldick. Hart. Qu. ξυνόντ' ἔτ'. El. 1189. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν; Œd. R. 272. καὶ τοῦδ' ἐχθίῳ (πότιμῳ). Tricl. ἐξετάζοντες.

Φρυγῶν] I. e. than the Trojans, Troy being reckoned in process of time as part of Phrygia. Virg. Æn. II. 191. V. 785. IX. 134. XII. 99.

1055 f. The two charges of Menelaus against Ajax are that he was ἐπίβουλος and ἀπειθής. Ajax is called ἐπιβουλευτὴς στρατοῦ 726.

1055. στρατῷ — βουλεύσας φόνον] Cf. 44. Rhes. 951. ἡμᾶς — ἐδέν-
 νας — τῷδε βουλευῆσαι φόνον. Pind. Fr. inc 155. κάπρῳ δὲ βουλευ-
 οντι (vulg. —τα) φόνον κύνα χορὴ τλάθυμον ἐξευρεῖν.

1056. ἔλοι δορεῖ vulg. A. L. T. Herm. ἐλοιδόρει (γρ. ὡς ἔλοι δορεῖ) F. γρ. ἐλοιδόρει L. a m. ant. Both. Erf. ἔλοι δόρει Dind. Wund. &c. Cf. on Œd. C. 620. 1314. 1385. The Tragedians use both forms δορεῖ and δόρει in choral pieces, Euripides has δορεῖ even in trimeters. In Sophocles, as in Æschylus, there is no passage where δόρει will not suit; while the metre requires δόρει Œd. C. 620. 1314. 1386. Accordingly Dindorf has restored δόρει in every passage in Soph. Cf. Eur. Phœn. 767. καὶ ξυστα-
 θέντα διὰ μάχης ἐλεῖν δορεῖ. Schol: ὡς ἐλοιδόρει. ὡς λοιδορούμενος ἐπηγγείλατο· ταῦτα γὰρ εἶπεν ὁ Αἴας.

1057. ἔσβεσεν] Qu. ἔσχεθεν. But cf. 1149. Œd. C. 422. Arist. Av. 778. κύματα δ' ἔσβεσε νήνεμος αἰθήρη. For πείραν cf. 2. 290. Nauck proposes τόλμαν.

1058. The Poet puts the accus. τήνδε τύχην, as if ἐλάχομεν were to follow; but instead of this, he substitutes by way of amplification its equivalent. Cf. on Ant. 110. Or the accusative τήνδ' — τύχην may be considered as put in apposition with the clause θανόντες — μόρῳ. Cf. on 559. Eur. El. 231. εὐδαιμονοίης, μισθὸν ἥδιστον λόγων. Œd. R. 603. καὶ τῶνδ' ἔλεγχον, — Πυθώδ' ἰὼν | πεύθου &c. Wunder wrongly makes it depend on θανόντες (τοῦτον τὸν θάνατον, ὃν ὅδε εἴληχεν, τε-
 τυχηρότες, or εἰληχότες). And he stops accordingly thus: ἡμεῖς μὲν ἂν τήνδ', ἦν ὅδ' εἴληχεν, τύχην | θανόντες —. Schneid. supposes a combination of two phrases. The construction however would be much simplified by correcting λαχόντες for θανόντες. Nauck ejects τήνδ' — ἂν.

εἴληχεν] εἴληχε L.

θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ,
οὗτος δ' ἂν ἔξη. νῦν δ' ἐνήλλαξεν θεὸς 1060
τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.
ὦν εἵνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,
ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
ὄρουσι φορβὴ παραλίῳις γενήσεται. 1065
πρὸς ταῦτα μηδὲν δεινὸν ἐξάρῃς μένος.

1059. θανόντες] λαχόντες Helvet. Morstadt. φθάνοντες Seyf. φθά-
σαντες would be preferable. But cf. 988. τοῖς θανοῦσι (?) — κειμένοις.
Eur. Hel. 75. εἰ δὲ μὴ ὕν ξένῃ | γαίᾳ πόδ' εἶχον, τῷδ' ἂν εὐστόχῳ περῶ |
ἀπόλανσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης. Cf. on Œd. R. 603.

ἂν added in L. a m. ant. (diorth.)

προῦκείμεθ'] Cf. 126. Æsch. Sept. 963. πρόκεισαι. Eur. Alc. 1001.
σῆς προκείμενον νέκυν γυναικός. Ph. 1710. οἰκτρὰ πρόκειται.

αἰσχίστῳ A. Harl. vulg. ἐχθίστῳ T. ἀθλίῳ G. and (γρ. αἰσχίστῳ)
F. The same confusion exists in Eur. Alc. 1056. Cf. Pors. ad Phoen.
594. Bergk decidedly condemns this verse. Indeed the whole of the latter
portion of this play (974—1419) he considers utterly unworthy of Sophocles.

1060. ἐνήλλαξε P. 'Has changed, diverted'. Cf. 208. Schol: ἀντέστρεψε.

1061. μῆλα καὶ ποίμνας] 'Herds (of oxen) and flocks (of sheep)'.
From this passage Boissonade (ad Philostr. p. 531.) thinks the proverb,
τὴν νόσον ἐς αἶγας τρέψαι, took its origin. Nauck ejects the line.

1062. οὔνεκ' vulg. εἵνεκ' Nauck. Rightly.

1063. τοσοῦτον T. vulg. τοιοῦτον A. H. L. P. Liv. b. Lips. a. Ven. τοῖον G.
σῶμα τυμβεῦσαι τάφῳ] If either σῶμα or αὐτὸν (in prec. v.) were
wanting, we should not miss it. Such pleonasm, if such indeed they can
be called, are by no means uncommon. Cf. 1147. οὔτω δὲ καὶ σὲ καὶ
τὸ σὸν λάβρον στόμα — χειμῶν κατασβέσεις τὴν πολλὴν βοήν. Œd. R.
819. τάδ' οὔτις ἦν — τάσδ' ἄρα ὁ προστιθείς. El. 709 f. Œd. C. 113.
Eur. Iph. T. 1429. ὡς λαβόντες αὐτοὺς ἢ κατὰ στυγλοῦ πέτρας | ῥίψωμεν,
ἢ σκόλοπι πήξωμεν δέμας. Virg. Æn. IX. 486. 'nec te tua funera mater |
produxi'. Scidl. ad Tro. 386. Qu. ὥστ' ἐς χῶμα τυμβεῦσαι τάφον. Cf.
Ant. 848. ἔργμα τυμβόχωστον — τάφον. 1216. ἄρμον χώματος. 1204.
τύμβον — χώσαντες. 81. τάφον χώσουσ' ἀδελφεῶ.

τυμβεῦσαι] I. q. κρύψαι, καλύψαι. The phrase τυμβεῦσαι τάφῳ
occurs Eur. Hel. 1245. ποῦ δ' ἐτυμβεύθη τάφῳ; Arist. Th. 885. αἰαῖ,
τέθνηκε; ποῦ δ' ἐτυμβεύθη τάφῳ; Lycophr. 154. ἐτύμβευσεν τάφῳ.
Cf. also El. 406. πατρὶ τυμβεῦσαι χοάς.

1064. χλωρὰν] 'Moist'. Tr. 847. 1055. Oppian. Hal. II. 649. χλωρὸν
ἄλδος μνίον, 'the wet (or green) sea-weed'. So χλωρὸς τυρὸς, 'a fresh
cheese'. Musgrave with Schol. explains it 'green (with sea-weed)'. Brunck
and Wunder: 'pallidam, flavam arenam'. In Ant. 1132. χλωρὰ ἀκτὰ means
'the green or verdant shore'. Burges (ad Suppl. 506) proposes λευρὰν,
coll. Eur. Hec. 699. ἐν ψαμάθῳ λευρῶ.

1065. Cf. 830.

1066. δεινὸν μηδὲν P.

ἐξάρῃς] ἐξάρῃς (i. e. ἐξάρῃς) L. And so this verb (αἶρω from

εἰ γὰρ βλέποντος μὴ ᾔδυνήθημεν κρατεῖν,
 πάντως θανόντος γ' ἄρξομεν, κῆν μὴ θέλῃς,
 χερσὶν παρενθύνοντες· οὐ γὰρ ἔσθ' ὅπου
 λόγων ἀκοῦσαι ξῶν ποτ' ἠθέλησ' ἐμῶν.
 καίτοι κακοῦ πρὸς ἀνδρὸς ὄντα δημότην
 μηδὲν δικαιοῦν τῶν ἐφεστῶτων κλύειν.
 οὐ γὰρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς

1070

ἀείρω) is usually written in L., as also φαίνω, and some others, as θνήσκω, σώζω, &c. Gl. P: κινήσης. 'Raise, stir up'. Ant. 224. κοῦφον ἐξάρας πόδα. CEd. R. 914. ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν. Perhaps however we should read with a slight change ἐξείρης 'put forth'. Lat. 'exseras'. Cf. Arist. Vesp. 423. καξείρας (al. καξάρας) τὸ κέντρον εἴτ' ἐπ' αὐτὸν ἔεσο. Eq. 378. τὴν γλῶτταν ἐξείραντες αὐτοῦ. Herod. III. 87. ἐξείραντα τὴν χεῖρα. Or ἐκφήνης. Hes. Th. 688. ἐκ δέ τε πᾶσαν | φαῖνε βίην.

1068. γ' om. Tricl. Weis. It is added in all the mss. For καὶ I read κῆν.

1069–1070. Ejected by Nauck.

1069. χερσὶν παρενθύνοντες] 'Controlling him by force'. Cf. 542. αὐτὸν — χερσὶν ἐνθύνων. 27.

οὐ γὰρ ἔσθ' ὅπου —] 'For there is no occasion on which &c.' Cf. 1103. 1082. CEd. R. 448. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς. Eur. Herc. 186. οὐ γὰρ ἔσθ' ὅπου | ἐσθλὸν τι δράσας μάρτυρ' ἂν λάβοις πάτραν. Compare the use of ποῦ below 1100.

1070. λόγων A. T. &c. λόγων τ' F. L. M. P.

ἠθέλησ'] ἐθέληεις (sic) L. pr.

1071–86. This political observation, which has no necessary connection with the subject of the play, is no doubt inserted by the Poet with an indirect allusion to the excesses of his own fellow citizens. Cf. on 158 f. Compare the similar language of Creon Ant. 663 f.

1071. ἄνδρα δημότην] Sc. ὄντα, 'that he being a man of the people'. For ἄνδρα, which after ἀνδρὸς seems very inelegant, we should probably substitute ὄντα, as Reiske, Hartung, Meineke, and Herwerden (on CEd. R. 1114.) also suggest. But cf. Ant. 690. ἀνδρὶ δημότη. Arist. Nub. 1219. ἀνδρὶ δημότη. The common reading however can hardly be sound. Perhaps we should read καίτοι κακὸν γ' ὄνειδος ἄνδρα δημότην —. Or καίτοι κακὸν νόμισμά γ' —. (Cf. Ant. 296.) Nauck also reads ὄντα δημότην.

1072. τῶν ἐφεστῶτων] 'Those who are set over him'. Cf. 945. Herod. IV. 84. Xen. Mem. III. 5. 19. οἱ ἐφεστηκότες.

κλύειν] 'To obey'. Cf. 1352. κλύειν — τῶν ἐν τέλει.

1073. For οὔτ' ἂν Hartung thinks we might correct οὔτ' οὖν.

καλῶς φέροντ'] 'Be rightly carried on, thrive'. Cf. on El. 1096. ἃ δὲ μέγιστ' ἐβλαστε νόμιμα, τῶνδε φερομένην ἄριστα τὰν σὰν δι' εὐσέβειαν. Isocr. p. 411. εὖ παρὰ τοῖς πολλοῖς — φερόμενος. Id. Isocr. Or. XV. §. 189. ἐφορῶν οὕτως αὐτὴν (τὴν τῶν λόγων μελέτην) ὥσπερ νῦν παρ' ἡμῖν φερομένην. §. 343. ἀγανακτῶ γὰρ ὄρῶν τὴν συνοφαντίαν ἁμεινον τῆς φιλοσοφίας φερομένην. Xen. Econ. V. 17. εὖ φερομένης τῆς γεωργίας. Ages. I. 35. αἴτιον εἶναι τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ. Hell. III. 4. 25. τὰ πράγματα κακῶς φέρεται. Thuc. II. 60. καλῶς μὲν

φέρουντ' ἂν ἔνθα μὴ καθεστήκοι δέος,
οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι
μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.
ἀλλ' ἄνδρα χοῆ, κῆν σῶμα γεννήσῃ μέγα,
δοκεῖν πεσεῖν ἂν καὶ ἀπὸ σμικροῦ κακοῦ.
δέος γὰρ ὧ πρόσεστιν αἰσχύνη θ' ὁμοῦ,

1075

γὰρ φερόμενος ἀνὴρ τὸ καθ' ἑαυτόν. V. 16. εὖ φερόμενος ἐν στρατηγίαις. Plut. Sert. 22. τῶν πραγμάτων εὖ φερομένων. Cf. on El. 1096. 1074. φέρουντ'] κέοιντ' conj. Nauck. Perhaps we should read σεβόιντ', 'be respected'.

ἔνθα μὴ καθεστήκοι δέος] 'Where no fear has been established, where there is no fear'. I. q. εἰ μὴ ἐν αὐτῇ καθεστήκοι δέος. Cf. 1247. κατὰστασις — νόμον. Ant. 1113. τοὺς καθεστῶτας νόμους.

καθεστήκοι A. corr. D. Harl. Bar. a. b. Bodl. Laud. Aug. b. Dresd. a. Lips. a. corr. T. Turn. Wund. Bened. Neu. Weis. Hart. Bergk. Wolff. καθεστήκη A. pr. L. sec. m. M. Lipss. Mosq. a. Ven. Lob. Sch. Herm. Dind. Ap. Nauck. Seyf. καθεστήκει E. sec. m. L. pr. (apparently) Aug. c. Ald. Heath. καθεστήκει (al. παρεστήκει) Stob. Flor. 43, 14. κατέστηκεν P. Br. Lob. Erf. κατέστηκε E. pr. Gl. D: ὑπάρχη. Schaefer prefers καθεστήκη on the ground that the sentence is one of general import. V. Pors. ad Orest. 141. Br. ad Æsch. Sept. 259. Lob. ad 759. But there can be little or no doubt that καθεστήκοι is right, after the preceding opt. φέρουντο. Cf. Tr. 1235. τίς ταῦτ' ἂν, ὅστις μὴ ἔξ ἀλαστόρων νοσοῖ, | ἔλοιτο; Eur. Hec. 323. καὶ σμικρ' ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι. and on Ant. 375. El. 1457.

δέος] Cf. 1084. ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον. The Scholiast quotes a passage from Epicharmus (?), ἔνθα δέος ἐνταῦθα καὶ αἰδώς. V. Plat. Euthyphr. 13., where the justice of this adage is disputed.

1075. στρατός γε] στρατόν γε Lips. b. στρατηγός Jen. στρατηγός γ' Mosq. στρατός τις Hart.

ἄρχοιτ' A. L. a m. rec. T. &c. ἄχοιτ' L. pr. and Stob. vulg. (but ἄρχοιτ' cod. Par.). The passive ἄρχεσθαι occurs Œd. C. 66. Ant. 63.

ἄρχοιτ' ἔτι] ἄρχοιτό τις Jen. Mosq. b. Lips. b.

1076. 'If it have not some barrier (against ὕβρις) of fear or shame'. For πρόβλημα cf. Phil. 1008.

1077. κῆν σῶμα γεννήσῃ μέγα] I. e. 'though by nature he may have been endued with a great stature'. So φύειν πώγωνα, ὀδόντας, πτερά (Arist. Av. 106.), γλῶσσαν (Herod. II. 68.), φρένας, &c. Cf. on Œd. C. 804, El. 1463. Gl: γεννήσῃ. φύσῃ. Musgrave and a writer in the Class. Journ. VII. 246. would correct γεννηθῇ μέγας. Cf. 758. In Homer Ajax is described as ἀνὴρ ἥϊός τε μέγας τε, | ἔξοχος Ἀργείων κεφαλὴν ἥδ' εὐρέας ὦμους (Il. γ'. 226.). For καὶ I have given κῆν.

1078. πεσεῖν ἂν] πεσεῖσθαι conj. Hart. Cf. on 1082.

καὶ ἀπὸ σμικροῦ κακοῦ] Cf. El. 1483. ἀλλά μοι πάρες | καὶ σμικρόν εἰπεῖν. For ἀπὸ Nauck proposes ὑπό.

1079—80. In accordance with Homer's remark, Il. ε'. 531. ο'. 563. αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ πέφανται. Cf. Il. ο'. 657. Ἀργεῖοι δὲ — ἔμειναν | ἀθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν. ἴσχε γὰρ αἰδώς |

σωτηρίαν ἔχοντα τόνδ' ἐπίστασο· 1800
 ὅπου δ' ὑβρίζειεν δρᾶν θ' ἃ βούλεται παρῇ,
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτ' ἂν
 ἐξ οὐρίων δραμουῖσαν ἐς βυθὸν πεσεῖν.

καὶ δέος. Ant. 675. τῶν δ' ὀρθομένων (αἰδουμένων?) | σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία. "A sentence to the same effect, from the Cyprian in Plat. Euth. 12 A. ἵνα γὰρ δέος ἔνθα καὶ αἰδώς, has passed into a proverb. In Il. XV. 657. αἰδώς καὶ δέος are joined, like δέδοικα καὶ αἰδέομαι in other passages. Æsch. Eum. 660. σέβας ἀστῶν φόβος τε συγγενής. Schn.

1079. αἰσχύνῃ] 'A sense of shame, self-respect'. I. q. αἰδώς (1076). V. Duker. ad Thuc. I. 84.

1081. ὅπου — ταύτην τὴν πόλιν] Cf. Phil. 456 f. ὅπου δ' ὁ χεῖρων τὰγαθοῦ μείζον σθένει — τούτους ἐγὼ τοὺς ἄνδρας οὐ στέργω ποτέ. Fr. 674. ὅπου γὰρ οἱ φύσαντες ἡσσωνται τέκνων, | οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις. Fr. 204. Herod. IX. 1. ὅκου δὲ — τούτους παρελάμβανε. Eur. El. 978. ὅπου δ' Ἀπόλλων σκαιὸς ἦ &c.

ἃ βούλεται] Sc. τίς, 'what one pleases'.

παρῇ F. L. M. P. Dresd. a. Aug. b. Stob. Flor. 43, 17. Dind. Wund. Schn. Hart. Bgk. παρῇ (corr. πάρα) T. πάρα A. L. marg. m. rec. Lips. b. (supr. ῇ) Br. Lob. Herm. The same variation is found 1160. Cf. Eur. El. 978. ὅπου δ' Ἀπόλλων σκαιὸς ἦ &c. Hipp. 427. ὅτω παρῇ (παρῇν cod. Flor.). Pors. ad Orest. 141. Schaef. ad Aj. 1074.

1082. ποτέ — πεσεῖν the mss. and vulg. Read ποτ' ἂν — πεσεῖν, as Madvig also suggests, who observes that ἂν has often slipped out at the end of a line. Usage requires either πεσεῖν ἂν or the future πεσεῖσθαι. Cf. 1078. ἀλλ' ἄνδρα χρὴ — δοκεῖν πεσεῖν ἂν καὶ ἀπὸ σμικροῦ κακοῦ. Phil. 1329. καὶ παῦλαν ἴσθι τῆσδε μήποτ' ἂν τυχεῖν (ἐντυχεῖν the mss. and vulg.) | νόσον βαρείας, &c. 629. ἐλπίσαι — ἂν — δεῖξαι. Eur. Med. 362. δοκεῖς γὰρ ἂν με τόνδε θωπεῦσαι ποτ' ἂν (so Rom. C. correctly, whilst all the others give ποτε or ποτέ). Arist. Th. 533. τάδε γὰρ εἰπεῖν τὸν πανοῦργον — οὐκ ἂν φόμην ἐν ἡμῖν | οὐδὲ τολμῆσαι ποτ' ἂν. Cf. on Œd. R. 1227. Elmsley too (in Mus. Crit. I. 475.) corrects ποτ' ἂν; but afterwards (ad Med. 362 n.), drawn probably away from the simplicity of truth by the subtleties of Hermann, he acquiesces in the common reading, considering the sense of the words, when νόμιζε is dropt, to be, αὕτη ἢ πόλις χρόνῳ ποτέ ἐς βυθὸν ἔπεσεν, the aorist ἔπεσεν being used in the same manner as ἀπέδωκεν 129, ἔπανεσε 240. In like manner Wunder: 'puta cecidisse' (puta cadere solere). Schneid: "In oratione recta πεσεῖν would be ἔπεσεν, the gnomic aorist". And Seyffert for πεσεῖν without ἂν refers to Eur. Or. 1527. Æsch. Sept. 427. and Homer. Madvig rightly condemns this opinion. The comparison of a state with a ship is a common one both in poets and prose writers. Cf. Œd. R. 23 f. Ant. 163. 994. Plat. Polit. 302 A. πολλὰ πόλεις, καθάπερ πλοῖα καταδύμενα, διόλλυνται διὰ τὴν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν. For χρόνῳ ποτέ cf. Ph. 1041. τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ — αὐτοὺς.

1083. ἐξ οὐρίων] ἐξ οὐρίας Stob. l. c. καὶ οὐρίων Morstadt.

ἐξ οὐρίων δραμουῖσαν] 'Having run with favourable winds', and so quickly. I. q. οὐρίως δραμουῖσαν, ἐπουρίασαν (Arist. Thesm. 1226.

ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,
καὶ μὴ δοκῶμεν δρωῶντες ἂν ἡδόμεθα
οὐκ ἀντιτίσειν αὐθις ἂν λυπώμεθα.

1085

ἔρπει παραλλάξ ταῦτα. πρόσθεν οὗτος ἦν

τρέχε νυν κατὰ τοὺς κόρακας ἐπουρίας). Cf. Tr. 815. οὗρος ὀφθαλμῶν ἐμῶν | αὐτῇ γένοιτ' ἄπαθεν ἐρπούση καλός. Arist. Eq. 432. ἀφήσω κατὰ κῦμ' ἐμαντὸν οὐρίον. Clem. Alex. Pæd. I. 7. τῷ ἀληθείας πνεύματι ἔπουρος ἀρθεῖς. Eustathius supplies πνευμάτων. Hesychius and Suidas explain ἐξ οὐρίου: ἐπιτηδείον ἀνέμου. Seyffert understands δρόμων, 'the direct course', coll. 890. Æsch. Ag. 1245. ἐκ δρόμον πεσεῖν. We may compare the phrase ἐξ ἀέλπτων. Cf. 889. οὐρίῳ — δρόμῳ. Aristid. I. p. 273. οὐτ' ἐξ οὐρίων θέουσιν οὐδὲν ἀπάμοτον. I. p. 22. εἰσπλεῖν τε καὶ ἐκπλεῖν ἐν τῷ αὐτῷ ἐξ οὐρίων ἐνάστους. Liban. Progymn. p. 125 A. ἐξ οὐρίων φέρονται. Id. Epist. 322. ἐξ οὐρίων τὰ πάντα χωρεῖ. Chrysost. VIII. 470. ἐξ οὐρίων πάντα φέρεται. Basil. II. 67. μέχρι ὁ βίος ἐξ οὐρίας, τὸ λεγόμενον, χωρεῖ. Arist. Lys. 550. χωρεῖτ' ὄργῃ καὶ μὴ τέγγεσθ'. ἔτι γὰρ νῦν οὐρία θεῖτε. We find ἐξ οὐρίων θεῖν, τρέχειν, φέρεσθαι in Aristides, Himerius, Libanius; and ἐξ οὐρίας (πνοῆς) πλεῖν in Polybius, Ælian, Synesius; also ἐν οὐρίῳ πλεῖν in Lucian Lexiph. 15. and Ver. Hist. 1, 6. Compare the compound verb οὐριοδρομεῖν Schol. Soph. Tr. 815.

1083. 1090. εἰς L. P. &c. vulg. ἐς T. Dresd. a. Br. Dind.

1083. βυθόν] 'The bottom'. Arist. Eq. 609. ἐν βυθῷ.

1084. ἐστάτω] 'Let there be established, exist'. Cf. 200. Gl. P: ἔστω. Qu. καθεσταίτω δέ μοι (or δὲ καὶ) δέος. Cf. 1074. ἔνθα μὴ καθεστήηκοι δέος. 200. ἐμοὶ δ' ἄχος ἔστακεν. 102. 950. This observation, as Lobeck remarks, is very appropriate in the mouth of Menelaus, for the Spartans dedicated a temple to Fear close to the triclinium of the Ephori, τὴν πολιτείαν μάλιστα συνέχεσθαι φόβῳ νομίζοντες (Plut. Cleom. 9.).

1085 f. "Fr. 668. φιλεῖ δὲ πολλὴν γλῶσσαν ἐκχέας μάτην | ἄκων ἀκούειν οὓς ἐκὼν εἶπη λόγους. Alcæus Fr. 62. αἴ κ' εἶπης τὰ θέλεις, ἧ κεν ἀκούσῃς τὰ κεν οὐ θέλοις. Ter. Andr. V. 4. 17. 'Si mihi pergīt quae vult dicere, ea quae non vult audiet'. Liban. II. 84. δρωῶντες ἅττα ἐθέλουσιν ἀσχεῖν δύναιντ' ἂν ἅττα ἂν οὐκ ἐθέλοιεν". Schn.

1085. ἄν] ἄ' ν A. T. Turn. Johns. &c. ἂν F. (γρ. ὦν) L. pr. P. Ald. ὦν G. ἄ' ν Bentl.

1086. οὐκ] μὴ οὐκ two mss.

αὐθις] 'In turn', or 'afterwards, subsequently'. Lat. 'posthac, postea'. Blomf. ad Agam. 308. Monk ad Hipp. 896.

ἄν] . ἄν (a letter erased before α) L. ἂν (supr. ') L. corr. ἂν Ald. ἄ' ν A. T. &c. For the alliteration or parechesis, ἂν ἡδόμεθα, ἂν λυπώμεθα, cf. Trach. 1265—6.

1087. παραλλάξ] 'Alternately'. Lat. 'alternis vicibus'. I. q. ἐναλλάξ, i. e. οὐ κατὰ στοιχόν (Thuc. II. 102.). Theophr. H. Pl. VI. 2. 8. λέγω δὲ παραλλάξ, ὅτι οὐκ ἐκ τοῦ αὐτοῦ μέρους ἀλλὰ ἐναλλάξ. Herod. III. 40. διαφέρειν τὸν αἰῶνα, ἐναλλάξ πρήσων. (Cf. Xen. Cyn. IX. 12.) Aristid. II. 259. πάντα ταῦτα ἐναλλάξ περιέρχεται. For ταῦτα perhaps πάντα.

πρόσθεν] πρότερον G.

αἰθων ὑβριστῆς, νῦν δ' ἐγὼ μέγ' αὖ φρονῶ,
καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς ἐς ταφὰς πέσῃς.

1090

ΧΟΡΟΣ.

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς
εἴτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.

ΤΕΥΚΡΟΣ.

οὐκ ἂν ποτ', ἄνδρες, ἄνδρα θανμάσαιμ' ἔτι,
ὅς μῆδ' ὦν γοναῖσιν εἴθ' ἀμαρτάνει,

1088. αἰθων] 'Hot, ardent, impetuous'. Cf. 147. Æsch. Sept. 448. ἀνὴρ δ' ἐπ' αὐτῷ — αἰθων τέτακται λῆμα. Eur. Rhes. 122. αἰθων γὰρ ἀνὴρ καὶ πεπύργωται χερσὶ (θράσει?). Pind. Ol. XI. 20. αἰθων ἀλώπηξ. An epithet of the turbulent demagogue Cleon. Lobeck compares Lycophr. 109. αἰθων ἐπακτῆρ. Plat. Rep. VIII. 559 D. αἰθωσι θηροὶ καὶ δεινοὶς. Compare also Hom. Il. ο'. 690. αἰετὸς αἰθων. σ'. 162. λέοντ' αἰθωνα. Callim. H. Cer. 68. λιμὸν αἰθωνα. Arist. Vesp. 918. θερμὸς γὰρ ἀνὴρ. Purgold conjectures ἄρχων.

φρονῶ] φρονῶι L.

1089. καί σοι προφωνῶ —] 'And I warn you &c.' Cf. Œd. R. 223. El. 109. Eur. Hipp. 959. τοὺς δὲ τοιούτους ἐγὼ | φεύγειν προφωνῶ πᾶσι. So προαγορεύειν τινί, προϋννέπειν τινί, προϋδᾶν τινί. Arist. Ran. 369. τούτοις αὐδῶ — ἐξίστασθαι &c.

ὅπως μὴ — πέσῃς] Similarly Eur. Phœn. 1672. σαρτην ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ.

1090. ἐς L. εἰς P. Lipss.

εἰς ταφὰς πέσῃς] Cf. 1109. τόνδε — ἐς ταφὰς — θήσω. Lobeck cites Strab. IX. 412. δέιννυται ἐνταῦθα ταφῇ τῶν τελευτησάντων. Ælian. V. H. XII. 21. ἐς τὰς πατρώας ταφάς. And he compares the nouns ταριχεία, βόσις, ἄροσις, ἐξαίρεσις, ἐμβασίς, 'proseucha', 'ambulatio', used of places. Add ξενόστασις, βούστασις, ἱππόστασις &c.

1091. Cf. Isocr. p. 314 A. ψευδῇ δὲ δόξαν παραστήσασα τοῖς ἀκούουσιν. On the neglect of cæsura in this line cf. Œd. R. 598. Qu. παραστήσας.

1092. εἴτ' μῆτ' Stob. Flor. 125, 13.

ἐν θανοῦσιν ὑβριστῆς γένη] I. q. θανοῦσιν ἐνυβρίσης. Cf. 1315. καὶ δειλὸς εἶναι μᾶλλον ἢ ἂν ἐμοὶ θρασύς. 1151. ὅς ἐν κακοῖς ὑβρίξει τοῖσι τῶν πέλας. Æsch. Ag. 1602. Αἶγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω. Cic. Parad. III. 1. 'petulantem esse in virgine'. Phil. XI. 4. 9. 'crudelem in hoste, in cive, esse'.

1093. θανμάσαιμ' ἔτι] Qu. θανμάσαιμί τι, or θανμάσαιμ' ἐγώ.

ἄνδρα] φῶτα Heimsœth.

1094. μῆδ' ὦν γοναῖσιν] 'Being nothing (nobody) by birth'. So 1231. ὅτ' οὐδ' ὦν (Schol: διὰ τὴν δυσγένειαν) —. Dem. p. 1307. τίς ἔστιν ὅστις ἂν εἰς τὰ πατρῶα μνήματα τοὺς μῆδ' ἐν γένει τιθέναι ἔασι; Eur. Tro. 411. ἀτὰρ τὰ σεμνὰ καὶ δοκίμασιν σοφὰ | οὐδ' ἐν τι κρείσσω τῶν τὸ μῆδ' ἦν ἄρα. The contrary in Œd. R. 1469. ὦ γονῇ γενναῖε.

ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
 τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.
 ἄγ', εἴπ' ἀπ' ἀρχῆς αὐθις, ἧ σὺ φῆς ἄγειν
 τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
 οὐκ αὐτὸς ἐξέπλευσεν ὥς αὐτοῦ κρατῶν;
 ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν

1095

1100

Ant. 949. γενεᾷ τίμιος. The plural γοναὶ occurs also Ant. 950. 641. Arist. Eccl. 3. γονάς τε γὰρ σὰς καὶ τύχας δηλώσομεν. Similarly βλάσται Tr. 382.

ἁμαρτάνει] ἁμαρτάνη or ἁμαρτάνοι (as Hart.) conj. Dind.

1095. ὅθ'] 'When, since'.

οἱ δοκοῦντες —] 'Those who profess to be (or are deemed) of noble birth'. Eur. Her. 865. τὸν εὐτυχεῖν δοκοῦντα. S. Paul. Ep. I. Cor. VIII. 2. εἰ δέ τις δοκεῖ εἰδέναι τι. III. 18. XIV. 37. Gal. II. 9.

1096. τοιαῦθ' ἁμαρτάνουσιν — ἔπη] 'Make such false statements'. Cf. 1107. τὰ σέμν' ἔπη | κόλαζ' ἐκείνους. Ant. 743. οὐ γὰρ δίκαιά σ' ἔξαμαρτάνονθ' ὁρῶ. Compare also the Homeric ἁμαρτοεπῆς, ἀφαρμαρτοεπῆς. ἐν λόγοις] 'In their discourse'. Nauck suspects ἐν λόγοις ἔπη.

ἔπη] 'Remarks', as in 1107. Thuc. III. 67. λόγοι ἔπεισι κοσμηθέντες.

1097. ἧ σὺ φῆς] The conversation is now turned direct to Menelaus. Cf. 1052 f.

1099. αὐτὸς] 'Of his own accord'. Lat. 'sponte sua, ultro'. Cf. Arist. Pac. 638. Dœderlein is wrong in connecting αὐτὸς αὐτοῦ κρατῶν (Min. Soph. p. 5).

ὥς αὐτοῦ] ὥς αὐτοῦ A. ὥς αὐτὸς (γρ. αὐτοῖς) F.

1100. ποῦ] 'How, in what respect, on what ground?' Ποῦ often implies an indignant denial, as elsewhere πόθεν. Cf. 1237. (Ed. R. 390. ἐπεὶ φέρε' εἶπεν, ποῦ σὺ μάντις εἶ σαφής; Ph. 451. Eur. Iph. A. 406. δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταύτου γεγώς; Or. 802. ποῦ γὰρ ὦν δεῖξω φίλος —; Dem. p. 18, 313. ἐν τίσιν οὖν σὺ νεανίας καὶ πηνίκα λαμπρός; Elmsl. ad Her. 371. Schol: πῶς τῷ Αἴαντι προστάσσεις, ὃ μὴ τῶν ὑπὸ Αἴαντι ἔχων ἐξουσίαν;

δὲ σοὶ L. P. Ald. Br. &c. δὲ σοὶ Sch. Herm. Wund. Dind. Nauck. &c. Cf. on 1103.

λεῶν] λαῶν L.

1101. ἡγεῖτ' A. L. (ἡγεῖσθ' L. pr., apparently) T. Ald. Br. ἡγαγ' P. ("vere fortasse et numeris elegantioribus" Dind.) prob. Elmsl. Nauck. ἡγεν Pors. Dind. prob. Wund. Cobet. (As in Hom. II. β'. 557. Αἶας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.) ἡγετ' or ἡγαγ' Elmsl. ἡγετ' ('brought with him') a writer in Quart. Rev. III. 396. Elmsl. in Ed. Rev. XXXVII. 77. and ad Heracl. 371. (who compares Eur. Or. 245. ἦκει — Ἑλένην ἀγόμενος Τρωϊκῶν ἐκ τειχέων. 247. εἰ δ' ἄλοχον ἄγεται, κακὸν ἔχων ἦκει μέγα.) Wo. An interesting question here arises whether this ἡγεῖτ' οἴκοθεν and similar passages really offend against Porson's well-known canon, laid down in Præf. Hec. p. XXXIV. Erfurdt pronounces they do not, on the ground that two words, the former of which suffers elision, as regards their pronunciation almost coalesce into one. The truth of this remark I have found in scores of passages in Comic writers, and I see no reason why the same law should not apply to the Trage-

ἔξεστ' ἀνάσσειν ὧν ὅδ' ἤγαγ' οἴκοθεν;
 Σπάρτης ἀνάσσειν ἤλθες, οὐχ ἡμῶν κρατῶν,
 οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
 ἀρχῆς ἔκειτο θεσμός ἢ καὶ τῷδε σέ.
 ὕπαρχος ἄλλων δευρ' ἐπλευσας, οὐχ ὅλως

1105

dians. So in the famous line in Eur. Orest. 273. ἐκ κυμάτων γὰρ αὐθις αὐτὴ γαλήν' ὄρω, the words γαλήν' ὄρω are to be pronounced with a delicate synaloepha, almost as if they were one word; but Hegelochus, by making a pause, owing to want of breath, pronounced them as γαλήν' ὄρω, of the Comic writers. Elmsley however is not satisfied with this solution of the difficulty, being struck with the very small proportion of instances where a spondee occurs in the fifth foot in cases similar to the present, as compared with those where an iambus is found. Consequently, though he allows the probability of ἡγεῖθ' in the passage before us not having been so offensive to Attic ears as ἡκεις, he would read ἡγαγ', coll. 1052. οἴκοθεν | ἄγειν (ἀγαγεῖν?). Eur. Suppl. 13. οὓς ποτ' Ἀργείων ἀναξ | Ἀδραστος ἡγαγ'. Cf. on Phil. 22. σήμαιν' εἴτ' ἔχει | —. Œd. R. 219. Eur. Iph. A. 635. ἐγὼ δὲ βούλομαι τὰ σὰ στέρον', ὦ πάτερ. Soph. Œd. C. 505. τοῦκειθεν ἄλσους, ὦ ξένη, τοῦδ' . ἦν δέ του —. Æsch. Suppl. 761. καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ' (f. τὰδ'), ὦ τέκνα. In all these instances the pause before the final cretic appears to render the preceding long syllable excusable. In Trach. 347. ἀλλ' ἢ νῦν κακὸς | —, the long syllable is excusable, because it stands in close connection with what follows. Cf. Elmsl. ad Heracl. 371. 530. 808. and in Mus. Crit. I. 476—80.

1102. Hence perhaps was derived the proverbial saying, Σπάρτην ἔλαχες, ταύτην κόσμει (Eur. Fr. 722.). Or, if it was older than the time of Sophocles, he may have had it in view. Cf. Herod. I. 59. ἐνεμε τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ. I. 65. τὸν νῦν κατεστεῶτα κόσμον Σπαρτιήτησι.

ἀνάσσειν] σύ γ' ἀστῶν Reiske.

1103. οὐδ' ἔσθ' ὅπου —] 'Nor is there any occasion on which (or ground wherefore)' &c. Cf. on 1100. Schol: οὐδ' ἔστιν ὅπου σοὶ πλέον προῦνκειτο τοῦτον κοσμεῖν.

σοὶ L. and no doubt other mss. Ald. Br. Nauck. Seyf. σοὶ Lob. Herm. Dind. Wund. Schn. Wrongly, I think. Cf. on 1100. Ant. 538. Ph. 47.

τόνδε κοσμήσαι] 'To order (govern, rule) this man'.

1104. ἀρχῆς — θεσμός] 'An established right of command'. Gl. P: ἐξουσίας νόμος. Lat. 'lex (jus) imperii'.

ἔκειτο] 'Was established, existed'. Œd. R. 865. ὧν (ἔργων) νόμοι πρόκεινται.

ἢ καὶ τῷδε σέ A. L. T. &c. ἢ καὶ τῷδέ σε Ald. Br. γρ. εἰ (ἦ?) καὶ τοῦδέ σοι L. a m. ant. (S.) For the addition of καὶ cf. on Œd. C. 53.

1105—6. These verses are bracketed as spurious by Schn. Dind. Nauck. Schneidewin considers them a variation of what has preceded.

1105. ὕπαρχος ἄλλων] 'Commanding under others, the subaltern or subordinate of others'. Herod. IV. 166. ὕπαρχος ὑπὸ Καμβύσῳ κατεστεῶς. Eur. Hel. 1452. So ὑφηγίος, &c. Gl. P: ἄλλοις ὑποτεταγμένος.

οὐχ ὅλων στρατηγὸς the mss. vulg. Dind: "I. e. πάντων, totius exercitus: qui frequens est adjectivi ὅλος usus apud scriptores recentiores". But Soph. can hardly be called "scriptor recentior". Lobeck takes ὅλων

στρατηγὸς, ὥστ' Αἴαντος ἡγεῖσθαι ποτε.
 ἀλλ' ὥνπερ ἄρχεις ἄρχε καὶ τὰ σέμν' ἔπη
 κόλαξ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς
 εἶθ' ἄτερος στρατηγὸς, ἐς ταφὰς ἐγὼ
 θήσω δικαίως, οὐ τὸ σὸν δεισὰς στόμα.

1110

for the neuter plural, coll. Lucian. de Luct. §. 6. τὴν τῶν ὅλων δεσπο-
 τείαν ἔχοντα. Wunder adds Dem. de F. L. p. 388, 11. ὑπὲρ τῶν ὅλων
 πεισθεὶς εἰρήνην ἄγειν. p. 598, 13. τὴν γὰρ τῶν ὅλων σωτηρίαν &c.
 Diod. Sic. I. 53. παρακληθῆναι πρὸς τὴν τῶν ὅλων δυναστείαν (where
 see Wessel.). Add Dem. p. 326. ἐλυμήνατο τοῖς ὅλοις. Xen. Cyr. VIII.
 237 C. οἱ καὶ τὴν τῶν ὅλων τήνδε τάξιν συνέχουσιν — ἀναμάρτητον.
 Hyperid. in Dem. p. 27. σὲ τὸν τῶν ὅλων πραγμάτων ἐπιστάτην παρεῖ-
 δειν. Plut. Pomp. 20. σωτηρίῳ τῶν ὅλων γνώμῃ χρησάμενος. Dem. p. 30.
 ἐνστάσις τῶν ὅλων πραγμάτων ἐξ ἀρχῆς. So in Latin 'summa rerum'.
 But in all these passages the article is added, τῶν ὅλων (from nom. τὰ
 ὅλα). I suspect therefore we should read οὐχ ὅλως — 'not wholly, not
 altogether' (as Apitz also proposes), or perhaps οὐ τὸ πᾶν. Cf. Ant. 1250.
 γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτάνειν.

1107. ἀλλ' ὥνπερ ἄρχεις ἄρχε] Cf. 591. Œd. C. 839. μὴ 'πίτασσο' ἂ μὴ
 κρατεῖς. Æsch. Eum. 524. ἀναξ' Ἀπόλλων, ὦν ἔχεις αὐτὸς κράτει. Hom.
 Il. α'. 295. ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε | σήμαιν'. ο'. 197.
 Virg. Æn. I. 140. Cic. Tusc. I. 43. 'Ista, quaeso, terribilia minitare pur-
 puratis tuis'. Shakspeare Julius Caesar. 'Go shew your slaves how choleric you
 are, | and make your bondmen tremble'.

τὰ σέμν' ἔπη κόλαξ' ἐκείνους] 'Chastise them with those fine words'.
 Gl: κολάζων ἐκείνους λέγε τὰ σεμνὰ ἔπη. Tricl: ἐπεὶ ἐνταῦθα ἡ κό-
 λασις διὰ λόγων ἦν. Cf. 1160. λόγοις κολάζειν. 1096. τοιαῦθ' ἀμαρ-
 τάνουσιν ἐν λόγοις ἔπη. 1346. Œd. R. 340. ἂ (ἔπη) νῦν σὺ τήνδ' ἀτι-
 μάξεις πόλιν. 259. El. 288. ἐξονειδισθεὶς κακὰ (Phil. 382). Aj. 243.
 κακὰ δεινάζων ῥήμαθ'. Ant. 743. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ'
 ὀρώ. 408. 550. Phil. 66. Hom. Il. ι'. 58. ἀτὰρ πεπνυμένα βάζεις | Ἀρ-
 γείων βασιλῆας. Dem. de Cor. 1229. ἂ αὐτοὺς ἐνεκωμιάσαν. Plat. Phædr.
 p. 243 D. ἂ ψέγομεν τὸν ἔρωτα. The article refers to what Menelaus had
 said, or τὰ σεμνὰ ἔπη may mean 'those words that are grand, whatever
 is most grand'. So 1226. τὰ δεινὰ ῥήματ'. 312. ἐμοὶ τὰ δεινὰ ἔπη πεί-
 λησ' ἔπη. Ant. 408. Eur. Phœn. 185. ὅς τὰ δεινὰ τῇδ' ἐφνυρίζει πόλει.
 For τὰ σεμνὰ cf. Œd. R. 953. For ἐκείνους Toup conjectures ἐκεῖνα.

1108. κόλαξ'] Perhaps the true reading is δεινὰξ'. Cf. 243. κακὰ |
 δεινάζων ῥήμαθ' (αὐτόν). But 1160. λόγοις κολάζειν.

κόλαξ' ἐκείνους A. L. T. vulg. κολάζε κείνους Ald. Schol: κολάζε .
 νουθέτει.

τόνδε δ' --] Cf. Eur. Phœn. 1670. ἄταφος ὅδ' ἀνὴρ, ὡς μάθης,
 γενήσεται. | Ἀν. ἐγὼ σφε θάψω, καὶ ἀπεννέπη πόλις. | Κρ. σαντὴν ἄρ'
 ἐγγὺς τῷδε συνθάψεις νεκρῷ.

εἴτε μὴ σὺ φῆς] I. e. εἴτε σὺ κωλύεις. Cf. 1326.

1109. ἄτερος] Agamemnon.

εἰς P. Lipss. Ald. ἐς L. Br. Dind.

ἐς ταφὰς — θήσω] Œd. C. 1410. ἐν τάφοισι θέσθαι (με).

1110. οὐ] μὴ only F.

οὐ γάρ τι τῆς σῆς εἵνεκ' ἐστρατεύσατο
γυναικὸς, ὥσπερ οἱ πόνον πολλοῦ πλέω,
ἀλλ' εἵνεχ' ὄρκων οἷσιν ἦν ἐνώμοτος,
σοῦ δ' οὐδέν· οὐ γὰρ ἤξιόν τοὺς μηδένας.

τὸ σὸν — στόμα] *'Thy language, thy remarks'*. Cf. 1147. 1225. *Æd.* R. 426. 671. *Æd.* C. 981. 794. 1277.

1111. Cf. *Eur.* I. A. 391, ὥμοσαν τὸν Τυνδάρειον ὄρκον οἱ κακόφρονες | φιλόγαμοι μνηστῆρες· ἡ δέ γ' ἐλπὶς, οἶμαι μὲν, θεὸς | κἄξέπραξεν αὐτὸ μᾶλλον ἢ σὺ καὶ τὸ σὸν σθένος.

οὐ γάρ τι] Cf. *Ant.* 456.

οὔνεκ' A. L. T. vulg. εἵνεκ' P. *Dresd.* a. Nauck. Rightly.

1112. οἱ πόνον πολλοῦ πλέω] *'Those who are full of (given to) much adventure'*, mercenaries, and therefore bound to yield ready obedience. Or it may perhaps mean *'those poor wretched (mercenaries)'*, οἱ πολύπονοι, in French *'ces misérables, ces pauvres diables'*. Schol: οἱ φιλοκίνδυνοι, οἱ πλήρεις τῶν πόνων. λέγει δὲ τοὺς μισθοφόρους. Gl. T: οἱ μισθοφόροι. The rank and file of an army are called οἱ πονούντες *Eur.* *Andr.* 695. ὅταν τροπαῖα πολεμίων στήσῃ στρατὸς, | οὐ τῶν πονούντων τοῦτον ἡγοῦνται τόδε, | ἀλλ' ὁ στρατηγὸς τὴν δόκησιν ἄρνυται. *Matthiæ* explains: οἱ πολυπραγμονοῦντες. *Schneid.* understands the expression of men who had joined the army out of mere love of adventure; *Herwerden* explains by οἱ πολλὰ πράττοντες, οἱ πολυπραγμονοῦντες. For πόνον *Musgrave* proposes Κρόνον (i. e. *'folly!'*), Nauck φόβον, *Morstadt* and Nauck πόθον. Qu. ὥσπερ εἰ πόθον πολλοῦ πλέως. Ὡσπερ εἰ occurs *Æd.* R. 264. Fr. 34. Cf. 745. μωρίας πλέα. 1150. μωρίας πλέων.

πλέω] πλέω P. πλείοι G.

1113. οὔνεκ' A. L. P. T. vulg. εἵνεκ' F. *Dresd.* a. Rightly.

ὄρκων] When the Greek chieftains assembled to pay court to Helen, her father Tyndareus made them all take an oath that, in case of any attempt being made to carry her off, they would all lend their aid to the successful suitor in attempting to recover her. See Schol. and cf. *Thuc.* I. 9. *Phil.* 72. *Eur.* *Iph.* A. 49 f. *Apollod.* III. 10. 8.

ἐνώμοτος A. C. corr. D. E. F. G. L. a m. rec. Aug. c. &c. Ald. ἐπώμοτος L. pr. P. T. Which form occurs *Tr.* 427. ἐπώμοτος λέγων. 1188. Ζῆν' ἔχων ἐπώμοτον. Ἐνώμοτος means *'a conspirator'* *Plut.* *Sert.* 26., ἐνωμότως *'on oath'* *Plut.* *Cæs.* 47. The dative οἷσιν seems to require here ἐνώμοτος. Cf. *Phil.* 72. σὺ μὲν πέπλευκας οὔτ' ἐνορκος οὐδενὶ | οὔτ' ἐξ ἀνάγκης.

1114. σοῦ δ' οὐδέν] Similar repetitions of the preceding clause are often found. *Apitz* compares *Ant.* 468 f. *Æd.* R. 338 f. *Iliad.* τ'. 15.

οὐ γὰρ ἤξιόν] *'For he did not esteem, take account of'*. *Eur.* *Hec.* 319. τύμβον δὲ βουλοίμην ἂν ἀξιούμενον | τὸν ἐμὸν ὀρεᾶσθαι. *Æsch.* *Ag.* 876. τοιοῦσδ' εἰ τοί νιν ἀξιῶ προσφθέγμασιν. *Prom.* 223. *Eur.* *Or.* 1210. καλοῖσιν ὑμεναίοισιν ἀξιουμένην. *Her.* 918. παῖδας Διὸς ἀξιώσας. *Pors.* ad *Hec.* 319. *Elmsl.* ad *Her.* 918.

τοὺς μηδένας] *Eur.* *Iph.* A. 371. τοὺς οὐδένας (μηδ.?). *Andr.* 701. ὄντες οὐδένες. *Ion.* 596. ὁ μηδὲν ὦν κἄξ οὐδένων κεκλήσομαι. *Herod.* IX. 58. ὅτι οὐδένες ἄρα ἐόντες. *Æd.* C. 918. καὶ ἴσον τῷ μηδενί. Qu. οὐ γὰρ ἤξιόν σε γ' οὐδένος.

πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν
καὶ τὸν στρατηγὸν ἦκε, τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφεῖν, ἕως ἂν ἦς οἷός περ εἶ.

1115

ΧΟΡΟΣ.

οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.

1115. κήρυκας] Cf. Phil. 983.

1116. τοῦ δὲ σοῦ] καὶ τοῦ σοῦ only F. Cf. on Œd. R. 728.

τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφεῖν] 'But thy blustering I shall not regard'. Gl. P: φροντίσω. The simple στραφεῖν is here made to govern the case that the compound ἐπιστρέφειν does (cf. on 764.). Phil. 599. τοῦδ' — ἐπεστρέφοντο. So also ἐντρέπεται τινος above 90, and ἐντροπήν τινος ἔχειν Œd. C. 299. Hom. Il. α'. 160. τῶν οὐ τι μετατρέπομ' οὐδ' ἀλεγίζω. Eur. Hipp. 1225. οὐθ' ἐπποδέσμων οὔτε κολλητῶν ὅχων | μεταστρέφουσαι. Herod. III. 121. καὶ τὸν Πολυκράτεια — οὔτε τι μεταστραφῆναι οὔτε ὑποκρίνασθαι. Diog. L. VI. 2. 58. ἀλλ' οὐτ' ἐκείνοι τῶν ὄνων ἐπιστρέφονται, οὔτε ἐγὼ ἐκείνων. Cf. Œd. R. 728. ποίας μερίμνης τοῦθ' ὑποστραφεῖς (τοῦτ' ἐπιστραφεῖς?) λέγεις; Tr. 1182. ὡς πρὸς τι πίστιν τήνδ' ἄγαν ἐπιστρέφεις (πίστεως τήσδ' ἄγαν οὕτω στρέφει?);

ψόφου] 'Empty sound', idle threats, blustering. Cf. Arist. Nub. 1367. ψόφου πλέων.

1117. ἕως ἂν ἦς —] 'As long as thou art such as thou art'. Wunder compares Plat. Rep. IV. 423. ἕως ἂν ἡ πόλις οἰκῇ. Tim. 78 D. ἕωςπερ ἂν ἡ πόλις ξυνεστήμῃ. (Where ἕως has only recently been restored from a few mss.) Plat. Phædr. 243 E. τοῦτο μὲν πιστεύω, ἕωςπερ ἂν ἦς ὅς εἰ. Lucian, Tox. 34. οὔτε γὰρ αὐτὸς δεῖσθαι τῶν χρημάτων, ἔστ' ἂν αὐτὸς (ὁ αὐτὸς?) ἦ, &c.

ὡς ἂν the mss. Ald. Dind. Schn. ὡς ἂν (gl. ἀντὶ τοῦ ἕως) Aug. c. and (supr. ἕως) Aug. b. ἕως ἂν Wund. Weis. Hart. Bergk. Seyf. ἕως (or ἔς τ') ἂν Musgr. ἔστ' ἂν Reisk. Br. Erf. Lob. Sch. Both. Herm. Nauck. Cf. on Œd. C. 1361. Phil. 635. 1330. In which passages also Wunder has rightly restored ἕως. We find similar instances of synizesis in νεῶς, λεῶς, θεῶν, Κρέων, Θησέως, Φωκέως, &c. V. Seidler. de V. D. p. 49. Wund. Adv. in Phil. p. 37. Ὡς cannot possibly be maintained in such passages as the above, being never used in the sense of ἕως. Schneid. wrongly supports the common reading, 'supposing you to be what you now are', Lat. 'ut sis qualis es'.

οἷός περ] ὅσπερ P.

1118—9. XO. Heath. Musgr. Br. Dind. &c. ME. 1118. TET. 1119. the mss. Ald. &c.

1118. οὐδ' αὖ L. Harl. and most mss. and Stob. XI. p. 118. Ald. Br. οὐκ αὖ Turn. Weis. οὐκ ἂν (qu.) C. Gl: οὐδαμῶς. 'Nor again do I like such language as this amidst troubles (such as are now besetting over)'. The αὖ refers to 1091—2., in which the Chorus had reproved the language and conduct of Menelaus. The Chorus had censured the animosity of Menelaus against Ajax, they now reprove the harsh language of Teucer to Menelaus. Such was the duty of the Chorus, according to Horace

τὰ σκληρὰ γάρ τοι, κῆν ὑπέρδικ' ἦ, δάνει.

ΜΕΝΕΛΑΟΣ.

ὁ τοξότης ἔοικεν οὐ μικρὸν φρονεῖν.

1120

ΤΕΤΚΡΟΣ.

οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην.

A. P. 196. 'Ille bonis faveatque et consilietur amicis, | et regat iratos, et amet peccare timentes'. Cf. El. 1034. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ. Æsch. Ag. 1592. Ἀγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω.

1119. τὰ σκληρὰ] Sc. ἔπη, 'hard words'. CEd. C. 1406. ὑπέρδικ'] 'Most just, most true'. Pind. P. X. 67. ὑπέρδικον Νέμεσιν. Æsch. Ag. 1367. ὑπερδίνως.

δάνει] 'Sting'. CEd. R. 682. δάπτει δὲ καὶ (l. δάνει δέ τοι) τὸ μὴ ἴνδικον. Ant. 317. Tr. 254. 1117. Ph. 378. 1358. Ant. 317. Arist. Vesp. 253. οὐ γὰρ δάνει σ', ὅταν &c. So 'mordere' in Latin. Cic. ad Attic. XIII. 12. 'Valde me momorderunt epistolae tuae'. Hor. Ep. I. 16. 38. 'Mordeat opprobriis'. Ter. Eun. 445. 'Par pari referto, quod eam mordeat'. Ad. 811. 'si id te mordet'.

1120. ὁ τοξότης] Said contemptuously and sneeringly. Teucer was a skilful bowman (cf. Phil. 1057.), but the term as here applied to him is used not in a complimentary but in an opprobrious sense, in allusion to the τοξόται at Atheus, who were mostly of foreign extraction, and were held in low estimation. V. Bergk de Rel. Com. Att. p. 98. Moreover among the Greeks the main support of an army were the ὀπλῖται; the τοξόται being held in comparative disregard. Schol. ad Æsch. Pers. 240. τοὺς γὰρ ἐκ διασχημάτων μαχομένους κατηντέλιζον. But in the heroic age bowmen were in no less esteem than other warriors (Schol. ad Il. λ'. 385.), although the contrary is asserted by Procop. I. 1. In like manner Lycus undervalues the prowess of Hercules Eur. Herc. 158. οὐποτ' ἀσπίδ' ἔσχε πρὸς λαῖ᾽ χειρὶ, | οὐδ' ἦλθε λόγχης ἐγγυς, ἀλλὰ τόξ' ἔχων, | κἀκιστον ὄπλον, ἐς φρυγὴν πρόχειρος ἦν. Cf. also Il. λ'. 385. Barnes. ad Eur. Herc. 160. Eust. p. 851, 57. Schneid: "Although the heroic myths, as well as Homer, speak of the gods and heroes as τοξόται, τοξοφόροι, we find Soph. and the other tragic writers constantly transferring to the heroic age the contempt in which that species of weapon (used only by the Cretans, Paus. I. 23. 4.) was held at a later period. At Athens the name of τοξότης would sound like a term of reproach, as being that by which the police-soldiers, most of whom were Scythian barbarians, were generally distinguished".

οὐ μικρὸν φρονεῖν] Cf. Eur. Heracl. 387. εἶσιν, σάφ' οἶδα, καὶ μάλ' οὐ μικρὸν φρονῶν.

μικρὸν F. L. pr. Lob. Erf. Herm. Dind. Wund. Hart. Nauck. Cobet. Elmsl. here and ad Her. 387. μικρὸν (γρ. μικρὰ) F. μικρὰ A. L. m. rec. T. Schol. ad Arist. Ach. 710. Eust. p. 851, 60. Ald. Musgr. Br. Both. Lob. But see Pors. ad Orest. 64. So φρονεῖν μέγα 1125. CEd. R. 1078. Cf. Eur. Her. 387. εἶσιν, σάφ' οἶδα, καὶ μάλ' οὐ μικρὸν φρονῶν. Æsch. Pers. 784. Ξέρξης δ' ἐμὸς παῖς ὢν νέος νέα (νέον Elmsl.) φρονεῖ. Æsch. Fr. 282. ἐφήμερα (ἐφ' ἡμέρα conj. Lob. h. l.) φρονεῖ. Cf. on 751.

1121. 'Yes, for this art of mine is no mean (or illiberal) one'. Cf. El. 1500. ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας.

ΜΕΝΕΛΑΟΣ.

μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΥΚΡΟΣ.

κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὥπλισμένῳ.

ΜΕΝΕΛΑΟΣ.

ἦ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ.

ξὺν τῷ δικαίῳ γὰρ μέγ' ἐξεστὶν φρονεῖν.

1125

βάνανσον] 'Low, sordid, menial, illiberal'. Arist. Pol. VIII. 1. διὸ τὰς τε τοιαύτας τέχνας, ὅσαι τὸ σῶμα παρασκευάζουσι χεῖρον διακεῖσθαι, βανάνους καλοῦμεν. IV. 3. VII. 9. οὔτε βάνανσον βίον οὔτ' ἀγοραῖον δεῖ ζῆν τοὺς πολίτας. Plat. Alc. I. 131. διὰ ταῦτα δὴ καὶ βάνανσοι αὐταὶ αἱ τέχναι δοκοῦσιν εἶναι καὶ οὐκ ἀνδρὸς ἀγαθοῦ μαθήματα. Xen. Econ. IV. 2. Liv. VIII. 20. 'Opificum vulgus et sellularii, minime militiae idoneum genus'. Valck. ad Ammon. III. 14.

1122. Cf. Aesch. Prom. 979. εἰς φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς. Fr. 272. 281.

ἀσπίδ' εἰ λάβοις] I. e. if you were to become an ὀπλίτης, the chief weapon of such being the shield, which covered almost the whole body. Ἀσπίς is in fact used for ὀπλίται, as λόγχη for λογχίται, ἵππος for ἵππεις, Herod. V. 30. Xen. An. I. 7. 10.

λάβοις] λάβης Eust. p. 851.

1123. κἂν ψιλὸς ἀρκέσαιμι —] I. e. καὶ ψιλὸς ἀρκέσαιμ' ἂν —, 'Even light-armed I should be a match at any rate for you though heavy-armed'. Arist. Th. 232. οἴμοι κακοδαίμων, ψιλὸς αὖ στρατεύομαι. Menelaus insinuates that Teucer's bravery is confined to words. Compare the language of David to Goliath. The observation of the Schol. is here most just: τὰ τοιαῦτα σοφίσματα οὐκ οἴκεια τραγωδίας. μετὰ γὰρ τὴν ἀναίρεσιν ἐπεκτεῖναι τὸ δρᾶμα θελήσας ἐψυχρεύσατο καὶ ἔλυσε τὸ τραγικὸν πάθος (i. e. 'and weakened the tragic effect'). Cf. on 1205.

1124. 'How high a spirit does thy tongue nurture (or harbour)!' He implies that Teucer is brave only in word. He calls him γλῶσση θρασὺν 1142.

δεινὸν A. L. and all the older mss. Stob. XI. p. 118. Ald. Turn. marg. μέγαν T. (from a gloss?). But μέγας θυμὸς occurs in Homer Il. β'. 196.

τρέφει] γρ. ἔχει F. Gl. P: φέρει. Cf. on 503. Eur. Herc. 990. ὄμμα Γοργόνης τρέφων. Lucian. cal. &c. 21. ὑποτρέφειν τὴν χολήν. Qu. φέρει or φορεῖ.

1125. ξὺν τῷ δικαίῳ] Cf. Phil. 1251. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον. Shakspeare Henry VI. 'Thrice is he arm'd that hath his quarrel just'.

ΜΕΝΕΛΑΟΣ.

δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

ΤΕΥΚΡΟΣ.

κτείναντα; δεινόν γ' εἶπας, εἰ καὶ ζῆς θανών.

ΜΕΝΕΛΑΟΣ.

θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.

1126. δίκαια] So 888. σχέτλια. Tr. 495. 1117. Eur. Hipp. 269. 370. Or. 413. Hec. 1240. Phœn. 994. Med. 491. Iph. A. 1355. Herc. 583. Arist. Lys. 142. χαλεπά.

τόνδ'] Ajax.

εὐτυχεῖν] 'Should fare well', i. e. should meet with an honourable interment. Cf. on Œd. C. 402. τύμβος δυστυχῶν.

κτείναντά με] 'Having killed me' or 'having wished to kill me', for it may mean either. Teucer takes it in the former sense. Eur. Andr. 809. πόσιν τρέμουσα, μὴ — καθθανῇ κτείνουσα (κτείνασα Lasc. Musgr.) τοὺς οὐ χοῖν θανεῖν (al. κτανεῖν). Ion. 1291. ἔκτεινα δ' ὄντα πολέμιον δόμοις ἐμοῖς. 1500. ἔκτεινά σ' ἄκουσ'. These passages, in all which only the attempt or wish to kill is meant, are given by Elmsley (whom cf. on Heracl. 1003.), who however seems to imagine that such a meaning is more attached to the present tense than any other, and would therefore have felt inclined to read here κτείνοντα, if the next line had allowed of it. But surely either notion 'killing' or 'wishing to kill' must belong to all tenses equally. Both significations are inherent in the verb itself, and do not depend on the tense that is used. Apitz explains κτείνας 'qui fuit occisurus', κτείνων 'qui occisurus est'. Add Œd. C. 1008. ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμέ. Phil. 1016. καὶ νῦν ἐμ', ὃ δύστηνε, συνδήσας νοεῖς | ἄγειν ἀπ' ἀντῆς τῆσδε. Eur. Or. 906. τῷ σφὼ κατακτείνοντι. Phœn. 981. μὴ μ' εὐλογεῖτω τὰμά τις κτείνων (schol: συμβουλεύων κτείνειν) τέκνα. Med. 734. τούτοις δ' — ἄγουσιν (schol: βουλομένοις με ἄγειν) οὐ μεθεῖ' ἂν ἐν γαίᾳς ἐμέ. Herod. I. 109. ἧς νῦν τὸν υἱὸν κτείνει δι' ἐμεῦ. Cf. on Œd. R. 1454. ἀπωλλύτην. Œd. C. 993. εἰ τίς σε τὸν δίκαιον αὐτὴν ἐνθάδε | κτεῖνοι παραστάς, &c. Elmsl. ad Her. 1003. Schæf. ad Or. 906. Pors. 1412. στέργα Πολυνείκους βίᾳ | διῆκε ('attempted to pierce') λόγχῃ. Schol: ὅσον ἤκεν ἐφ' ἐαυτῷ κτείναντά με. In like manner, says Wunder, 'caedes' is put for 'caedes tentata' Virg. Æn. III. 256.

1127. δεινόν] 'A strange thing'. The Scholiast notices that this reply of Teucer savours more of Comedy than Tragedy: ὁ μὲν εἶπεν, ὅσον ἐφ' ἐαυτῷ, ὁ δὲ τῆς φωνῆς ἀντιλαμβάνεται. τὸ δὲ τοιοῦτο κωμωδίας μάλλον ἢ τραγωδίας.

γ' A. T. vulg. τ' L. M. om. F. Cf. Phil. 1225. δεινόν γε φωνεῖς.

εἰ A. L. T. vulg. ἦ F. Cf. on 496.

εἰ καὶ ζῆς θανών] 'If having died you are also (at the same time) alive'. Schneid. connects καὶ with θανών. Qu. εἰ ζῆς καὶ θανών.

1128. τῷδε δ' οἴχομαι] 'But, as far as this man is concerned, I am

ΤΕΤΚΡΟΣ.

μή νυν ἄτιξε θεοὺς, θεοῖς σεσωσμένος.

ΜΕΝΕΛΑΟΣ.

ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους;

1130

no more. Cf. 970. Phil. 1030. ὅς οὐδέν εἰμι, καὶ τέθνηχ' ὑμῖν πάλαι. and on Œd. C. 430. Lobeck compares Bianor. Epigr. Anth. Plan. n. 276. κτεινόμεθ' ἀνθρώποις, ἰχθύσι σωζόμεθα. Herod. I. 124. κατὰ μὲν γὰρ τούτου προθυμίην τέθνηκας, τὸ δὲ κατὰ θεοὺς τε καὶ ἐμὲ περίεις. Eur. Alc. 666. τέθνηκε τούπιδέ σε. Xen. Cyr. V. 4. 11. τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοὶ σέσωσμαι. Add Isocr. p. 70 C. τὸ μὲν ἐπ' ἐκείνῳ πολλάκις ἂν διελύθησαν.

1129. μή νυν L. vulg. μή νυν Lob. &c. Cf. on Ant. 705.

ἀτίμα the mss. vulg. Dind. Wo. ἄτιξε Elmsl. Nauck. Cobet. Schol: ἀτίμους ποιεῖ. ἀτιμάζω τὸ καταφρονῶ, ἀτιμῶ δὲ ἄτιμον ποιῶ. Elmsley would read ἀτίμον, remarking that ἀτιμᾶν is not an Attic word, though it occurs in Homer. He compares Xen. Rep. Athen. I. 14. ἀτιμοῦσι (al. ἀτιμῶσι). III. 12. ἡτίμωνται (vulg. ἀτίμ.). Plat. Apol. p. 30 D. ἀτιμώσκειν (vulg. ἀτιμάσκειν). Eur. Hel. 462. ὡς ἀνάξι' ἡτιμώμεθα (ἡτιμάσμεθα?). Iph. A. 943. ὡς ἀνάξι' ἡτιμασμένη (ἡτιμωμένη Elmsl.) Æsch. Cho. 433. πατρὸς ἀτίμωσιν. Suppl. 652. ἀτιμώσαντες (ἀτιμάσαντες Ald.). He does not however object to another obvious emendation ἄτιξε, this verb being applied to the burial of the dead in Eur. Suppl. 19. νόμιμ' ἀτίζοντες (ἀτιμάζοντες the mss.) θεῶν. So also Alc. 1040. οὗτοι σ' ἀτιμάζων (ἀτιμάζων Ald.), οὐδ' ἐν αἰσχροῖσιν τιθεῖς. "We may suppose, he adds, ἄτιξε to have been corrupted into ἀτίμαξε by a careless transcriber, and ἀτίμαξε to have been turned into ἀτίμα by a diligent one". Upon the whole however he prefers ἀτίμον. Add Æsch. Ag. 1035. ἀτιμωθήσομαι (al. ἀτιμασθήσομαι). Cho. 626. ἀτιμωθέν. Herod. IV. 66. ἡτιμωμένοι. Dem. p. 542, 21. ἐμβάλλει καὶ ἀτιμοὶ τὸν διαιτητήν. Isocr. Or. XV. §. 187. τοὺς δὲ σνκοφαντοῦντας ἀτιμητέον (ἀτιμωτέον or ἀτιμαστέον?). And we find ἡτίμωσαν in the very ancient ms. of Hyperides c. 44. The verb ἀτιμᾶν however occurs frequently in Homer, an author whom Sophocles loves to imitate (Il. ξ'. 127. μῦθον ἀτιμήσατε. ζ'. 522. ἔργον ἀτιμήσειε μάχης. Od. π'. 307. σὲ δ' ἀτιμᾷ. φ'. 99. ὅν ποτ' ἀτίμα. ψ'. 28. ὃν πάντες ἀτίμων, and ἀτίμητος), and in Pind. P. IX. 139. Xen. de R. Ath. 14. Euripides uses ἀτίζειν and ἀτιμάζειν, once only, if the reading be correct, ἀτιμοῦν. The correction ἄτιξε is highly probable. The verb ἀτίζειν occurs Œd. C. 1153. Æsch. Sept. 441. Eum. 541. Suppl. 865. &c. Some think ἀτίμα came from ἀτίμαξε put, as usual, by some corrector for the less common ἄτιξε. Cf. on Eur. Alc. 1440. Suppl. 19. V. Cobet. N. L. p. 750 f. Qu. μή θεοὺς ἀτιμάσης, θεοῖς σεσωσμένος. Similarly divided verses occur El. 1036. Ph. 1009. 1049.

θεοῖς σεσωσμένος] Cf. on 539.

1130. ἐγὼ γὰρ ἂν ψέξαιμι —;] Lobeck compares Arist. Vesp. 1159. ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε &c.; Av. 815. Σπάρτην γὰρ ἂν

ΤΕΤΚΡΟΣ.

εἰ τοὺς θανόντας γ' οὐκ ἔῃς θάπτειν παρών.

ΜΕΝΕΛΑΟΣ.

τούς γ' αὐτὸς αὐτοῦ πολεμίους· οὐ γὰρ καλόν;

ΤΕΤΚΡΟΣ.

ἦ σοὶ γὰρ Αἴας πολέμιος προὔσται ποτέ;

θείμην ἐγὼ τήμῃ πόλει; Strab. 14. p. 952. ἐγὼ ταύτην θαρρήσαιμ' ἂν λέγειν νοσεράν; Æsch. Cho. 895. παροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί; δαιμόνων νόμους] 'The ordinances of the gods'. Cf. 1343. τοὺς θεῶν νόμους | φθείροις ἂν. Ant. 450 f. 519 f. 1070 f. Eur. Suppl. 19.

νόμους A. L. T. vulg. γένος F. νόμους (γρ. γένος) G. νόμους (γρ. καὶ γένει) Lips. b. γένος (γρ. νόμους) Aug. b. Apitz prefers γένος, supposing νόμους to be the correction of some one who wished to accommodate the words of Menelaus to what follows. Cf. 398. Æsch. Sept. 222. οὔτοι φθονῶ σοι δαιμόνων τιμᾶν γένος.

1131. εἰ τοὺς θανόντας vulg. I should prefer εἰ τοὺς θανόντας γ' —. So also Lenting ad Androm. 887. Supply ψέγεις.

εἰ — οὐκ ἔῃς] We should have expected rather εἰ — μὴ ἔῃς; but we must consider as closely connected οὐκ ἔῃς, so as for the expression to be equivalent to εἰ κωλύεις, εἰ ἀπανθᾷς (cf. 1184.). Cf. Eur. Med. 87. εἰ τούσδε γ' εὐνῆς εἴνεκ' οὐ στέργει (i. e. μισεῖ) πατήρ. (On which passage Elmsley and Hermann, as usual, take different views.) Dem. Ol. I. 25. εἰ μὴδ' ἂ παθοίτ' ἂν — ταῦτα ποιῆσαι — οὐ (μὴ?) τολμήσετε. V. Schæf. ad Med. l. l. Herm. ad Vig. p. 833. For οὐκ ἔῃς cf. Thuc. I. 28. πόλεμον δὲ οὐκ εἶων ποιεῖν· εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν.

ἔῃς] ἐὰ (sic) L. pr.

θάπτειν παρών] λαχεῖν ταφῶν [rather ταφὴν or ταφὰς] Reiske. The addition of παρών is almost superfluous, as in 1156. 1384.

1132. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους] Cf. on Œd. C. 930. Supply οὐκ ἔῃ θάπτειν. So Œd. C. 1356. τὸν γ' αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας. 930. αἰσχύνεις. πόλιν | τὴν αὐτὸς αὐτοῦ. Æsch. Ag. 809. τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται. Prom. 957. τοῖον παλαιστὴν νῦν παρασκευάζεται | ἐπ' αὐτὸς αὐτῷ. 762. Similarly Herod. II. 60. πλέουσι — ἅμα ἄνδρες γυναιξί. II. 103. τῶν τινὲς στρατιωτέων.

αὐτοῦ A. T. vulg. αὐτοῦ F. L. Bar. b. Mosq. a. Elmsl. ad Heracl. 144. Schn. Nauck. For αὐτοῦ thus used of the first person cf. Æsch. Cho. 221.

οὐ γὰρ καλόν vulg. 'For it is not proper', that I should permit it. I prefer οὐ γὰρ καλόν; 'for is it not proper?' (that I should forbid it). And so Dobree proposes to read. We often find such short interrogative clauses at the end of Iambic trimeters, as τί γάρ; τί μήν; &c.

1133. προὔσται] 'Stood forward' to confront thee. I. q. προὔφάνη. Lobeck (ad 803.) explains it to mean ἀντέστη. Cf. El. 980. ὦ τοῖσιν ἐχθροῖς — προὔστήτην φόνου. Aj. 803. πρόστητ' ἀναγκαίως τύχης. and

ΜΕΝΕΛΑΟΣ.

μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥΚΡΟΣ.

κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς ἡνρέθῃς.

1135

ΜΕΝΕΛΑΟΣ.

ἐν τοῖς δικασταῖς, οὐκ ἐμοὶ, τόδ' ἐσφάλῃ.

on El. 1378. The passage appears faulty. Qu. ἦ σοὶ γὰρ Αἴας πολέμιος; ποῦ δὴ ποτε; Or ἦ σοὶ γὰρ Αἴας του κακοῦ προὔστη ποτέ;

1134. μισοῦντ' ἐμίσει A. D. P. L. T. Lipss. Ald. Turn. Erf. Lob. Herm. Ap. Dind. Wund. Schn. Nauck. Wo. μισοῦντ' ἐμίσουν C. D. supr. Harl. Bodl. Jen. Heath. Musgr. Br. Bo. Erf. Hart. The former answers better than the other to Teucer's question, ἦ σοὶ γὰρ &c., as well as to what follows. Translate: 'He hated one that hated him'. Schneid: "The meaning is: 'Thy question was superfluous, since thou knewest our mutual hatred'." Qu. μισοῦντ' ἐμίσει μ' (or γ'), ὥς σὺ πον' ἐξῆπιστασο. ἠπίστασο] ἐπίστασο P. Aug. b. Dresd. b.

1135. κλέπτῃς γὰρ —] 'And justly too (did he hate you), for you proved (or were convicted) to be a fraudulent tamperer of votes against him (or to his prejudice)'. The genitive αὐτοῦ must depend on κλέπτῃς. Teucer insinuates that Menelaus, in arranging or reporting the votes of the Greek chieftains, in the contest for the arms of Achilles, had fraudulently removed to the account of Ulysses some of the votes which had been given in favour of Ajax. Schol: εἰκότως, φησὶν, ἐμίσει σε ἀδικούμενος. This fraud is touched upon by Pindar N. VIII. 45. κρυφαῖσι γὰρ ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπευσαν' χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

κλέπτῃς — ψηφοποιός] Gl. P: δίκῃς δόλιος δικαστής. Lit. 'a fraudulent arranger of votes (or calculator)'. A periphrasis, says Musgrave, for ψηφοκλέπτῃς (Eust. p. 1601.), 'praestigiator' (on which class of men he refers to Casaub. ad Athen. I. 15). Schneid: "There seems to be an allusion to the ψηφοπαῖνται, ψηφολόγοι, jugglers, who used to conjure away pebbles from one place and convey them to another". Schol: μιᾷ ψήφῳ φησὶ κατακριθῆναι τὸν Αἴαντα ὑπὸ Μενελάου. Perhaps ψηφοποιός is not right. Qu. κλέπτῃς γὰρ αὐτοῦ ψηφολόγος ἐξηνρέθῃς.

ἐνρέθῃς the mss. vulg. Nauck. ἡνρέθῃς Dind.

1136. 'His failure in that rested with his judges, not with me'.

οὐκ ἐμοὶ G. H. L. M. N. P. Lipss. &c. Ald. Turn. Lob. Herm. Dind. Wund. Schn. Hart. Nauck. Wo. οὐκ ἐμοὶ three Parr. T. Bar. a. Harl. Aug. b. Mosq. b. Jen. Br. And so Harl. Which certainly appears preferable. V. Elmsl. ad Her. 773.

τόδ'] τοῦτ' P.

τόδ' ἐσφάλῃ] 'He missed that, he failed in that'. Dobr. Cf. Tr. 621. οὐ τι μὴ σφαλῶ γὰρ ἐν (γ' ἐν vulg.) σοὶ ποτε. Catull. XXII. 18. 'nimium idem omnes fallimur'. Τόδ' ἐσφάλῃ might also mean 'this failure was caused, this fault was committed'.

ΤΕΥΚΡΟΣ.

πόλλ' ἂν καλῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ.

τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι.

ΤΕΥΚΡΟΣ.

οὐ μᾶλλον, ὥς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ.

ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

1140

1137. κακῶς A. T. &c. vulg. καλῶς (supr. κ a m. pr., and gl. a m. ant. ἀντὶ τοῦ ἐμπείρως) L. And this reading, adopted by Bergk, Nauck, Dindorf, and Wolff, though neglected by other editors, I believe to be the true one. Cf. on Œd. C. 1188. Gl. T: πανούργως. Translate: 'Many wrong deeds you would be able to effect cleverly in a clandestine manner'. Cf. 189. κλέπτουσι μύθους. El. 37. δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς. Eur. Suppl. 416. διαβολαῖς νέαις κλέψας τὰ πρόσθε σφάλματα. Cf. also Ant. 493. φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπὴν | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.

λάθρα] λάθρα Bergk.

κλέψειας (ει on a blot) L. Schol. rec: μετὰ κλοπῆς ἐργάσαιο λάθρα. κακά] καλὰ P. The λ I suspect belongs to κακῶς (καλῶς), and was introduced here from the margin by mistake.

1138. 'This remark (πόλλ' &c.) tends (or will tend) to cause trouble to a certain person'. Menelaus implies that Teucer will suffer for the opprobrious remark he has just made. Or 'this command (veto) causes pain &c.'

ἔρχεται τινὶ Ald. Br. Lob. Herm. Schn. ἔρχεται τινι Wund. Hart. Dind. Nauck.

τινὶ] 'To a certain person'. Said with a tinge of irony. Teucer is indirectly meant. Cf. 786. Ant. 751. Arist. Ran. 552. κακὸν ἦκει τινί. 554. δώσει τις δίκην. 606. ἦκει τῷ κακόν. Æsch. Cho. 52. φοβεῖται δέ τις. Sept. 402. τάχ' ἂν γένοιτο μάντις ἀνοία τινι (qu.). Eur. Andr. 578. χαλᾶν κελεύω δεσμὰ, πρὶν κλέειν τινά. Ion. 1310. λυπήσομέν τιν' (Apollo). Rhes. 730. ὕβρις· ἴσως γὰρ εἰς βόλον τις ἔρχεται. Hipp. 876. πρὸς γὰρ τινος | οἴωνόν, ὥστε μάντις, εἰσορῶ κακόν. Theocr. 5, 120. ἦδη τις Μόρσων πικραίνεται —. Κῆγώ μὲν κνίσδω Μόρσων τινά. For the dative after ἔρχεται cf. on El. 169.

1139. οὐ μᾶλλον] Sc. εἰς ἀνίαν ἔρχεται ἐμοί, ἀνιῶμαι, λυποῦμαι. Schol: οὐ μᾶλλον λυπηθησόμεθα ἢ λυπήσομεν. Who also gives another less probable explanation.

ἢ λυπήσομεν] ἢ λυπεῖς σὺ με Reiske. Who therefore understood τινὶ of Menelaus, in this sense, 'This remark tends to cause pain to a certain person (i. e. to me)'. See Schol.

1140. τόνδ' ἐστὶν (ἐστὶν om. P.) οὐχὶ θαπτέον] 'This man you must not bury'. So 1250. εἰρυτέον τάδε. Eur. Or. 759. οἰστέον τάδε. Phœn.

ΤΕΤΚΡΟΣ.

ἄλλ' ἀντακούσει τοῦτον ὡς τεθάψεται.

ΜΕΝΕΛΑΟΣ.

ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασύν
ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,

724. ἐξοιστέον ὄπλα. Observe the position of οὐχί. Qu. τόνδ' οὐχί θαπτεόν νεκρόν. Or τόνδ' οὐχί θαπτέ' ἐστὶ σοι. Similar brevity of diction is observable 1366. ἡ πάνθ' ὅμοια πᾶς ἀνὴρ αὐτῷ ποιεῖ. Tr. 1136. ἅπαν τὸ χρημ' ἤμαρτε χρηστὰ μωμένη.

1141. σὺ δ' A. T. and v. l. in D. G. L. (a. m. saec. 13.) Ald. Br. Lob Herm. Wund. Hart. ἄλλ' D. G. L. M. Dresd. b. Dind. Bgk. Nauck. Seyf. Wo. 'And you will hear as regards this person, that he is to be buried'. A similar scene occurs in Eur. Suppl. 568 f. ΚΗ. οὐκ ἂν ποτ' ἐκ γῆς παῖδας Ἀργείων λάβοις. | ΘΗ. καμῶν νυν ἀντάκουσον, εἰ βούλει, πάλιν. | ΚΗ. κλύοιμ' ἄν' οὐ γὰρ ἄλλὰ δεῖ δοῦναι μέρος. | ΘΗ. θάψω νεκροὺς γῆς ἐξελών Ἀσωπίας. Cf. also CEd. R. 543. ἀντὶ τῶν εἰρημένων | ἴσ' ἀντάκουσον. I have given ἄλλ' (sc. ἔπος), in answer to the prec. ἐν σοι φράσω.

ἀντακούσει vulg. ἀντακούσῃ L. &c. ἀντάκουσον Hart. ἀντάκον' ἐν — Valek. ad Phœn. p. 555. But the future corresponds better with φράσω.

τοῦτον L. and most mss. Ald. Herm. Lob. Dind. Wund. Bergk. Nauck. τοῦθ' P. τοῦτό γ' Hart. Seyf. ταυτόν conj. Apitz. τοῦθ' ἐν Weekl. (Which certainly answers better to the preceding ἐν σοι φράσω.) Valek. ad Phœn. p. 555. conj: σὺ δ' ἀντάκον' ἐν τοῦτό γ' —. Dobree: σὺ δ' ἀντακούσει γ' αὐτόν (i. q. ἐγὼ δέ γε σοὶ φράσω). Qu. σὺ δ' ἀντάκονέ γ' (or ἀντακούσει γ', or ἀντάκουσόν γ') αὐτόν ('with respect to him, Ajax') —. The same construction as in Phil. 549. ὡς ἤκουσα τοὺς ναύτας, ὅτι | σοὶ πάντες εἶεν συννεναυστοληκότες. Or σὺ δ' ἀντάκουε τοῦθ' ἐν —. Or σὺ δ' ἀντάκονέ γ' (or ἀντάκουσον) ἐν τόδ' —. Or ἄλλ' ἀντακούσει τοῦθ' ἐν —. Or ἄλλ' ἀντάκουσον ἐν τόδ' —. Or ἄλλ' ἀντακούσει (or ἀντάκουσον) τοῦτό γ' —. 'Ἄλλ' answers well to the ἐν of Menelaus, and the repetition of τοῦτον so soon after τόνδε seems superfluous. Cf. on CEd. R. 605. 'Ἄλλ' appears to me decidedly unsuitable here.

1142 f. Copied by Plato Theaet. p. 191 A., acc. to Wyttenb. ad Phæd. p. 98 A. Schneid: "Menelaus, cowed as it were by this reply, now clothes his meaning in an αἶνος".

1142—58. Arist. Ach. 1128—30. κατάχει σὺ; παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ | ἐνορῶ γέροντα δειλίας φενξούμενον. | Δι. κατάχει σὺ τὸ μέλι. Κάνθαδ' εὐδῆλος γέρον | κλέειν κελεύων Λάμαχον τὸν Γοργάσον.

1142. γλώσση θρασύν] Fr. 649. οἱ δὲ τῇ γλώσση θρασεῖς. So θρασυστομεῖν Phil. 380.

1143. ναύτας A. L. &c. Ald. ναύταις F. T.

ἐφορμήσαντα A. L. vulg. ἐφορμίσαντα F. ἀφορμήσαντα Mosq. b. Gl. P: κινήσαντα.

χειμῶνος] 'In stormy weather'. Supply ὄντος. Cf. 21.

τὸ πλεῖν] Cf. on 114. CEd. C. 442. τὸ δρᾶν | οὐκ ἠθέλησαν. Phil.

ὧ φθέγμ' ὃν οὐκ ἂν εὖρες, ἥνίκ' ἐν κακῷ
χειμῶνος εἶχετ' ἄλλ', ὕφ' εἵματος κρυφαῖς
πατεῖν παρείχε τῷ θέλοντι ναυτίλων.

1145

620. τὸ σπεύδειν δέ σοι — παραινῶ. 881. 1241. 1252. Ant. 78. El. 1030. Tr. 545. (?)

1144. ὧ φθέγμ' ὃν οὐκ ἂν ἤρως] 'In whom you would have found no utterance at all'. Arist. Lys. 361. φωνήν ἂν οὐκ ἂν εἶχε. Appian. B. C. I. 95. οὐδὲ φωνήν ἔτι οὐδενὸς ἔχοντος ὑπ' ἐκπλήξεως.

ἂν εὖρες the mss. vulg. ἂν ἤρως Dind. III. ἐνεῦρες Hart. ἐνηῦρες Dind. damn. Seyf. ἀνεῦρες Weckl. Cf. Arist. Ach. 1037. ἀνήρ ἀνῆρσηκεν (ἐνήρσηκεν Dobr.) τι ταῖς σπονδαῖσιν ἡδύ. Eur. Ion. 382. ἐν δ' ἂν εὐτυχεῖς | μόλις ποτ' ἐξεύροι τις ἀνθρώπων βίῳ. Plat. Rep. IV. 421 E. ἔτετρα — τοῖς φύλαξιν εὐρήκαμεν (qu. ἐνηρ.). Œd. R. 339. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη | κλύων; El. 697. δύναι' ἂν οὐδ' ἂν ἰσχύων φυγεῖν. Arist. Av. 1147. τί δῆτα πόδες ἂν οὐκ ἂν ἐργασαίαιτο; Vauv. conj: φωνήν ἂν οὐκέθ' εὖρες. Qu. ὧ φθέγμ' ὃν οὐκ ἂν (or αν οὐκ ὃν) ἤρως. I. q. ὧ φθέγμ' οὐκ ἐνῆν.

ἐν κακῷ χειμῶνος εἶχετ'] 'When he was encompassed (beset) by the danger of a storm'. Cf. Œd. C. 1358. ἐν κακῷ — πόνων (so Mein.). Tr. 347. δίνης ἐς ὄρθον. Ant. 1229. ἐν τῷ ξυμφορᾶς διεφθάρης; Also on 272 above, ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς. Herod. IX. 37. ἐν τούτῳ τῷ κακῷ ἐχόμενος. IV. 131. ἐν ἀπορίῃσι εἶχετο. Thuc. I. 25. ἐν ἀπόρῳ εἶχοντο —. Qu. ἐν κλόνῳ χειμῶνος.

1145. ὕφ' εἵματος κρυφαῖς] Eur. Hec. 346. δεξιὰν ὕφ' εἵματος | κρύπτοντα. Æsch. Cho. 75. δακρύω δ' ὕφ' εἵμάτων. Trach. 539. μίνομεν μιᾶς ὑπὸ | χλαίνης.

κρυφαῖς A. F. (supr. θ) H. L. Lips. b. Ald. Dind. and most edd. κρυφθεῖς G. Jen. Mosq. b. Heid. κρυβεῖς G. T. Lips. a. &c. Wolff. Κρυφθεῖς is found Eur. Orest. 43. And this form is preferred in the Tragedians by Porson ad Ph. 986. So ἐθρέφθην Hec. 351, θρεφθῆναι 598, θαφθεῖσι Herod. VII. 228, ἀπαλλαχθεῖς (ἀπαλλαγείς al.) Orest. 986. &c. The same form occurs Soph. El. 838. Œd. C. 1546. Fr. 501. But Eur. Suppl. 543. νεκροὺς δὲ ταρβεῖτ', εἰ κρυβήσονται (κρυφ. Elmsl.) χθονί; Elmsley (in Class. Journ. XVI. 438.) considers κρυβεῖς a more recent form than of the age of Sophocles. For the same reason he prefers in Attic writers κατορυχήσομαι to κατορυγήσομαι (Arist. Av. 394.), ψυχεῖς to ψυγείς (Nub. 151). Brunck suspects that κρυφαῖς came from the gloss κρυφθεῖς. It is certainly a suspicious form. Compare the two forms ἀπηλλάχθην and ἀπηλλάγην, both which are used in Tragedy. So also κρύφα and κρύβδα. V. Add.

1146. πατεῖν παρείχε] Sc. ἐαντόν. For which ellipse see Stallb. ad Plat. Gorg. 476 D. Lobeck quotes Plat. Theaet. p. 135 A. ἐὰν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες τῷ λόγῳ, παρέξομεν ὡς ναυτιῶντες πατεῖν τε καὶ χρῆσθαι ὅ τι ἂν βούληται. Synes. Ep. IV. 163 D. μεθῆκεν ὁ κυβερνήτης τὸ πηδάλιον καὶ καταβαλὼν ἐαντόν πατεῖν παρείχε τῷ θέλοντι ναυτίλων. Add Nub. 422. εἵνεκα τούτων ἐπιχαλεεύειν παρέχοιμ' ἂν.

τῷ θέλοντι ναυτίλων A. corr. L. T. Liv. b. τῷ θέλοντι ναυτίλῳ A. pr. H. Lips. b. Harl. &c. Ald. Cf. Œd. C. 279. τὸν εὐσεβῆ βροτῶν. 1667. οἱ προπέμψαντες φίλων. Tr. 1194. ξὺν οἷς χρήσεις φίλων. Eur. Iph.

οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
 σμικροῦ νέφους τάχ' ἄν τις ἐκπνεύσας μέγας
 χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

ΤΕΤΚΡΟΣ.

ἐγὼ δέ γ' ἄνδρ' ὅπως μωρίας πλέων,

1150

Λ. 340. καὶ θύρας ἔχων ἀκλείστους τῷ θέλοντι δημοτῶν. Plut. Cim. 10. τῶν δημοτῶν τῷ βουλομένῳ. Phil. 619. κᾶρα | τέμνειν ἐφεῖτο τῷ θέλοντι.

1147. οὕτω δὲ καὶ σέ] Cf. Arist. Vesp. 1432. οὕτω δὲ καὶ σὺ παρὰ-
 τρεχ' εἰς τὰ Πιττάλον.

καὶ σὲ καὶ τὸ σὸν λάβρον στόμα] Cf. Ant. 573. ἄγαν γε λυπεῖς καὶ
 σὺ καὶ τὸ σὸν λέχος. 95. ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν | πα-
 θεῖν τὸ δεινὸν τοῦτο. El. 522. καθυβρίζουσα καὶ σὲ καὶ τὰ σά. 622.
 ἐγὼ καὶ τᾶμ' ἔπη | καὶ τᾶργα τᾶμά. Œd. C. 750. αἰεὶ σε κηδεύουσα καὶ
 τὸ σὸν κᾶρα. Ph. 1378. σὲ τήνδε τ' ἔμπνον βάσιν. Œd. R. 905. μὴ
 λάθοι σε τάν τε σὴν ἀρχάν. Eur. Orest. 538. ὅπου σε μέλλω σὴν τε
 λυπήσειν φρένα. Eur. Iph. A. 372. διὰ σὲ καὶ τὴν σὴν κόρην. 393.
 μᾶλλον ἢ σὺ καὶ τὸ σὸν σθένος. Agatho Fr. inc. 8. ἀπολεῖς μ' ἐρω-
 τῶν καὶ σὺ χῶ νέος τρόπος. Arist. Av. 893. ἀπελθ' ἀφ' ἡμῶν καὶ σὺ
 καὶ τὰ στέμματα. Hom. Il. i'. 679. σὲ ἀναίνεται ἡδὲ σὰ δῶρα. Lobeck
 quotes also Dem. p. 521, 10. καταδείσαντες τοῦτον καὶ τὸ τοῦτον θρά-
 σος. p. 801. τουτουῖ καὶ τῆς τούτου τόλμης καὶ πονηρίας. Lucret. I. 7.
 'te fugiunt venti adventumque tuum'.

τὸ σὸν λάβρον στόμα] Œd. C. 791. τὸ σὸν — ὑπόβλητον στόμα. S.
 Luke Ev. XXI. 15. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, &c.

λάβρον στόμα] 'Violent, impetuous, hasty, petulant'. Hence λαβρο-
 στομεῖν Æsch. Prom. 327. σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει. Hom.
 Il. ψ'. 478. αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ | λαβραγόρην ἔμεναι.
 Pind. Ol. II. 156. λάβροι παγγλωσσίᾳ κόρακες.

1148. νέφους — ἐκπνεύσας] Such a wind was called ἐκνεφίας. Senec.
 Quaest. nat. V. 12. Arist. Probl. V. 26.

ἐκπνεύσας] ἐμπνεύσας Reiske. Cf. El. 685. εἰσῆλθε λαμπρός. Arist.
 Eq. 430. ἔξειμι γὰρ σοι λαμπρός ἥδη καὶ μέγας καθιείς. Eur. Rhes.
 323. Ἄρης — μέγας πνέων. S. John. Ev. 6, 18. ἀνέμου μεγάλου πνέ-
 οντος. Connect μέγας closely with ἐκπνεύσας.

1149. κατασβέσειε] 'Extinguish, quell, stop'. Cf. 1057. Œd. C. 422.
 τὴν πεπωμένην ἔριν | κατασβέσειαν. Xen. Hell. V. 3. 8. ὅπως τὸ φρό-
 νημα τῶν νενικηκότων κατασβέσειε.

τὴν πολλὴν βοήν] 'This much clamouring'. Cf. Ant. 1252. ἡ μάτην
 πολλὴ βοή. El. 564. τὰ πολλὰ πνεύματ'. 931. τὰ πολλὰ — κτερίσματα.
 Phil. 327. τὸν μέγαν χόλον. Tr. 246. A resumption of the preceding
 καὶ σὲ καὶ τὸ σὸν λάβρον στόμα. A similar repetition occurs 1062—3.
 Œd. R. 819. καὶ τὰδ' οὔτις ἄλλος ἦν | ἡ γ' ὡς π' ἐμαντῶ τάσδ' ἀρὰς ὁ
 προστιθείς. Qu. τὴν τ' ἄγαν βοήν. But cf. on Œd. R. 819. Aj. 1063.

1150—8. Cf. Arist. Vesp. 1426—40.

1150. ἐγὼ δέ γ' —] 'Yes and I have seen &c.' On δέ γε and δὲ
 — γε in this sense see Pors. ad Orest. 1234.

μωρίας — πλέων] 'Replete with folly'. Cf. 745. μωρίας πολλῆς πλέα.
 El. 607. ἀναιδείας πλέων. Æsch. Prom. 42. θράσους πλέως. Arist. Ach.
 907. πίθакον ἀλιτρίας πολλῆς πλέων.

ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.
 καὶτ' αὐτὸν εἰσιδὼν τις ἐμφερῆς ἐμοὶ
 ὀργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
 "Ἀνθρῶπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·
 εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
 τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρῶν.
 ὀρῶ δέ τοί νιν, κᾶστιν, ὥς ἐμοὶ δοκεῖ,
 οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἡνιξάμην;

1155

MENEΛΑΟΣ.

ἄπειμι· καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις,

1151. Cf. 1092. μὴ — ἐν θανούσιν ὕβριστῆς γένῃ. 1118. Æsch. Ag. 1602. Αἰγισθ', ὕβριζειν ἐν κακοῖσιν οὐ σέβω. Cho. 222. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾷν θέλεις; Eur. El. 68. ἐν τοῖς ἐμοῖς γὰρ οὐκ ἐνύβρισας κακοῖς. Blomf. ad Cho. 216.

τῶν πέλας] 'Of his neighbours, of others'. Œd. C. 803. Ant. 479. Ph. 340. El. 551.

1152. εἰσιδὼν] εἰσιδεῖν Bergk. Seyf.

ἐμφερῆς] 'Resembling, like'. Æsch. Cho. 204. Eum. 415. Suppl. 223. Xen. Cyr. V. 5. 10.

1153. ὀργήν] 'In disposition'. Schol: τὸν τρόπον. Cf. 640. Æsch. Prom. 80. ὀργῆς τε τραχύτητα. 378. ὀργῆς νοσονύσης εἰδὼν ἰατροὶ λόγοι. Pind. Isth. II. 53. ὀργὰν — γλυκεῖαν ἔσχευ. Æschin. II. 190. ἀνάνδρῳ — τὴν ὀργήν. Herod. VI. 128. διεπειρᾶτο αὐτέων — τῆς ὀργῆς. Theogn. Athen. XII. 513 D. πουλύπον ὀργήν ἴσχε πολυπλόκον. Hippocr. de Aer. et Aq. 24. ὀργήν τε καὶ ξύνεσιν βελτίους εἰσὶ τῶν πρὸς τὸν βορέην.

1154. ἀνθρῶπε A. Liv. b. &c. Eust. p. 681, 6. Br. Herm. Nauck. &c. ὦνθρῶπε F. L. M. P. Wund. ὦ ἄνθρῶπε T. &c. Ald. Turn. ὦνθρῶπε Dind. Cf. on 791.

δρᾷ] δρᾷ L.

1155. ἴσθι πημανούμενος] 'Know that you will suffer for it'. So 1316. ἴσθ' ἐληλυθῶς. El. 1200. ἴσθ' ἐποικτεΐρας. Aj. 807. ἐγνώκα — ἡπατημένην.

1156. ἄνολβον] 'Luckless, wretched, foolish', for πολλῶ τὸ φρονεῖν εὐδαιμονίας | πρῶτον ὑπάρχει (Ant. 1348.). Gl. P: μωρὸν, ἄνονν. Perhaps ἄβουλον (El. 546.), but cf. Ant. 1026. κείνος οὐκέτ' ἔστ' ἀνὴρ | ἄβουλος οὐδ' ἄνολβος. 1265. ἐμῶν ἄνολβα βουλευμάτων. So δύσποτος (Œd. R. 888), δειλῆιος, δύστηνος, &c.

1157. ὀρῶ] ὀρῶ L.

ὀρῶ δέ τοί νιν] ὀρᾷν δ' ἔτ' οἶμαι Weckl.

κᾶστιν] Perhaps κᾶστι γ'.

1158. μῶν ἡνιξάμην;] Œd. R. 439. ὥς πάντ' ἄγαν αἰνικτὰ κᾶσαφῇ λέγεις. Ant. 405. ἀρ' ἐνδηλα καὶ σαφῇ λέγω; Æsch. Ag. 260. ἡ τορῶς λέγω;

1159 f. Menelaus, deeming discretion the better part of valour, and content to show it in empty threats, here quits the stage, with the intention probably of bringing back with him a sufficient force to secure the execution of his orders. His courage indeed never seems to have

λόγοις κολάζειν ὃ βιάζεσθαι παρῇ.

1160

ΤΕΥΚΡΟΣ.

ἄφερπέ νυν· κάμοι γὰρ αἰσχιστον κλύειν
ἀνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένον.

ΧΟΡΟΣ.

ἔσται μεγάλης ἔριδός τις ἀγών.
ἀλλ' ὥς δύνασαι, Τεῦκρε, ταχύνας
σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν

1165

ranked high. Plato calls him μαλθακὸν αἰχμητὴν (Symp. 174 C. from Homer), and Julian γελοῖον στρατιώτην (Orat. II.). See Lob. ad 1116.

1159. εἰ πύθοιτό τις] *'If any one should hear of it'*, i. e. to be reported or said of one. To be referred to αἰσχρόν. For πύθοιτο Reiske proposes πρόθοιτο (*'sibi proponeret'*). He should at least have written προθεῖτο. Qu. εἰ πάθοι τί τις. Cf. 521. τερπνὸν εἰ τί πον πάθοι. Or εἰ βούλοιτό τις. The common reading is void of sense.

1160. λόγοις κολάζειν] Cf. 1108. Supply τοῦτον before κολάζειν.

κολάζειν L. pr. T. Ald. vulg. κολάζων A. L. a rec. m.

παρῇ F. G. L. pr. M. P. Aug. b. Lips. b. corr. Stob. Flor. II. 28. (but πάρα two mss.) Wund. Dind. Hart. Schn. Bgk. Nek. prob. Blomf. ad Sept. 243. Schæf. ad 1074. πάρα A. L. m. rec. T. Lips. b. Ald. Br. Lob. Dind. II. Cf. on 1081. Œd. R. 1231. The subjunctive is undoubtedly right.

1161. ἄφερπε νῦν L. Lipss. &c. Ald. Turn. ἄφερπέ νυν Liv. b. Steph. Br. &c.

1162. φλαῦρ' ἔπη] Isocr. p. 236. αἰέ τι φλαῦρον περὶ ἑμοῦ λέγουσιν.

1163. ἔριδος — ἀγών] The genitive serves to describe the nature of the contest. So ἀγών μάχης Trach. 20. ἀγών δίκης El. 1441. ἀγών πολέμων Plut. Sull. 4. ἀγών λόγων Eur. Phoen. 944. *'certamen pugnae'* Liv. XXXVI. 19. Lucret. IV. 841. Cf. Hom. Il. ρ'. 354. ἔριδος μέγα νεικος. 253. ἔρις πολέμοιο. Ant. 425. εὐνῆς λέχος.

τις om. P.

1164. Cf. 1403. κοίλην κάπετον χερσὶ ταχύνατε.

δύνασαι] Elsewhere δύνα (Ph. 798.). Perhaps δυνατόν.

ταχύνας σπεῦσον] Wunder compares Œd. R. 861. πέμψω ταχύνασα. Arist. Eq. 495. σπεῦδε ταχέως. Th. 277. *'As quickly as you are able (or as possible) hasten to &c.'* Qu. ἀλλ' ὥς δυνατόν, Τεῦκρε, τάχιστα | σπεῦσον &c.

1165. κάπετον] *'A trench'*. Formed probably from κάπτω, a kindred form of σκάπτω. I. q. βόθρον, τάφρον. Cf. 1403. Hom. Il. 15, 356. 24, 797. Mosch. IV. 103. καπέτοιο βαθείης.

ἰδεῖν) *'To see for, to provide'*. Theocr. XV. 2. ὄρη δίφρον, Εὐνόα, αὐτῇ. Simonid. Amorg. Fr. 6, 80. τοῦθ' ὄρεα καὶ τοῦτο βουλευέται. Lucian. D. M. XI. 4. Compare the use of σκοπεῖν, βλέπειν. Phil. 467. πλοῦν — σκοπεῖν. Lucian. Cont. 2. ὦρα ἡμῖν ὑψηλὸν τι ὄρος περισκοπεῖν. Œd. C. 996. οὐδὲ τοῦνδικον περιβλέποις (ἄν). Compare also the

τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
τάφον εὐρώεντα καθέξει.

ΤΕΤΚΡΟΣ.

καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον
πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
τάφον περιστελοῦντε δυστήνου νεκροῦ.

1170

Latin 'videre', Ter. Heaut. III. 1. 50. 'asperum, pater, hoc, vinum est; aliud lenius, sodes, vide'. Cic. Quaest. Tusc. III. 19. 'demus scutellam dulciculae potionis; aliquid videamus et cibi'. Ep. ad Attic. V. 1. 'Antecesserat Staius, ut prandium nobis videret'. Plin. Epist. IV. 13. 'Rogo ut — circumspicias praeceptores, quos &c.' Juven. VIII. 96.

τιν' ἰδεῖν L. &c. Ald. εἰσιδεῖν τινα C. P. Jen. Mosq. b. τιν' ἔλειν Hart.

1166. βροτοῖς τὸν ἀείμνηστον] I. e. τὸν βροτοῖς ἀείμνηστον. Tr. 872. τὸ δῶρον Ἡρακλεῖ τὸ πόμπιμον. Cf. Ant. 324. 384. 710. Tr. 65. Eur. Andr. 214. Θράκην χιόνι τὴν κάταρρυτον. Schol: τὸν ἐσόμενον τοῖς ἀνθρώποις τάφον ἀείμνηστον. Hartung gives: βροτοῖς ἀεὶ ἄμνηστον. Qu. βροτοῖσιν ἀείμνηστον. The tomb of Ajax used to be shown on the promontory of Rhæteum. See Wolff's copious note.

1167. τάφον — καθέξει] 'Will occupy, will tenant &c.' Æsch. Ag. 455. θήκας κατέχουσιν. Suppl. 26. θήκας κατέχοντες. Sept. 732. χθόνα ναίειν διαπήλας (σίδαρος) ὁπόσαν καὶ φθιμένοισιν κατέχειν. Phil. 690. πανδάκρυτον — βιοτὰν κατέσχευ. Gl. P: καθέξει. οἰκήσει.

εὐρώεντα] εὐρώεντα L. 'Murky, gloomy, dark'. Gl. P: σκοτεινόν. Schol: σεσημμένον, σκωληκώδη. Herm: 'vastum'. Homer calls the abode of the dead οἰκία — σμερδαλέ' εὐρώεντα Il. v'. 65. Cf. Od. κ'. 512. εἰς Ἄλδου δόμον εὐρώεντα. ψ'. 322. ω'. 10. Hes. Th. 731. ὑπὸ ζόφῳ ἡερόεντι | κεκρύφαται — χώρῳ ἐν εὐρώεντι. Oppian. Hal. V. init. κόλπον ἀν' εὐρώεντα θαλάσσης. Quint. Smyrn. 14, 241. Nauck suspects εὐρώεντα. Tecmessa, who had quitted the stage 986 f., here returns with Eurysaces.

1168. Cf. 1316. Ant. 386. Eur. Hipp. 899. καὶ μὴν ὅδ' αὐτὸς παῖς σὸς ἐς καιρὸν πάρα. Rhes. 52. ἐς καιρὸν ἦλθες. Herc. 701. εἰς καιρὸν οἴκων Ἀμφιτρύων ἔξω περᾶ. Arist. Av. 1688.

πλησίον A. F. H. L. M. T. Liv. b. Schol. Lipss. Neu. Wund. Dind. Schn. Hart. πλησίον Ald. Turn. Br. Lob. Herm. πλησίον πάρεισιν seems preferable. Cf. El. 640. παρούσης τῆσδε πλησίας ἐμοί. 927. τοῦ πλησίον (πλησίον?) παρόντος. Tr. 896. παροῦσα πλησία. 889. ὥς δὴ πλησία παραστάτις. Ph. 371. πλησίον (πλησίος?) γὰρ ὦν κυρεῖ. Cf. on CEd. C. 58. Ant. 761. 763. and Arist. Eccl. 297.

1170. περιστελοῦντε] I. q. κοσμήσουντε (Ant. 396.). 'To deck out the grave'. Ant. 903. τὸ σὸν δέμας περιστελλούσα. Eur. Alc. 644. θανόντα σε | περιστελοῦσι καὶ προθήσονται νεκρόν | οὐ γάρ σ' ἔγωγε τῇδ' ἐμῇ θάψω χερσί. Herc. 1363. δὸς τούσδε τύμβῳ καὶ περίστειλον νεκρούς. Tro. 1143. πέπλοισιν ὥς περιστείλῃς νεκρόν | στεφάνοις θ'. Med. 1024. καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν. Herod. II. 90. καὶ περιστείλαντας ὥς κάλλιστα θάψαι. Menand. IV. 164. θανόντα — ἔθαψε, περιέστειλεν οἰκείως. Plut. Pomp. 80. ἄψασθαι καὶ περιστεῖλαι ταῖς ἐμαῖς χερσὶ τὸν μέγιστον αὐτοκράτορα. Dioscorid. Epigr. 36. ἀλλὰ περιστείλας με δίδον

ὦ παῖ, πρόσελθε δεῦρο καὶ σταθεὶς πέλας
 ἱκέτης ἔφασαι πατρός ὅς σ' ἐγείνατο.
 θάκει δὲ προστρώπαιος ἐν χεροῖν ἔχων
 κόμας ἐμὰς καὶ τῆσδε καὶ στυτοῦ τρίτου,
 ἱκτήριον θησαυρόν. εἰ δέ τις στρατοῦ

1175

χθονί. Act. Apost. V. 6. ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτόν.

1172. ἱκέτης] Soph., observes Meineke, so studiously avoids an anapaest in the first foot of a senarius, that out of some eight or nine thousand lines not more than thirty-two instances of that use are to be found, viz. one in El., two in Œd. Col., three in Aj. (exclusive of 571), five in Œd. R., five in Trach., sixteen in Phil., none in Ant.

πατρός, ὅς σ' ἐγείνατο] Cf. El. 261. μητρός, ἣ μ' ἐγείνατο, and on El. 341.

ἐγείνατο] This aorist is used equally of both parents. Œd. R. 1020. ἀλλ' οὐ σ' ἐγείνατ' οὐτ' ἐκείνος, οὐτ' ἐγώ. El. 261. Herod. I. 120. τοὺς γεγαυμένους. Æsch. Eum. 728. Fr. 169. Eur. Or. 29. El. 964.

1173. θάκει δὲ προστρώπαιος] 'And sit as a suppliant'. Sitting, which probably includes kneeling, was a suppliant posture. Cf. Œd. R. 2. Tibull. II. 6. 33. 'Illius ad tumulum fugiam supplexque sededo'.

προστρώπαιος] 'A suppliant'. Cf. Phil. 930. Œd. C. 1309. Eur. Her. 1015. From προστρέπειν 'to supplicate' (Aj. 831.). Hence also πρόστροπος Œd. R. 41. Ph. 773, and πρόστροπή Œd. C. 558.

1174. κόμας] It was customary for the relatives and friends of the deceased, as a mark of grief, to cut off a portion of their hair, and lay it on the body or the tomb. Hom. Il. ψ'. 46. 135 f. 146. 151 f. Od. δ'. 198. Æsch. Cho. init. Soph. Fr. 587. Eur. Or. 128. Iph. T. 172 f. Tro. 480. 1182. Hel. 1203 f. And this practise they continued occasionally even a long time after decease, El. 52. 418 f. 900 f. especially 448—54. The Greeks testify their respect for Patroclus thus in Il. ψ'. 135. Θριξὶ δὲ πάντα νέκυν καταείννον, ὃς ἐπέβαλλον | κειρόμενοι.

κόμας ἐμὰς καὶ τῆσδε] Cf. Œd. C. 606. τὰμὰ κακείνων κακά. Tr. 485. κείνον τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν. Ant. 397. ἐμὸν — οὐκ ἄλλον. Œd. R. 1494. τοῖς ἐμοῖς γονεῦσιν — σφῶν θ' ὁμοῦ δηλήματα. 620. Eur. El. 301. τὰμὰ κακείνου κακά. 1109. τοῦμόν δ', οὐχὶ τοῦκείνου, σκοπῶ. Bacch. 1277. ἐμῇ τε καὶ πατρός κοινωνίᾳ. Phœn. 484. τοῦμόν τε καὶ τοῦδ'. 762. τρέφ' ἀξίως νιν σοῦ τε τήν τ' ἐμὴν χάριν. So in Ovid Met. IV. 155. o multum miseri meus illiusque parentes.

τρίτον] Cf. on Œd. R. 581. Œd. C. 8. 331. Eur. Hipp. 1404. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον. Menand. 231. θάλασσα καὶ πῦρ καὶ τρίτον γυνὴ κακόν. Æsch. Eum. 758.

1175. ἱκτήριον θησαυρόν] 'As a supplicatory treasure'. Schol: τὸ ἱέσιον κτῆμα· λέγει δὲ τὰς τρίχας. Cf. El. 451. δὸς αὐτῷ τήνδε λιπαρῇ (schol: ἱκέτιν) τρίχα. Qu. ἱκτήριόν τε θαλλόν. Œd. R. 3. ἱκτηρίοις κλάδοισιν. Cf. on 1172. But the hair alone seems to be meant.

εἰ δέ τις — ἀποσπάσεις — ἐκπέσοι χθονός] Cf. Arist. Eq. 694. εἰ μὴ σ' ἀπολέσαιμι — διαπέσοιμι πανταχῇ. Pac. 1072. ἐξώλης ἀπόλοι', εἰ μὴ παύσαιο βακίζων. Ach. 476. Lys. 235.

τις στρατοῦ] Cf. 1396. Eur. El. 540. ἀλλ' ἢ τις — ξένος — ἢ τῆσδε — χθονός.

βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
κακὸς κακῶς ἄθαιπτος ἐκπέσοι χθονὸς,
γένους ἅπαντος ῥίζαν ἐξημημένους
αὕτως ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.
ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε

1180

1176. ἀποσπάσει (but with gl. ἀφελκύσειε, χωρίσειε) Lips. b.

1177. κακὸς κακῶς] Cf. 1391. κακὸς κακῶς φθείρειαν. 839. Phil. 1369. Eur. Med. 803. κακὴν κακῶς | θανεῖν σφ' ἀνάγκη. Cycl. 268. κακῶς — κακοί. Arist. Eq. 2. κακῶς Παφλαγὸνα τὸν νεώνητον κακὸν | — ἀπολέσειαν οἱ θεοί. Anthol. III. 7. 8. κακοὶ δὲ κακῶς ἀπόλοισθε.

ἄθαιπτος ἐκπέσοι χθονός] 'May he be cast out unburied from his native land'. Œd. C. 766. ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός. I. q. ἐκβληθείη. Eur. Phœn. 1648. τόνδε Πολυνεῖκους νέκυν | ἐκβάλετ' ἄθαιπτον τῆσδ' ὄρων ἔξω χθονός. Eur. Med. 451. 710. ἐκπεσεῖ χθονός. To be buried in a strange land was considered by the Greeks a great misfortune. Ant. 1203.

1178. γένους — ἐξημημένους] I. e. his entire family being utterly extirpated. A very similar passage occurs in Ant. 599. νῦν γὰρ ἐσχάτως ὑπὲρ ῥίζας ὃ τέτατο φάος ἐν Οἰδίπῳ δόμοις, κατ' αὖ νιν φοινῖα θεῶν τῶν νεοτέρων ἀμῶς κοπίς. Cf. also Pausan. VIII. 7. ἐξαμήσειν γένους. Arist. Lys. 367. βρύνουσά σου τοὺς πλεύμονας καὶ τᾶντερ' ἐξαμήσω. Eur. Cycl. 236. Anacreon XII. τὴν γλῶσσαν ἐκθερίξω. Pind. Ol. II. 82. ὅθεν σπέρματος ἔχοντα ῥίζαν &c. Æsch. Ag. 939. ῥίζης γὰρ οὔσης φυλλὰς ἔκτε' ἐς δόμους. Eur. Iph. T. 610. ὡς ἀπ' εὐγενοῦς τινος — ῥίζης πέφυκας. Eur. Hec. 898. ἀπὸ δὲ στεφάναν κέκαρσαι πύργων.

1179. αὕτως] αὕτως L. Herm. οὕτως Suid. v. πλόκον (but αὕτως ed. Med.). Hesych: αὕτως. ὁμοίως, ὡσαύτως. "Φαγέμεν καὶ πιέμεν αὕτως" (Hom. Od. π'. 143.). See Ellendt. Lex. Soph. in αὕτως.

αὕτως ὅπωςπερ] 'Just so as'. Trach. 1038. ἂν ὦδ' ἐπίδοιμι πεσοῦσαν αὕτως, ὦδ' αὕτως, ὥς μ' ὤλεσεν. Ant. 85. 715. Œd. R. 931. II. γ'. 299. ὁππότεροι πρότεροι ὑπὲρ ὅρνια πημῆναιαν, | ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὡς ὅδε οἶνος, | αὐτῶν καὶ τεκῶν, ἄλοχοι δ' ἄλλοισι δαμῖεν. Theocr. II. 23—31. Callim. H. in Cer. 124 f. Virg. Buc. VIII. 80. 'Limus ut hic durescit, et haec ut cera liquescit | uno eodemque igni, sic nostro Daphnis amore'. Liv. I. 24. 'Si populus Rom. prior defecit, tum tu ille Diespiter populum Rom. sic ferito, ut ego hunc porcum hic hodie feriam.' XXI. 45. We must suppose Teucer to accompany his words with an act.

1179. ὅπωςπερ] Œd. R. 1336. ἦν ταῦθ' ὅπωςπερ καὶ σὺ φῆς. Crat. Athen. 396 E.

πλόκον] I. q. πλόκαμον. Eur. Herc. 233. ξανθοὺς πλόκους. Hipp. 514.

1180. μηδέ σε κινήσάτω τις] The reader may perhaps be startled at this apparent solecism, after what Porson has taught us in his note on Hec. 1166. We there learn that μὴ νομίσῃς is good Greek, μὴ νόμισον indifferent, if not bad Greek. But, remarks Elmsley, "Although the imperative of the aorist is hardly ever subjoined to the prohibitive particle μὴ in the second person, it is sometimes so employed in the third person. So 1334. μηδ' ἢ βία σε μηδαμῶς νικήσάτω | τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν. Æsch. Prom. 332. καὶ νῦν ἔασον, μηδέ σοι με-

κινήσάτω τις, ἀλλὰ προσπεσὼν ἔχου.
 ὑμεῖς δὲ μὴ γυναιῖνες ἀντ' ἀνδρῶν πέλας
 παρέστατ', ἀλλ' ἀρήγεται, ἔστ' ἐγὼ μολῶν
 τάφου μεληθῶ τῷδε, κῆν μηδεὶς ἐᾷ.

ΧΟΡΟΣ.

Στροφὴ α'.

τίς ἄρα νέατος, ἐς πότε λήξει, πολυπλάγκτων ἐτέων ἀριθμὸς 1185

λησάτω. 1001. Sept. 1044. μὴ δοκησάτω τινί. Suppl. 587. ἐπελθέτω. Soph. Œd. R. 1449. ἀξιωθήτω. Eur. Tro. 1049. εἰσβήτω. &c. The subjunctive however occurs much more frequently than the imperative, especially in prose, and is often misunderstood by the commentators. Æschylus introduces the expressions μὴ δοκησάτω τινὶ and μηδὲ τῷ δόξῃ into the same speech Theb. 1044. 1048. These two expressions are as perfectly synonymous, as the solecism μὴ νόμισον, and the correct expression μὴ νομίσης." See also Pors. ad Hec. 1174.

1181. ἔχου] 'Cling to it'.

1182. ὑμεῖς τε vulg. Rather ὑμεῖς δέ.

1183. παρέστατ', ἀλλὰ (the letters ατα blotted) L.

ἔστ'] Cf. 1031. Ant. 415. El. 104. 753. The particle ἂν is added El. 104. ἔστ' ἂν λεύσσω &c.

μολῶ (μολῶν L. pr. μολῶ F.) — μεληθεῖς A. F. L. T. Ald. Turn. Br. Lob. Elmsl. Herm. Ap. Wund. Hart. Schn. Bergk. Seyf. μολῶν — μεληθῶ (but μεληθεῖς cod. Voss.) Etym. M. p. 382, 5. Schæf. Nauck. Dind. μολῶν τάφου μελήσω Wolff. Perhaps rightly. Such inversions are of constant occurrence (v. Dobr. Adv. II. 69). The common reading will mean, 'until I return, after having provided for the burial'. The other reading may be translated, 'until having returned I provide for his burial'. For this sense of μολεῖν cf. 688. 804. 921. Eur. El. 526. &c. Teucer quits the stage to prepare a suitable grave for his brother (1164.), to which the words τάφου μεληθεῖς (or μεληθῶ) αὐτῷ, I suppose, refer. Or 'until I go and prepare &c.' So 785. ὄρα μολοῦσα. 865. νῦν μ' ἐπίσκεψαι μολῶν. Phil. 920. τὰ Τροίας πεδία πορθεῖν μολῶν.

1184. καὶ vulg. I read κῆν (καὶ ἦν).

κῆν μηδεὶς ἐᾷ] 'Even though nobody permit me', i. e. even though all oppose me. Cf. 1131. εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρῶν. Ph. 443. ὅς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου | μηδεὶς ἐφῶ.

1185—1222. Menelaus and Teucer having both quitted the stage, the latter to find out a proper place for the interment of Ajax; and Tecmessa and Eurysaces being left weeping over the body of Ajax, the Chorus lament the innumerable hardships which the siege entails upon them; and, now that their chief captain is gone, express an ardent desire to return home.

1185. τίς ἄρα νέατος ἐς πότε λήξει —; Ald. Herm. Dind. Wund. Schn. &c. Two constructions are here supposed to be blended in one, τίς ἄρα νέατος ἔσται ἐτέων ἀριθμὸς, and ἐς πότε λήξει ἐτέων ἀριθμὸς. For the double interrogation combined in one clause cf. on Ant. 401. Ph. 243 f. 1090. Musgrave, Brunck, and Lobeck write τίς ἄρα νέατος; ἐς

τὰν ἄπανστον αἰὲν ἔμοι δορυσσόων
 μόχθων ἄταν ἐπάγων
 ἂν τὰν εὐρυεδῇ Τροίαν,

1190

πότε —; It is better, I think, to write τίς ἄρα νέατος, ἐς πότε —; So Eur. Hel. 872. τί τὰμὰ, πῶς ἔχει, θεσπίσματα; Wunder thinks this arrangement very tame, and connects instead νέατος λήξει (i. e. ὥστε νέατος γενέσθαι). Qu. τίς ἄρα νέατος, ἢ πότε λήξει (or ἐς πότε δ' ἦξει, or εἴ ποτέ γ', ἦξει, or ἐς πότε δ' ἔσται) —;

1186. πολυπλάγκτων L. T. Laud. Bar. 2. πολυπλάκτων A. F. G. Augg. Liv. a. Lips. b. Cf. on 597. 695.

πολυπλάγκτων ἐτέων] 'Of many revolving years', nine having already run their course during the siege (604). So Œd. C. 17. ἀηδόνων πνυνοπτιέρων. Cf. Ant. 615. ἃ — πολὺπλάγκτος ἐλπίς. Æsch. Suppl. 567. πολὺπλάγκτον ἀθλίαν οἰστροδόνητον Ἴω. Eur. Here. 1196. πολυπλάγκτοτέρον. Prom. 840. παλιμπλάγκτοισι χειμάζει δρόμοις.

1187. τὰν ἄπανστον — ἄταν] The article added as in El. 167. τὸν ἀνήνυτον οἶτον ἔχουσα κακῶν.

ἄπανστον] ἄπανστον γ' Liv. b. ἀπᾶντων Reiske. (Probably rightly: cf. v. ant. 1194.) ἀπᾶνσταν Nauck, who conjectures τὰν ἀπᾶνσταν αἰὲν ἔμοι δορυσσῶν | μόχθων ἄταν ἐπάγων, and in v. ant. 1194. κείνος ἀνῆρ, ὅς στυγερῶν ἔδειξεν | ὅπλων Ἑλλασιν Ἄρη.

1188. δορυσσόντων vulg. A. T. Bar. 2. &c. and Suid. h. v. Br. Erf. Lob. δορυσσοήτων L. Herm. Dind. Wund. Schn. Hart. Bergk. Seyf. prob. Lob. Paral. p. 562. (From δορυσσόης.) Schol: τουτέστι τῶν κατὰ πόλεμον μόχθων, (τῶν) πολεμικῶν. Gl: πολεμικῶν . μετοχή ἀντι ὀνόματος. Cf. Eur. Her. 774. τὸν οὐ δικάως | τᾷδ' ἐπάγοντα δορύσσοντα (δορυσσόητα Dind. Nauck. δορύσσουν conj. Kirch.) | στρατὸν Ἀργόθεν. Œd. C. 1313. δορύσσους Ἀμφιάρεως. Theogn. 987. δορυσσόον ἐς πόνον ἀνδρῶν. Δορυσσόος (with which cf. λαοσσόος, βροτοσσόος) occurs Hesiod. Scut. 54. Æsch. Sept. 125. Suppl. 182. 985. Theogn 987. Theocr. XXII. 136. And the contracted form δορυσσούς Œd. C. 1313. Eur. Her. 774. Lobeck compares Eur. El. 444. μόχθους ἀσπιστὰς ἔφερον. Æsch. Ag. 404. ἀσπιστορες κλόνοι λόγχιμοί τε καὶ ναυβάται ὀπλισμοί. Add Pind. Isth. I. 32. ὀπλῖται δρόμοι. Eustathius (p. 1292, 19) derives δορύσσειν from δόρυ, as αἰχμάζειν is formed from αἰχμή, and θωρήσσεσθαι from θώρηξ. Compare κορύσσειν (Rhes. 933.). Qu. δορυσσοέντων, or δορυσσόντων, or δορυσσῶν. Cf. on v. ant. 1195. and on Œd. C. 1313.

1190. ἀνὰ τὰν (τὴν A. C.) εὐρώδῃ Τροίαν the mss. (After Τροίαν there is added ἠνεμόεσσαν in G. Jen. Mosq. b.) Lob. Nck. ἀν' εὐρυεδῇ Τροίαν Musgr. ἀν' εὐρώδῃ Τροίαν Dind. (Who says: "εὐρώδῃ Τροίαν vocat quam Homerus Τροίην εὐρεῖαν.") ἀν' αἶαν εὐρώδῃ, Τροίαν Erf. τάνδ' ἂν εὐρυεδῇ Τροίαν conj. Lob. ἀν' αἶαν ἀερώδεα Τρωϊαν Herm. III. (and in ant. ἰὼ πόνοι πόνοι πρόγονοι πόνων). ἀν' ἀερώδεα Τρωϊαν G. Wolff. (from Schol.) Schneid., coll. 601. 1207. Τροίαν ἀν' ἠνεμόεσσαν Hart. ἀν' ἀκτὰν εὐρυεδῇ [Τροίαν, a marginal gloss] conj. Bergk. ἀν' εὐρώδῃ Τροίαν Dind. ed. III. ἂν τὰν εὐρώδεα Τρωϊαν Ahrens (Phil. VI. 6.). Wund. ἀν' ἀκτὰν εὐρυεδῇ (and in v. ant. ἰὼ πόνοι πρὸ πόνων) conj. Bergk. ἀνατον εὐρυεδεῖ Τροία Seyf. ἀν' ἀνεμώδεα Τρωϊαν Weekl. Εὐρώδῃ is evidently not right. Gl. P: σκοτεινὴν ἢ πλατεῖαν. Qu. ἀν'

δύστανον ὄνειδος Ἑλλάνων;

Ἀντιστροφὴ α'.

ὄφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον Ἴδαν 1192
κεῖνος ἀνήρ, ὃς στυγερῶν ἔδειξ' ὄπλων 1195

εὐρυεδῇ Τροίαν (Simonid. 8, 17. εὐρυεδοῦς — χθονός). Or ἂν τὰν —. Or ἂν' εὐρύπεδον Τροίαν. Or ἂν' εὐρὺ Τροίας πέδον. (Cf. 863. τὰ Τρωϊκὰ | πεδία. Hom. Il. ν'. 433. εὐρείῃ ἐν Τροίῃ. Od. δ'. 99. Τροίῃ ἐν εὐρείῃ. Od. κ'. 460. ἐνὶ Σπάρτῃ εὐρείῃ. Od. χ'. 230. Πριάμῳ πόλιν εὐρύναντα. Hesiod. Op. 199. χθονὸς εὐρυοδείης. Apoll. Rh. I. 309. Λυκίην εὐρεῖαν.) Or ἂνὰ χθόν' (or πεδί') εὐρυεδῇ Τροίας. The reading is uncertain in both strophes. "Graviter laborant 1190. 1197." (Nauck.) Cf. on 1197.

1191. δύστανον ὄνειδος Ἑλλάνων] *'A sad reproach to the Greeks'*. Phil. 842. αἰσχρὸν ὄνειδος. Aesch. Sept. 535. τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ σάκει — Σφίγγ' ὠμόσιτον — νομῆ. Hor. Od. IV. 12. 6. *'Cecropiae domus | aeternum opprobrium'*. Put in apposition, not with ἄταν, and still less, as Wunder supposes, with Τροίαν, but with the entire preceding clause τὰν ἄπανστον — Τροίαν, *'a thing which is a sad reproach to the Greeks'*, that they should have besieged Troy so long to no purpose. Cf. 1210. λυγρὰς μνήματα Τροίας. 559. CEd. R. 603. καὶ τῶνδ' ἔλεγχον — πνθοῦ τὰ χρησθέντ' &c. El. 966.

Ἑλλάνων] See Valck. ad Phoen. p. 310. Qu. Ἑλλάσιν, or perhaps ἁμῖν (and in v. ant. 1198. ἄνδρας for ἀνδρώπους).

1192. ὄφελε T. Liv. b. Turn. ὄφελε A. C. L. M. Harl. Laud. Bar. 2. Lipss. Dresd. b. Augg. Mosq. a. Ald. Suid. h. v.

αἰθέρα δύναι] Gl. P: ἀφανισθῆναι. As in Homer χθόνα δύμεναι, Il. ζ'. 411. Δύναι *'to enter'*, which perhaps more correctly belongs to Ἴδαν, is here joined with αἰθέρα. Inzeugmas of this kind the verb usually stands in close connexion with the noun it more particularly agrees with in point of sense. Cf. 1034—5. and on El. 435. The sense is: Would that Paris had perished somehow, before his abduction of Helen, which was the cause of this war. Cf. Tr. 953. Il. γ'. 173. ζ'. 345. Od. ν'. 63 f. Trach. 953 f. Ph. 1092. Eur. Med. 1291. δεῖ γὰρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω, | ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος, εἰ μὴ τυράννων δώμασιν δώσει δίκην. Or. 1375. πᾶ φύγω, ξέναι, | πολὺν αἰθέρ' ἀμπαίμενος ἢ πόντον —; Ion. 796. ἂν' ὑγρὸν ἀμπαίην αἰθέρα πρόσσω γαίης Ἑλλανίας ἀστέρας ἐσπερίους, οἶον οἶον ἄλγος ἔπαθον. 1237. Herc. 651. μηδέ ποτ' ὄφελεν — πόλεις ἐλθεῖν, ἀλλὰ κατ' αἰθέρ' αἰεὶ πτεροῖσι φορεῖσθαι. 1161. πτερωτὸς ἢ κατὰ χθονὸς μολών. Phoen. 1216. Pha. Fr. 2, 61. Theogn. 1033. Herod. 4, 132.

αἰθέρα — μέγαν] *'The spacious firmament'*. CEd. C. 1471. ὦ μέγας αἰθήρ. Ant. 421. Eur. El. 59.

1193. τὸν πολύκοινον Ἴδαν] El. 138. ἐξ Ἴδα παγκοίνου λίμνας. CEd. C. 1563. τὰν παγκενθῇ — νεκρῶν πλάκα. Ant. 804. Fr. 597. πολύκοινον Ἀμφιτρίταν. Eur. Suppl. 796. κοινὸν ἐς Ἰδην. Seyffert conjectures τὸν πολύκοιτον, coll. Ant. 804. τὸν παγκοίταν θάλαμον. 810. παγκοίτας Ἰδας. CEd. C. 1563. παγκενθῇ νεκρῶν πλάκα.

1194. κεῖνος ἀνήρ] Wunder thinks this refers to Tyndareus, who was the original promoter of the Trojan war. I should rather think the

"Ελλάσιν κοινὸν" Ἀρη·
ὦ μόχθοι πρόγονοι μόχθων·
κεῖνος γὰρ ἔπερσεν ἀνθρώπους.

Στροφὴ β'.

κεῖνος οὔτε στεφάνων

reference is of a general kind. Tibull. I. 10. 1. '*Quis fuit horrendos primus qui protulit enses? | Quam ferus et vere ferreus ille fuit!*'

ἀνήρ] ἀνήρ the mss.

1195. ἔδειξεν the mss. Ald. Dind. Herm. Wund. &c. ἔδειξ' T. Turn. Br. Erf. Cf. on v. str. 1188. '*Originated, introduced, taught*'. Cf. Eur. Tro. 799. ἴν' ἐλαία πρῶτον ἔδειξε κλάδον. Æsch. Prom. 465. ἀντολάς — ἔδειξα.

1196. "Ελλάσιν L. T. Heath. Br. Herm. Wund. Dind. III. Schn. "Ελλάσι A. C. P. &c. Ald. Turn. Dind. II. "Ελλήσι Augg. After "Ελλάσιν four lett ei are erased in L. Cf. v. str. 1189.

κοινὸν "Αρη] I. e. 'a war undertaken by all the Greeks in common. Erf: '*bellum, quod sociatis viribus gerunt*'. Cf. Hom. Il. σ'. 309. ξυνὸς Ἐννάλιος. Eur. Phoen. 1572. κοινὸν Ἐννάλιον. Thuc. I. 3. Or perhaps "Αρη may mean '*plague*', i. q. ἄταν (1189). Cf. on 706. The gen. ὅπλων qualifies "Αρη, and may be rendered '*armed*'.

ἄρη A. L. Laud. Jen. Mosq. a. Dresd. b. Aug. c. Lips. a. corr. Ald. Br. ἄρην C. T. Lips. a. b. Liv. b. Turn. Erf. ἐρηῆν Reiske. I prefer ἄρη (Æd. R. 190. Ἄρεα τὸν μαλερόν). Cf. Æd. C. 1046. τὸν χαλκοβόαν ἄρη μίξουσιν. Pors. ad Phoen. 950. The metre requires "Αρην Æsch. Sept. 45.

1197. ὦ L. and all the older mss. Ald. and edd. rece. ὦ T. Liv. b. Turn. Lob. Rightly, I think. Cf. on v. str. 1190. A parenthetic exclamation, as 173—4. Gl: διὰ μέσον τοῦτο.

πόνοι πρόγονοι πόνων L. vulg. Ald. Turn. Br. Wund. Schn. &c. μόχθοι πρόγονοι μόχθων Liv. a. (Rightly, I think: cf. on v. str. 1190.) πόνοι πόνοι πρόγονοι πόνων Herm. III. πόνοι πρόπονοι Dind. Nauck. πόνον πόνων πρόγονον Hart. πόνοι πρὸ πόνων conj. Bergk. Gl. P: πρόγονοι . ἀρχαῖοι. Dindorf thinks the common reading ὑπερποιητικὸν (reminding one of the high-flown Æschylean expression οὐκ ἄπαππον Ἰδαίου πυρός), and corrects ὦ πόνοι πρόπονοι, comparing κακὰ πρόκακα in Æsch. Pers. 987. and ὦ πόνοι δύσπονοι in Ant. 1276. The common reading he supposes originated in πόνων being written over πρόπονοι. Translate: '*O toils, parents of toils, o toils begetting toils*'. Cf. 866. πόνος πόνω πόνον φέρει. Ant. 1276. ὦ πόνοι δύσπονοι. Æsch. Sept. 852. τί δ' ἄλλο γ' ἢ πόνοι πόνων, δόμων ἐφέστιοι; The true reading of the passage probably is: ὦ μόχθοι πρόγονοι πόνων, answering to ἀν τὰν εὐρεθεῖν Τροίαν v. 1190. So in Plato Legg. XI. 928 C. ξυμφοραὶ ἔχθρας ἔκγονοι. See Lob.

1198. κεῖνος] ἐκεῖνος Hart.

ἔπερσεν ἀνθρώπους] Πέρθειν is not often used of persons, or living beings. Eur. Herc. 700. πέρσας δέιματα θηρῶν. Cf. on 896.

1199. ἐκεῖνος A. L. Aug. Bodl. Laud. Mosqq. &c. Ald. κεῖνος G. T. Barr. Dresd. a. κεῖνος δ' Hart. Nauck. We should read, I think, either κεῖνος οὔτε στεφάνων, or κεῖνος γὰρ οὐ (or οὔτε) στεφάνων. Cf. on v. ant. 1211.

οὔτε βαθειᾶν κυλίκων

1200

νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,

οὔτε γλυκὺν αὐλῶν ὄτοβον,

δύσμορος, οὔτ' ἐννυχίαν

τέρψιν λαύειν.

ἐρώτων δ' ἐρώτων ἀπέπανσεν, ὦμοι.

1205

οὔτε the mss. vulg. οὐ Herm. Lob. Schn. Bergk. Nek. If we read οὐ here, οὐδὲ should thrice be substituted for οὔτε in what follows. Schneid. indeed thinks that οὔτε may follow οὐ when used in the sense of οὔτε, but this I think very problematical. Nauck gives οὐδὲ 1200.

στεφάνων] 'Of garlands', which were worn by guests at feasts. Cf. on Eur. Alc. 835. Phoen. 797. καλλιχόροις στεφάνοισι.

1200. βαθειᾶν L. T. Turn. Br. βαθειᾶν A. (supr. ᾶν) Harl. Bar. Aug. c. Ald. βαθειῶν Lips. b. Gl: πολλήν, μεγάλην.

1201. ὁμιλεῖν] I. e. ὥστε ὁμιλεῖν αὐτῇ. As δῶκεν ἔχειν, and the like: Matth. Gr. §. 432. Cf. on El. 220. 'To associate with, to enjoy'. Cf. 640. Eur. Or. 355. χαῖρ', ἐντυχία δ' αὐτὸς ὁμιλεῖς. Arist. Nub. 1399. ὥς ἡδὺ καινοῖς πράγμασιν καὶ δεξιόις ὁμιλεῖν. Pind. N. X. 72. χαλεπὰ ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων. Qu. ὁμιλῶν, or αἰεῖδεν (sub. ὥστε), or αἰοιδᾶν τ', or αἰοιδᾶς τ'. (Hes. Th. 917. τῇσι ᾄδον θάλιαι καὶ τέρψις αἰοιδῆς.) Or ἄλυπον. (Eur. Bacch. 423. οἶνον τέρψιν ἄλυπον.)

1202. οὐ γλυκὺν αὐλῶν ὄτοβον (and in ant. 1214. νῦν δ' ἀνάκειται στυγερῶ) conj. Nauck.

ὄτοβον (τ supr. a rec. m.) L. ὄτοβον (supr. τ) A. ὄττοβον P. Laud. Mosqq. Augg. Dresd. b. Ald. Suid. h. v. A common error. See Pors. ad Orest. 1386. Blomf. ad Prom. 591. Cf. Æsch. Prom. 591. ὑπὸ δὲ κηρόπλαστος ὄτοβει δόναξ ἀχέτας ὑπνοδόταν νόμον. Sept. 188. Fr. 54, 5. Phil. 213. οὐ μολπὰν σύριγγος ἔχων (having, enjoying). Hom. Il. κ'. 13. αὐλῶν συρίγγων τ' ἐνοπήν. Incert. Lyr. Bergk. 93. κείσεται — συμποσίων τε καὶ λυρᾶν ἄμοιρος λαχῶς τε παντερπέος αὐλῶν.

1203. δύσμορος] 'The wretch', in the same sense as δύστηνος Phil. 1016. Qu. δυσμόρφω, to agree with ἐμοί. Cf. CEd. R. 665.

ἐννυχίαν τέρψιν λαύειν] 'To sleep sweetly at night', or 'nightly repose so as for me to sleep'. As τέρψιν has just preceded, and follows again so soon (1216.), perhaps some other noun should be read here. Qu. ἐννύχιον κοῖτον (Rhes. 640.).

1204. λαύειν] ἴαλεν Reiske. Cf. Hom. Il. ι'. 325. ὥς καὶ ἐγὼ πολλὰς μὲν ἀπνους νύκτας ἴανον. ξ'. 213. Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν λαύεις. σ'. 259. ἐπὶ νηυσὶν λαύων. &c. Ἰαύειν occurs also in Hom. H. in Merc. 289. Eur. Rhes. 740. ποῦ — τὸν ὑπασπίδιον κοῖτον λαύει; Phoen. 1538. γεραιὸν πόδα δεμνίοις λαύων. Here. 1047. μὴ τὸν εὖ διαύοντα (εὖ τ' λαύοντα?) — ἐγείρετε.

1205. λαύειν. ἐρώτων δ', ἐρώτων — Herm. Erf. Lob. Wund. Dind. Seyf. &c. λαύειν ἐρώτων. ἐρώτων δ' — edd. vett. Br. &c.

ἐρώτων δ' ἐρώτων F. Both. Herm. &c. ἐρώτων ἐρώτων δ' Bar. 2. and many mss. ἐρώτων δ' (the former ἐρώτων written apart) L. ἐρώτων δ' Dorv. Laud. Lips. b. Dresd. b. Nek. For the repetition of ἐρώτων Wunder compares CEd. C. 119, 123, 155. Ph. 829, 845. Schol: ἐρώτων. τῶν ἐρωτικῶν. καὶ ἄκαιρον μὲν περὶ ἔρωτος μεμνησθαι ἐν τοῖς παροῦσιν, ὅμως

κεῖμαι δ' ἀμέριμνος οὕτως,
 ἀεὶ πυκιναῖς δρόσοις
 τεγγόμενος κόμας,
 λυγρὰ μνήματα Τροίας.

1210

Ἀντιστροφὴ β'.

πρὶν μὲν οὖν ἐννυχίου

δὲ ἀκολουθίαν ἔχει πρὸς τὰ προκείμενα. Cf. on 1123. As ἐρώτων had only just preceded, Musgrave proposed to correct ἐορτῶν 'feasts'. Ἐρώτων is suspected also by Herm. Nauck. Qu. ἐορτῶν δ' ἐορτῶν —.

1206. ἀπέπανσεν] ἀπόλυσιν Reiske. Qu. ἀπέπανσέ μ'.

ω μοι μοι Aug. b.

1207 f. Cf. 601 f. Æsch. Ag. 560 f.

1207. ἀμέριμνος] 'Without occupation or pastime'. Schneid. explains 'without amusement' from sources such as those here mentioned. Brunck, Lobeck, Wunder, and Dindorf wrongly explain it in a passive sense, 'neglectus, spretus'. Musgrave explains by πολυμέριμνος. Ἀμέριμνος means 'free from anxiety'. S. Matth. Ev. XXVIII. 14. Compare the double sense of ἀκηδής 'free from care' Il. φ'. 123, 'uncared for' Od. ζ'. 26. &c.

οὕτως] 'Just so, just as I am', in the sense in which εἰκῇ is sometimes used, and the Latin 'temere'. V. Vig. p. 438. Heind. ad Plat. Phædr. 24. Arist. Ran. 625. μὴ δῆτ' ἔμοιγ' · οὕτω δὲ βασάνιζ' ἀπαγαγών. Eur. Iph. A. 889. οὐχ ἀπλῶς οὕτω φέρω. Alc. 683. οὐ βαλὼν οὕτως ἄπει. Her. 375. οὐχ οὕτως ἂ δοκεῖς νυρήσεις. Hipp. 41. Plat. Legg. VII. 799 C. ῥαδίως οὕτως. p. 817 C. εἰκῇ οὕτως. S. John Ev. IV. 6. ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Act. Apost. XXVII. 17. οὕτως ἐφέροντο. Hor. Od. II. 11. 13. 'Sub alta vel platano vel hac pinu jacentes sic temere'.

1208. αἰεὶ Dresd. a.

πυκιναῖς (γρ. πυκιναῖς) C. Πυκινοῖς occurs Ph. 854.

πυκιναῖς δρόσοις τεγγόμενος κόμας] Cf. Phil. 1456. οὗ πολλάκι δὴ τοῦμὸν ἐτέγχθη | κρᾶτ' ἐνδόμυχον πληγαῖσι νότον. Æsch. Ag. 11. νυκτίπλαγκτον ἐνδροσόν τ' ἔχω | εὐνήν. 320. πάγων δρόσων τε &c. 559. εὐναὶ γὰρ ἦσαν δηῖων πρὸς τείχεσιν · | ἐξ οὐρανοῦ δὲ κἀπὸ γῆς λειμωνίας | δρόσοι κατεψέαζον, ἔμπεδον σίνος (ἔμπεδος πίνος?) | ἐσθημάτων, τιθέντες ἐνθρονον τρίχα. Musgrave compares also Od. ξ'. 475. Val. Fl. I. 552. 'ad Trojam stentes hiberna Mycenae'. Cf. 601. 1190.

1209. κόμας, λυγρᾶς Brunck. κόμας λυγρᾶς edd. vett.

1210. λυγρᾶς L. corr. vulg. λυγρᾶς L. pr. Br. Herm. &c. Qu. λυγρὰ, as proposed also by Wakef. S. C. CXIII. I. e. 'sad reminiscences (recollections, mementoes) of Troy'. The accusative put in apposition with the preceding sentence. Cf. 1191. Hom. Il. ω'. 735. ἥ τις Ἀχαιῶν | ῥίψει χειρὸς ἑλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον. Eur. Or. 1103. Ἐλένην κτάνομεν, Μενέλεω λύπην. Monk ad Alc. 7.

1211. καὶ πρὶν μὲν C. L. Harl. Laud. Bar. 2. Mosqq. Augg. Dresd. b. Ald. Lob. Herm. Hart. Schn. Bgk. πρὶν μὲν οὖν Tricl. (who gives κεῖνος οὕτε in v. str. 1199.) Liv. b. Dresd. a. Turn. καὶ πρὶν ἐννυχίου μὲν

δείματος ἦν μοι προβολὰ
καὶ βελέων θούριος Αἴας,
νῦν δ' οὗτος ἀνείται στυγερῶ
δαίμονι. τίς μοι τίς ἄρ' οὖν
τέρψις ἔτ' ἔσται;
γενοίμαν ἵν' ὕλᾳεν ἔπεστι πόντου

1215

Liv. a. καὶ πρὶν μὲν οὖν Br. Erf. Wund. καὶ πρὶν μὲν ἐξ Dind. πρὶν μὲν F. G. H. Dresd. a. Nauck. καὶ πρὶν μὲν αἶψιν νυχίου Wolff. Seyf. καὶ πρὶν μὲν ἦν ἐννυχίου δείματος. ἦν μοι (better δὲ) — Apitz ad Trach. 983. Qu. καὶ πρὶν μὲν ἐννυχίου —. Or πρὶν μὲν οὖν ἐννυχίου —. Or πρόσθεν (πέρους, or πρὸ τοῦ) μὲν οὖν ἐννυχίου —. Or thus: καὶ πρὶν μὲν ἦν ἐννυχίου | δείματος ἡμῶν προβολὰ. Πρὶν μὲν — νῦν δὲ occurs also CEd. C. 367. πρὶν μὲν — ἔπειτα δὲ El. 723. Cf. on v. str. 1199.

ἐννυχίου δείματος — προβολὰ] I. q. πρόβλημα. 'A protection against nocturnal alarm'. Cf. Aesch. Sept. 676. πετρῶν προβλήματα. Eur. Suppl. 208. χείματος προβλήματα. Eur. Meleag. Fr. 6. πρόβλημα θηρός. Arist. Vesp. 615. τάδε κέντημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν. Eur. Med. 1322. ἔρυνα πολέμιας χερός. Gl. P: προβολὰ, φυλακή. Schol: τῆς νυκτερινῆς ἐφόδου τῶν πολέμιων καὶ τῶν βελέων ἀλεξητήριον ἦν ὁ Αἴας. He is called by Homer ἔρκος Ἀχαιῶν, Il. η'. 211.

1214. ἀνείται A. L. corr. m. rec. T. &c. ἀγκεῖται L. pr. ἐγκεῖται G. and (supr. ἀνα) M. ἔγκειται F. P. Lips. b. Augg. (γρ. ἀνείται in Aug. b.). ἀγκεῖται (not ἀγκεῖται) L. pr. and so conj. Sch. ἀφείται Seyf. (coll. Ant. 1165. καὶ νῦν ἀφείται πάντα). νῦν δ' ὧδ' ἀνάκειται Weekl. Musgrave translates: 'devotetur, consecratur', Erf: 'permissus est'. Schneid: 'is given up to a disastrous fate'. Herm: 'nunc ille tristi fato confectus est' (coll. Eur. Or. 939. ὁ νόμος ἀνείται, 'solutus est'). Or: 'nunc ille tristi fato peremptus est'. Cf. Eur. Phoen. 954. οὗτος δὲ πῶλος τῇδ' ἀνειμένος πόλει | θανῶν πατρώαν γαῖαν ἐκσώσειεν ἄν. Qu. ὄλωλε, or ἄφαντος, or ἐνέχεται. Nauck proposes νῦν δ' ἀνάκειται.

στυγερῶ] στυγερώς L. pr.

στυγερῶ δαίμονι] 'To (or by) a miserable fate'. Perhaps Ἄρης is meant (706.). Or perhaps rather 'to the hateful god' (Pluto). Which sense is confirmed by ἀνείται 'has been devoted'. Musgrave proposes Στυγίῳ δαίμονι, and understands it of Pluto (Eur. Alc. 75).

1215. τίς ἔτ' οὖν τέρψις ἐπέσται; vulg. Ἐπέσται (Schneid: 'adstabit') seems unsuitable here; and, as ἔπεστι follows so closely (1218), is open to suspicion even on that ground. Qu. τίς ἄρ' οὖν τέρψις ἔτ' ἔσται; Or τίς ἔχειν τέρψις ἔτ' ἔσται; Cf. 1185. Ant. 1296. τίς ἄρα τίς με πότμος ἔτι περιμένει; Phil. 1348. τί με τί δῆτ' ἔχεις ἄνω;

1217 f. The Chorus wish themselves on their way home: for a ship sailing from Troy to Athens would pass by Sunium's rocky height. Schol: γενοίμεν οὖν, φησὶν, ἐπὶ τὴν ἄκραν πλάκα τοῦ Σουνίου· διὰ γὰρ Σουνίου ὁ πλοῦς τοῖς ἀπὸ Τροίας ἐπὶ Σαλαμῖνα.

1218. Schol: ἐνθα ὕλώδης ἐξοχή τῆς θαλάττης ἐστί.

ὕλᾳεν A. L. &c. ὕλῳεν F. T. Nauck ejects this.

ἔπεστι] 'Overhangs, overlooks'. Schneid: 'imminet ponto, prominet'.

πόντου] We should, I think, read πόντῳ (ἔπεστι). Otherwise it is

πρόβλημ' ἀλίκλυστον, ἄκραν
ὑπὸ πλάκα Σουνίου,
τὰς ἱερὰς ὅπως

1220

difficult to see on what the gen. πόντου depends. Unless indeed the construction be πόντου πρόβλημ', 'barrier against the sea'. Cf. Phil. 1455. καὶ κτύπος ἄρσην πόντου προβλής θ' &c. Where however we must construe κτύπος πόντου.

1219. πρόβλημ'] 'Foreland, promontory'. Phil. 1455.

ἄκραν (ἄκ in lit. a m. ant.) L. perhaps αἶραν or ἀνραν pr.

ἄκραν ὑπὸ πλάκα Σουνίου] 'Beneath the lofty table-land of Sunium', or 'beneath the extreme part (the cliff) of the f.c.' Cf. Tr. 273. ἀπ' ἄκρας — πυργώδους πλακός. Phil. 1430. πρὸς πάτρας Οἴτης πλάκα. Hom. Od. γ'. 278. Σούνιον ἱρὸν, ἄκρον Ἀθηνέων.

1220. ὑπὸ πλάκα] Observe the lengthening of the last syllable of ὑπό. So Tr. 1012. κατὰ τε (ἔ) θρία. Eur. Her. 753. καὶ παρὰ (ᾶ) θρόνον ἀρχέταν.

1221. τὰς ἱερὰς — Ἀθάνας] The usual ornamental epithet of Athens. Arist. Eq. 1319. ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις νήσοις τε φανεῖς ἐπικούρε. 1037. Timocreon Fr. 1. ἱερᾶν ἀπ' Ἀθανᾶν. Schol: φιλοτέχνως εὐφραίνει τοὺς ἀκροαμένους διὰ τῶν ἐπαίνων τῆς Ἀττικῆς. A similar compliment was paid above 202. For the connexion between Salamis, the native place of the Chorus, and Athens cf. 202. 861. Pausanias (I. 28. 2.) tells us that the spear and crest of the helmet of Athene Polias on the Acropolis could be seen by vessels as they rounded the promontory of Sunium. This must be attributed to the astonishing clearness of the sky in Greece, for the distance from one point to the other in a straight line is some ten leagues. The statue of the goddess was much higher than the temple, as appears from an ancient medal of Athens (v. Clarke Trav. VI. 191.).

ὅπως προσείποιμεν the mss. Vauv. Herm. Dind. Wund. Schn. Hart. Bergk. Nauck. ὅπως προσείποιμ' ἂν Johns. Heath. Br. Both. Lob. Sch. Erf. The fallacy of this apparent and, it would seem, popular emendation is exposed by Elmsley, who disposes of it with the pungent remark that, if even all the copies read προσείποιμ' ἂν, he would not hesitate to correct προσείποιμεν. In the first place after ὅπως ἂν a subjunctive would be required, not an optative; and secondly, whenever the particles ὅπως ἂν signify 'in order that', they must not be separated by the verb which they govern. For the construction Elmsley compares Phil. 324. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, | ἵν' αἱ Μυκῆναι γνοῖεν (not γνῶσιν) &c. Soph. (Enom. Fr. 423.) ap. Arist. Av. 1337. γενοίμαν αἰετὸς ὑψιπέτας, ὥς ἂν ποταθεῖην (read ἀμποταθεῖην, which obvious emendation I am surprised should have escaped the keen and critical eye of Elmsley) ὑπὲρ (πρόσω?) ἀτρυγέτον γλανκᾶς ἐπ' οἶδμα λίμνας. Alexis ap. Athen. p. 340 C. εἴ τινας μᾶλλον φιλῶ | ξένους ἑτέρους ὁμῶν, γενοίμην ἔγχελυς, | ἵνα Καλλιμέδων ὁ Κάραβος πρίαιτό με. See also Elmsl. in Quart. Rev. VII. 455. Add Trach. 953. εἴθ' ἀνεμόεσσά τις γένοιτ' ἔπουρος ἐστιῶτις ἄρρα, ἥ τις μ' ἀποικίσσειεν ἐν τόπων, ὅπως — μὴ ταρβαλέα θάνοιμι. 655. Ph. 961. Æsch. Eum. 288. ἔλθοι — ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος. Eur. Bacch. 1383. ἔλθοιμι δ' ὅπου | μήτε Κιθαιρῶν μιὰρός μ' ἐσίδοι &c. Hipp. 729. ἀλιβάτοις ὑπὸ κενθμῶσι γενοίμαν, | ἵνα με πτεροῦσσαν ὄρνιν |

προσείπομι Ἀθάνας.

ΤΕΥΚΡΟΣ.

καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην
Ἀγαμέμνον' ἡμῖν δεῦδο τόνδ' ὀρμώμενον·
δῆλος δέ μοῦστί σκαῖον ἐκλύσων στόμα.

1225

θεὸς ἐν πταναις ἀγέλαισιν θείη. Arist. Thesm. 22 f. Matth. Gr. §. 518, 5. Bernh. Synt. p. 406 f. The common reading is properly defended by Vauv., who remarks: "semel incepta oratio per optativum recte per optativum continuatur". Sometimes however the subjunctive is used instead of the second optative. Eur. Or. 982. μόλοιμι τὰν — πέτραν, — ἔν' ἐν θρήνοισιν ἀναβοάσω. Suppl. 621. Iph. T. 439. Hel. 178. Hom. Od. σ'. 202. Translate: 'That we might hail sacred Athens'. Schol: ἵνα προσφωνήσωμεν (—σαιμεν?) τὰς ἱερὰς Ἀθήνας. It was customary for sailors in former days, on first getting sight of land, to salute it. Virg. Æn. III. 524. 'Italiam laeto socii clamore salutant'. Stat. Theb. IV. 808. contra percussa reclamation | terra, 'salutatus cum Leucada pandit Apollo'. Cf. also Æsch. Ag. 486.

1222. προσείπομεν] προσείπομι only, I believe, P. The absence of elision may perhaps be excused in choral metre. Or we might read προσείπομι' αὖ (again) Ἀθάνας. But the transition from the singular to the plural, especially in a Chorus, is common enough; for the Chorus sometimes speaks of itself in the singular, at other times in the plural.

Ἀθάνας A. L. and (supr. η) T. ἀθήνας F.

1223. Teucer, who had left (1184) to prepare a grave for Ajax, having perceived Agamemnon making for the place where the body lay, hurries thither himself to prevent any injurious treatment of it.

1224. τόνδ'] 'Here'. Lat. 'eccum'.

1225. Schol: Δίδυμος· Καὶ δῆλός ἐστιν ὥς τι σημανῶν νέον. Which is intended apparently as a various reading. Cf. 326. δῆλός ἐστιν ὥς τι δρασεῖων κακόν. Translate: 'And it is clear to me that he is about to let loose (to give vent to) foolish (rash) language'. Or the μοι may perhaps depend on ἐκλύσων, in the sense of 'against me'. Cf. Œd. C. 1375. τοι-άσδ' ἀρὰς σφῶν — ἐξάνῃκ' ἐγώ. Oxford Transl: 'and he is evidently about to let loose his evil tongue at me'. Cf. Eur. Hipp. 1060. τί δῆτα τοῦμόν οὐ λύω στόμα —; Isocr. Panath. p. 252, 96. λέλνκα τὸ στόμα. Æsch. Prom. 683. οἷγειν στόμα. Arist. Av. 1724. ἀνοίγειν ἱερὸν εὐφημον στόμα. Eur. Hipp. 995. ὅμως δ' ἀνάγκη — γλῶσσάν μ' ἀφεῖναι. Virg. Æn. III. 457. 'Ipsa canat vocemque volens atque ora resolvat'. II. 246. 'aperit — ora'. Ovid. Met. III. 261. tum linguam ad jurgia solvit.

μοῦστί Herm. Elmsl. Dind. Wund. &c. μοι 'στί vulg. A. P. T. Lips. a. &c. μοῖστί L. M. μοι ἐστί Lips. b.

ἐκλύσων A. L. T. &c. ἐκλύσον (γρ. ἐκλύσων) F. Qu. ἐκχεῶν (Fr. πολλὴν γλῶσσαν ἐκχέας μάτην).

στόμα] 'Language'. Cf. 1147. Œd. C. 981. 132.

ΑΓΑΜΕΜΝΩΝ.

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλονσί μοι
τλήναι καθ' ἡμῶν ὧδ' ἀνοιμωκτὶ χανεῖν.
σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

1226. σὲ δὴ] Qu. σέ τοι, as in 1228. &c. El. 1445. σέ τοι σὲ κρίνω, ναὶ σὲ τὴν —. But cf. Ant. 441. σὲ δὴ, σὲ τὴν νεύουσαν —.

τὰ δεινὰ ῥήματ'] 'Those dreadful words', which Menelaus had reported to him; or rather 'all that is most dreadful in words'. Cf. 312. 650. and on 1107. τὰ σέμν' ἔπη.

1227. τλήναι —] 'Have had the audacity &c.' Cf. 463. 917. 1333. 1384. Phil. 475. 537. Monk on Alc. 285.

ἀνοιμωκτὶ C. P. Q. Aug. Eust. p. 723, 28. Br. Herm. Dind. Wund. Schn. prob. Blomf. Gl. Prom. 216. ἀνοιμωκτεῖ A. F. L. M. T. Lipss. Ald. Turn. Lob. Erf. Hart. The ι in ἀνοιμωκτὶ is long, as in ἀστακτὶ (Ed. C. 1646. ἐγρηγορτὶ Il. κ'. 182. ἀναιμωτὶ ρ'. 363. ἀνιδρωτὶ ο'. 228. &c. Cf. on (Ed. C. 1646. Isocr. p. 315 D. ἀνεγκλητεῖ. On adverbs of this kind v. Blomf. Gl. Prom. 216. "The reader will observe that most of these words are of such a form, that the last syllable can hardly be necessarily long in a senarius, especially a tragic senarius —. This is the reason why we find so few verses which can be compared with that now before us", observes Elmsley. As to the sense of the word, the Schol. explains: χωρὶς οἰμωγῆς, ἀτιμωρήτως. I. e. 'with impunity'. Hardly right. Qu. ἀναξίως (1392). At the end of this line, instead of a note of interrogation (as in Ald. Turn. and recd. edd.) I prefer to mark a full stop with Brunck.

χανεῖν] 'To utter'. Gl. A: εἰπεῖν. Æsch. Ag. 892. μηδὲ — χαμαιπετὲς βόαμα προσχάνης ἐμοί. Arist. Vesp. 342. ταῦτ' ἐτόλμησ' ὁ μισαρὸς χανεῖν —; Callim. Apoll. 24. γυναικὸς — ὀϊζυρόν τι χανεῖν. Hesych: ἔχανε·ν εἶπεν. Id: χάνοιμι·εἶποιμι. In Latin 'hiscere'.

1228. σέ τοι τὸν ἐκ τῆς L. P. T. &c. Ald. Turn. Br. Lob. Dind. Wund. Schn. Bgk. Nauck. σέ τοι, σὲ τὸν τῆς Dresd. b. Elmsl. Herm. Hart. σέ τοι τὸν τῆς A. Aug. c. Mosq. b. σέ τοι σὲ τὸν ἐκ τῆς Aug. b. σέ τοι σὲ τὸν (om. ἐκ τῆς) Dorv. b. Cf. El. 1445. σέ τοι, σὲ κρίνω, ναὶ σὲ, τὴν ἐν τῷ πάρος | χρόνῳ θρασείαν. Ant. 441. σὲ δὴ (σέ τοι?) σὲ τὴν νεύουσας εἰς πέδον κάρα, | φῆς ἢ καταρνεῖ μὴ δεδραμέναι τάδε; (Ed. C. 1578. σέ τοι κικλήσκω τὸν αἰὲν ἄϋπνον. Æsch. Prom. 980. σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον — τὸν πυρὸς κλέπτῃν λέγω· | πατήρ ἄνωγέ σε —. Cho. 449. σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις. Eur. Bacch. 910. σὲ τὸν πρόθυμον ὄνθ' ἅ μὴ χρεὼν ὀρεῶν — Πενθέα λέγω. Hel. 553. σὲ τὴν ὄρεγμα δεινὸν ἡμιλλημένην — μεῖνον, τί φεύγεις; 1116. σὲ τὰν — θάκους ἐνίζουσας ἀνεβόασα, | σὲ τὰν αἰδοτάταν. Ion. 219. σέ τοι τὸν παρὰ ναὸν ἀνδῶ. Med. 273. σὲ τὴν σκῦθρων — Μήδειαν εἶπον τῆσδε γῆς ἔξω περᾶν. Iph. A. 855. ὦ σέ τοι λέγω | τὸν θεῶς γεγῶτα παῖδα. Herc. 1217. εἶεν, σὲ τὸν θάσσοντα δυστήνους ἔδρας | ἀνδῶ φίλοις ὄμμα δεικνύναι τὸ σόν. Rhes. 642. σὲ τὸν στρατηγὸν καὶ κασίγνητον λέγω, | Ἔκτορ, καθεύδεις; Arist. Ran. 171. οὗτος, σὲ λέγω μέντοι (σέ τοι λέγω Elmsl.), σὲ τὸν τεθνηκότα. Av. 274. οὗτος, ὦ σέ τοι — τί βωστρεῖς; 406. ἰὼ Ἐποψ, σέ τοι καλῶ. Pl. 1099. σέ τοι

ἢ πον τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο
 ὑψηλ' ἐκόμπεις κάπ' ἄκρων ὠδοιπόροις,
 ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὕπερ,

1230

λέγω, | ὁ Καρίων, ἀνάμεινον. Herod. I. 115. σὺ δὲ, ἔων τοῦδε — παῖς ἐτόλμησας —; Lucian. Cat. 25. σὲ τὸν τύραννον προσκαλῶ. Valek. ad Phoen. 1637. Elmsl. ad Her. 657. Quart. Rev. IX. 360. The common reading is confirmed by 1289. ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς. But the other reading σέ τοι σέ τὸν τῆς — seems equally good, for the repetition of the pronoun in such passages is usual and elegant. The ἐκ is perhaps a gloss that crept into the text.

αἰχμαλωτίδος] αἰχμαλώτιδος L. Cf. on 71. Hesione, daughter of Laomedon, is meant (cf. 435. 1301 f.); whence he calls the language of Teucer βάρβαρον γλῶσσαν 1263.

1230. ἐφώνεις A. D. H. L. rec. m. Bar. b. Bodl. Laud. Dind. Wund. Hart. Wakef. S. C. LXVIII. ἐφρόνεις A. corr. F. G. L. pr. M. P. Augg. Suid. v. ὑψηλοτέρως. (Cf. Phil. 905. φωνεῖς [φρονεῖς F.]) ἐκόμπεις D. v. l. T. Schol. ad Arist. Ach. 638. Turn. Br. Lob. Herm. Bergk. Nauck. Wunder perhaps rightly judges that ἐφρόνεις is a mere corruption of ἐφώνεις, and that ἐκόμπεις, which is found in none or few of the better copies, is a gloss on ὑψηλ' ἐφώνεις. But ἐκόμπεις seems more appropriate, and Nauck too thinks this may be right. Cf. 770. τοσόνδ' ἐκόμπει μῦθον. 766. ὁ δ' ὑψικόμπως ἀφρόνως ἡμείψατο. Æsch. Prom. 360. ὑψηγόρων | κομπασιμάτων. 318. τῆς ἄγαν ὑψηγόρου | γλώσσης. El. 569. ἐκκομπάσας ἔπος τι.

κάπ' ἄκρων] Sc. δακτύλων, or ποδῶν, or ὀνύχων. Lit. 'on tip toes'. Schol: ἐπ' ἄκρων δακτύλων ἔβαινες γανυῖων. Cf. Schol. ad Arist. Ach. 638. Cf. Eur. Ion. 1180. ἐν δ' ἄκροισι βὰς ποσί. El. 835. ὄνυχας ἐπ' ἄκρους στάς. Cycl. 159. ὥστ' εἰς ἄκρους γε τοὺς ὄνυχας ἀφίκετο. Bacch. 709. ἄκροισι δακτύλοισι διαμῶσαι χθόνα. Iph. T. 255. κἀνεχώρησεν πάλιν | ἄκροισι δακτύλοισι πορθμεύων ἵχνος. Lucian. D. D. XI. 2. ἐπ' ἄκρων τῶν δακτύλων βεβηκυῖα. Arist. Ach. 638. εὐθύς διὰ τοὺς στεφάνους ἐπ' ἄκρων τῶν πυγιδίων ἐκάθησθε. Diodor. Sic. II. 50. κατὰ τῆς γῆς ὠκέως ἀκροβατεῖ (viz. the ostrich). Liban. I. p. 326. ἐπ' ἄκρων πορεύονται δακτύλων. 806 D. Philon. p. 252 F. ἀκροβατεῖ τε γὰρ καὶ τὸν ἀνχένα μετέωρον ἐξαίρει φροντιστόμενος.

1231. ὅτ'] 'When, seeing that'.

οὐδὲν ὦν] By birth. Schol: οὐδὲν μὲν ὦν, διὰ τὴν δυσγένειαν τοῦ μηδὲν δὲ, τοῦ Αἴαντος τελευτήσαντος. Eur. Rhes. 821. ἢ τὸν Ἑκτορα | τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε; Arist. Av. 578. ὑμᾶς — νομίσωσι τὸ μηδέν. Aj. 1275. ἤδη τὸ μηδὲν ὄντας. Tr. 1107. κἢν τὸ μηδὲν ὦ. CEd. R. 1187. But Aj. 1114. τοὺς μηδένας.

τοῦ μηδέν] Sc. ὄντος. As being dead. Cf. 1257. El. 1166. Gl. P: νεκροῦ. Cf. 767. ὁ μηδὲν ὦν. 1275. ἤδη τὸ μηδὲν ὄντας. El. 1166. δέξαι με τὴν μηδὲν εἰς τὸ μηδέν. Eur. Ion. 596. ὁ μηδὲν ὦν καὶ οὐδένων (καὶ μὴδ.) κεκλήσομαι. Phoen. 601. τὸν οὐδὲν (μηδέν;) ἐς μάχην. Tro. 412. τῶν τὸ μηδέν. Eur. Fr. 536, 2. τὸ μηδὲν εἰς οὐδὲν ῥέπει. Arist. Av. 577. ἦν δ' οὐν ὑμᾶς — εἶναι νομίσωσι τὸ μηδέν.

μηδέν] μηδενὸς F. Aug. c. Jen. Mosq. b. and Suid. l. l.

κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν
 ἡμᾶς Ἀχαιῶν οὐδὲ σοῦ διωμόςσω,
 ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1235
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα;
 ποῖ βάντος ἢ ποῦ σιάντος οὔπερ οὐκ ἐγώ;

1232 f. In reference to Teucer's words 1102. Σπάρτης ἀνάσσων ἤλθες, οὐχ ἡμῶν κρατῶν.

1232. στρατηγούς — ναυάρχους] Plut. Aristid. 23. οἱ ναύαρχοι καὶ στρατηγοὶ τῶν Ἑλλήνων. Agamemnon exaggerates the assertions of Teucer, 1097 f. Schn.

ναυάρχους A. L. T. &c. ναυάρχας G. M. Cf. ad CEd. C. 1085.

1233. οὔτε vulg. Schneid: "I. e. οὔτε Ἀχαιῶν οὔτε σοῦ." See Add. We must read οὐδέ. The two particles are constantly confounded in the mss.

διωμόςσω] γρ. διωρίσω L. a m. ant. (S.) prob. Heath. Translate: 'You maintained, contended'. For that the verb often means nothing more is shown by Lobeck, who cites Eur. Phil. Fr. 6. τί δῆτα θάκοις μαντινοῖς ἐνήμενοι | σαφῶς διόμνυσθ' εἰδέναι τὰ δαιμόνων; Dionys. Ant. VIII. 2. Dion. Chrys. XV. 448. Lucian. pro Imag. 20. Cf. Tr. 378. διώμνυτο. 255. διώμοσεν. Compare the verb δισχυρίζεσθαι.

1234. αὐτὸς ἄρχων] 'Himself ruling', not under the command of another. Compare Teucer's words 1107—11. Instead of αὐτὸν ἄρχοντα Αἴαντα πλεῖν. A similar change of construction, as Wunder observes, is found 756. ἐλᾷ γὰρ — μῆνις, ὥς ἔφη, for ἐλᾶν γὰρ — μῆνιν. Cf. Arist. Vesp. 470. αὐτὸς ἄρχων μόνος.

1235. μεγάλα — κακά] 'Serious reproaches'. So μεγάλα φάτις 173. Cf. 1320. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους — τοῦδ' ὑπ' ἀνδρός; 1324. ἤκουσεν αἰσχροῦ. Ph. 1074. ἀκούσομαι — πρὸς τοῦδε, &c. El. 553. σοῦ τὰδ' ἐξήκουσ' ὑπο. Eur. Med. 1011. θάρσει· κᾶτει τοι καὶ σὺ πρὸς τέκνων ἔτι. Arist. Eq. 820. οὐκ οὐν ταυτὶ δεινὸν ἀκούειν, ᾧ Δῆμ', ἐστὶν μ' ὑπὸ τούτῳ; Xen. An. VII. 7. 23. μέγα δὲ εὖ ἀκούειν ὑπὸ ἐξακισχιλίων ἀνθρώπων. Isocr. p. 56 B. κακῶς ὑπὸ τῶν πολιτῶν ἀκούειν. Pors. ad Med. 1014. For μεγάλα Nauck proposes δεινά.

1236. ποίου — ἀνδρός] Supply περὶ or ὑπέρ. Gl. T: ὑπέρ — εἶπες. Cf. El. 317. τοῦ κασιγνήτου τί φῆς, | ἥξοντος ἢ μέλλοντος; Tr. 1122. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων ἐν οἷς | νῦν ἐστίν. 928. 170. Ph. 439. ἀναξίου μὲν φωτὸς ἐξερεῖσθαι. 441. Ant. 1182. CEd. C. 307. 355. 436.

κέκραγας — ὑπέρφρονα] So Æsch. Sept. 392. ὑπέρφρονας λόγους. Cf. on Tr. 473. φρονούσαν θυητὰ κούκ ἀγνώμονα.

κέκραγας A. T. &c. κέκραγες F. G. L. Mosq. b.

ᾧδ' ὑπέρφρονα] Cf. Trach. 473. φρονούσαν — ὑπέρφρονα. Æsch. Sept. 406. στυγοῦνθ' ὑπέρφρονας λόγους. 383. ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε. Ag. 1400. περίφρονα δ' ἔλακες. Qu. ᾧδ' ἄγαν ὑπερ, or ᾧδ' ὑπερ μέγα (or σφόδρα), or ὑπερ ᾧδ' ἄφρονα. After ὑπέρφρονα Dindorf and Wunder mark only a comma, instead of a note of interrogation, as is usually done.

1237. ποῖ βάντος Q. Dresd. b. Br. Vauv. Erf. Wund. Hart. Pors. ad

οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;
 πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὄπλων
 ἀγῶνας Ἀργείοισι κηρύξαι τότε,
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ
 κούκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις

1240

Hec. 1062. ποῦ βάντος A. L. T. vulg. Lob. Herm. Dind. Schn. Bgk. Cf. 1006. ποῖ γὰρ μολεῖν μοι δυνατόν; Xen. Cyr. IV. 5. 48. μάλα δὲ αἰσχύνεσθαι ἡμᾶς ἐποιήσατε ὅτι οὐ παρῆμεν ὅπου περ ὑμεῖς (sc. in action).

ποῖ βαντός ἢ ποῦ στάντος —; I. e. 'who went upon what enterprise, or held what post of danger, which I did not?' Cf. 1281. This seems to have been a proverbial expression, in allusion probably to the two branches of warfare, detached predatory expeditions, and hand-to-hand fighting, μάχη σταδία. Schneid: "Perhaps βῆναι καὶ στῆναι referred originally to the λόχονδ' ἵεναι and the μάχη σταδίῃ, Il. α'. 226." Cf. Phil. 833. ὦ τέκνον, ὅρα ποῦ στάσει, ποῖ δὲ βάσει. Eur. Alc. 881. ποῖ βῶ; πᾶ στῶ; Hec. 1057. ὦ μοι ἐγὼ, πᾶ βῶ; πᾶ στῶ; πᾶ κέλω; Dem. p. 329. ἐν τίσιν οὖν σὺ νεανίας καὶ πηνίκα λαμπρός; A similar taunt is found in Phil. 379. οὐκ ἦσθ' ἔν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἔν' οὗ σ' ἔδει. To meet Teucer's assertion that Ajax was an independent chieftain, Agamemnon maintains that on all occasions Teucer had acted under his authority and auspices, as commander-in-chief; that he had performed no exploit without his direction or command; and consequently could not have been his own master. Hence Teucer below (1274—87), when rebutting this calumnious assertion of Agamemnon, insists solely upon those deeds, which Ajax had performed without the assistance of any of the Greeks.

οὐπερ] ἦπερ P., ἦπερ (om. οὐκ) G.

1238. οὐκ ἄρ'] οὐκ ἄρ' C. v. l. L. P. The exclamatory ἄρα is here quite appropriate. 'There are not then, it would seem &c.' Cf. Phil. 106. οὐκ ἄρ' ἐκείνῳ 'στ' οὐδὲ προσμῖξαι θρασύ; 114. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκειτ', εἰμ' ἐγώ; Arist. Nub. 1252. οὐκ ἄρ' ἀποδώσεις; ('you will not then return me the money?'). Thesm. 8. οὐδ' ἄρ' ὁρᾶν δεῖ μ'; Av. 91. οὐκ ἄρ' ἀφῆκας —; Eccl. 672. οὐδὲ κυβεύσουσ' ἄρ' ἄνθρωποι; In all these and similar passages οὐ τᾶρα would be wrong; the sense being interrogative, not affirmative.

ἄνδρες] I. e. 'brave men'. Lat. 'viri'. Œd. C. 393.

1239. ἔοιγμεν] On this Attic contracted form see Elmsley ad Heracl. 428. It occurs again Eur. Her. 427. 676. Cycl. 99. As they wrote ἔοιγμεν for ἔοικμεν (from εἰόκαμεν), so we find ἄνωχθι for ἄνώγεθι (from ἀνώγεθι). τῶν Ἀχιλλείων ὄπλων] Sub. περὶ. Cf. 936.

1240. κηρύξαι] κηρύξαι L.

τότε A. L. T. vulg. ποτὲ (γρ. ὅτε) F. Cf. 650, 1377.

1241. πανταχοῦ] 'In every (any) case, come what may'. Cf. 1369. Ant. 634.

φανούμεθ' A. L. vulg. φανοίμεθ' P. Liv. b. Lips. b. Brub. Bened. φαινοίμεθ' F. T. φάνοιμ' Lips. a. Schol. Bodl: ἐλεγεόμεθα.

φανούμεθ' — κακοί] Cf. on 1369. Œd. C. 51. κούκ ἄτιμος ἐκ γ' ἐμοῦ φανεῖ. Tr. 1252. οὐ γὰρ ἄν ποτε | κακὸς φανείην, &c.

1242. ἀρκέσει] ἀρκέσοι P. Liv. b.

ὑμῖν] ἡμῖν P.

εἵκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
 ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἄν ποτε
 κατάστασις γένοιτ' ἄν οὐδενὸς νόμου,
 εἰ τοὺς δίκῃ νικῶντας ἐξωθήσομεν

1243. εἵκειν — κριταῖς] 'To acquiesce in what pleased the majority of the judges (or your many judges, or rather the many as judges)'. Before ἃ supply ταῦτα. Cf. Œd. C. εἰκόντας ἃ δεῖ. 1178. τὰδ' εἰκαθεῖν. Ph. 464. ἤρεσκεν] ἤρεσκε A. T. ἤρεσε (γρ. ἤρεσκε) G. ἤρεσκεν (corr. pr. m. from ἤρεσεν) L. Cf. Ant. 504. τοῦτο πᾶσιν ἀνδάνειν λέγοιτ' ἄν.

1244. κακοῖς βαλεῖτε] 'Ye will assail with reproaches'. Schol: ἀντὶ τοῦ βλασφημεῖτε. Cf. Trach. 940. ὧς νιν ματαίως αἰτία βάλοι κακῇ. 597. Phil. 374. καγὼ χολωθεὶς εὐθύς ἤρασσον κακοῖς. Aj. 724. ὀνειδέσιν ἤρασσον. 501. Arist. Thesm. 895. βάῦξε, τοῦμὸν σῶμα βάλλουσα πόγῳ. Arist. Fr. 116. πᾶσι κακοῖσιν ἡμᾶς φλώσιν. Liban. I. 811. βάλλουσι σκώμμασι. 303. Θορύβοις βαλλόμενος. 307. μήκεσι λόγων βέβλημαι. II. 393. βοαῖς βεβληκότες. Meleag. 41. οὐ σε βαλῶ ξήλοις. Æsch. Sept. 382. θείνει δ' ὀνειδεῖ μάντιν. 568. κακοῖσι βάξει (βάλλει, or κακοῖς ἰάπτει?) πολλὰ Τυδέως βίαν. 286. Suppl. 96. 543. Eur. Alc. 692. ὦ παῖ, τίν' ἀνχεῖς — κακοῖς ἐλαύνειν (κακοῖσι βάλλειν?); Pind. Ol. VIII. 73. μὴ βαλέτω με λίθῳ τραχεῖ φθόνοσ. Prop. III. 8. 11. 'Quae mulier gravida jactat convicia lingua'.

κακοῖς] Sc. ἔπεσι or λόγοις. 'With reproaches'. Cf. Phil. 374. 382. &c.

βαλεῖτε] βάλοιτε some mss.

1245. σὺν δόλῳ] Cf. on Œd. R. 124. Phil. 842. In allusion to Ajax's nocturnal attempt (cf. 47). Schol: τοῦτο δὲ πρὸς τὴν ἐπιχείρησιν τοῦ Αἴαντος.

κεντήσεθ'] 'Will sting, annoy, vex'. Eur. Suppl. 240. οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου | εἰς τοὺς ἔχοντας κέντρ' ἀφιᾶσιν κακά. Herc. 1288. γλώσσης πικροῖς κέντροισι. Qu. κρατήσεθ', or σὺν δόλῳ τῷ κλέψεθ'.

οἱ λελειμμένοι] 'Ye who were defeated' in the late contest about the arms of Achilles. Schol: οἱ ἡττηθέντες ἐν τῇ κρίσει. Cf. 543. Œd. C. 495. El. 474. Tr. 266. Æsch. Fr. 36. ἄνδρας — λελειμμένους. Pers. 339.

1247. κατάστασις — νόμου] 'Establishment (institution) of a law'. Cf. Ant. 1113. τοὺς καθεστῶτας νόμους. Aj. 1074. ἐνθα μὴ καθεστήκοι δέος. Æsch. Ag. 22. χορῶν κατάστασιν. Eur. Med. 1194. ὁμμάτων — κατάστασις.

1248. Nauck thinks this line savours of an interpolation, and proposes to make one line of this and 1249. εἰ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.

δίκῃ] 'Rightly'. Compare the Latin 'jure'. Phil. 1234. El. 561. Æsch. Sept. 411.

ἐξωθήσομεν] The more common form would be ἐξώσομεν. Cf. Eur. Cycl. 588. Arist. Eccl. 300. Similarly δόξω and δοκῶ, τύψω and τυπτήσω. Eur. Med. 329. ὠσθήσει (al. ὠθήσει) βίᾳ. Hel. 459. ὠσθήσει βίᾳ.

καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.
 ἀλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς
 οὐδ' εὐρύνωτοί φῶτες ἀσφαλέστατοι,
 ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.
 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾷς ὅμως
 μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
 ὀρῶ τάχ', εἰ μὴ νοῦν κατακτῇσει τινά·
 ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιάς,
 θαρσῶν ὑβρίζεις ἀξελενθεροστομεῖς.

1250

1255

1249. εἰς the mss. ἐς Br. Dind. &c.

ἐς τὸ πρόσθεν ἄξομεν] 'Shall bring forward (to the front), prefer'.

Gl: προτιμήσομεν. Herod. VIII. 89.

1250. οἱ πλατεῖς —] Such as Ajax. Cf. 758 f. Hom. II. β'. 227.

1251. οὐδ' εὐρύνωτοί] Qu. οἷ τ' —, as the article seems required; though, as it could not stand immediately before εὐρ., the absence of it may be excused.

1252. ἀλλ' οἱ] οἱ γὰρ Eust. p. 880, 2. Cf. on 479. 554.

οἱ φρονοῦντες εὖ] I. e. οἱ εὖ φρονοῦντες. So Ant. 723. τῶν λεγόντων εὖ. Chæremon Fr. 24. ὁ γὰρ φρονῶν εὖ πάντα συλλαβὼν ἔχει.

1253. μέγας — πλευρὰ] 'With huge sides or back, broad-flanked'. Pind. P. VIII. 235. ἐμβάλλον τ' ἐριπλεύρῳ φνῶ κέντρον αἰανέες. Similarly Ant. 477. σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους | ἵππους καταρτυθέντας. S. James Ep. III. 3.

πλευρὰ D. M. T. Dresd. a. Liv. a. Pal. b. Stob. Flor. 3, 5. Eust. p. 1524, 51. S. Maxim. Ecl. c. II. p. 166. Pors. Lob. Erf. Hart. πλευρὰ (or πλευρὰν) Liv. b. πλευρᾷ (not πλευρᾶς) L. pr. πλευρὰν D. H. Q. L. corr. m. ant. (S.) Harl. Laud. Bodl. Lipss. &c. πλευρὰς A. C. Augg. Barr. &c. Ald. Turn. Br. Cf. Pors. ad Hec. 814. Orest. 217. Elmsl. ad Heracl. 284. σμικρᾷς] δ' add. F.

1254. ὀρθὸς εἰς ὁδὸν πορεύεται] Eur. Hel. 1571. τὰύρειος δὲ ποῦς | οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κάτω.

πορεύεται] 'Is made to proceed'. Passively, as in Œd. C. 845. πρὸς βίαν πορεύομαι. After πορεύεται there follows in Maximus, ὁ γὰρ φρονῶν εὖ πάντα συλλαβὼν ἔχει. (Dobr.)

1255. τὸ φάρμακον] 'Corrective'. Sc. τὴν μάστιγα.

1256. κατακτῇσει] κτήσῃ P. καταστήσῃ Lips. Reisk. Qu. τάχα κτήσῃ. So φρόνησιν λαβεῖν Phil. 1079. For τινὰ Nauck conj. ποτέ.

1257. ἀνδρὸς — ὄντος — σκιάς] ἀνδρας — οντας — σκιάς Reiske. Gl. P: ἀνδρός. ὑπέρ. Cf. 125. 301. Fr. 13. ἀνθρωπὸς ἐστὶ πνεῦμα καὶ σκιά μόνον. 682. οὐδὲν γὰρ ἐσμεν πλὴν σκιάς ἐοικότες. El. 1159. οὐκέτ'] οὐκ ἔτ' Br.

ἤδη σκιάς] Sc. ὄντος.

1258. ἐξελενθεροστομεῖς] The simple verb occurs Æsch. Prom. 180. ἄγαν δ' ἐλενθεροστομεῖς. Suppl. 948. ἐλενθεροστόμου γλώσσης. Pers. 591. οὐδ' ἔτι γλῶσσα βροτοῖσιν | ἐν φυλακαῖς· λέλυται γὰρ | λαὸς ἐλεύθερα βάζειν. Eur. Andr. 153.

οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἶ φύσιν
 ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;
 σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ.
 τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαῖω.

ΧΟΡΟΣ.

εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
 τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.

ΤΕΥΚΡΟΣ.

φεῦ, τοῦ θανόντος ὥς ταχεῖά τις βροτοῖς

1259. οὐ σωφρονήσεις A. L. T. &c. οὐκ εὖ φρονήσεις (or οὐκ εὐφρονήσεις) G. Jen. Mosq. b. Cf. 586. 677. 1264. El. 465. εἰ σωφρονήσεις. Ph. 1259. CEd. R. 589.

μαθὼν ὃς εἶ] "Oς instead of ὅστις. So CEd. R. 1068. εἴθε μήποτε γνοίης ὃς εἶ. CEd. C. 571. σὺ γὰρ μ' ὃς εἶμι — εἰρηκῶς κυρεῖς. 1171. Phil. 534. ὥς με καὶ μάθης | ἀφ' ὧν διέζων &c. Eur. Alc. 643. ἔδειξας εἰς ἔλεγχον ἐξιῶν ὃς εἶ. Iph. T. 767. σήμαινε δ' ὃς χρητὰς ἐπιστολὰς φέρειν. Arist. Pl. 58. μανθάνεις | ὅς φησιν εἶναι; Ach. 442. τοὺς μὲν χορευτὰς εἰδέναι μ' ὃς εἶμ' ἐγώ.

ὃς εἶ φύσιν] Schol: σκώπτει αὐτὸν εἰς τὴν μητέρα. Cf. on 1298. For the accusative φύσιν cf. El. 325. 1125. Tr. 380. 1162. Ph. 239.

1260. ἄλλον τιν' — ἐλεύθερον] This is said in accordance with the usage of Attic law. For at Athens no one was allowed to plead his own cause who did not enjoy the right of citizenship; and this right it is probable that in the time of Sophocles no one could possess, whose parents were not both citizens. As Teucer's mother was Hesione a slave (cf. on 1013), it is clear he could not enjoy this right. Agamemnon treats Teucer as a slave (1235). Cf. CEd. R. 411. ὥστ' οὐ Κρέοντος προσιάτου γεγράψομαι. Ter. Phorm. II. 1. 62.

1263. τὴν βάρβαρον — γλῶσσαν] What Agamemnon means is that, as Teucer was born of a woman who was a barbarian by birth, he could not be looked upon as a Greek.

οὐκ ἐπαῖω] 'I do not understand'. Arist. Nub. 650. ἐπαῖονθ' ὁποῖός ἐστι τῶν ὀνυμῶν &c. Aesch. Suppl. 759. Plat. Theæt. 145. οὐς ἂν οἴωμαι τι τούτων ἐπαῖειν. Apol. 19 C. ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν πέρι ἐπαῖω. Gorg. 464. ἐπαῖει περὶ τῶν χρηστῶν σιτίων καὶ πονηρῶν. Ovid. Trist. V. 10. 37. 'Barbarus hic ego sum, quia non intelligor ulli'.

1264. σωφρονεῖν] 'So as to be temperate, to keep within the bounds of moderation'. Bothe corrects σωφρονῶν. Cf. El. 1013. αὐτὴ δὲ νοῦν σῆς ἀλλὰ τῷ χρόνῳ ποτὲ — τοῖς κρατοῦσιν εἰκαθεῖν. 1464.

1265. φράσαι] 'To suggest'. El. 199.

1266. 'Alas! how quickly with mortals perishes the grateful memory of him who is dead!' Cf. Archiloch. Fr. 57. οὐτὶς αἰδοῖός μετ' ἅσιων, καίπερ ἰφθίμος, θανὼν | γίγνεται. χάριν δὲ μᾶλλον τοῦ ζοοῦ διώκομεν | οἱ ζοοί. κάκιστα γὰρ τῷ κατθανόντι γίγνεται.

χάρις διαρρεῖ καὶ προδοῦς' ἀλίσκεται,
εἰ σοῦ γ' ὄδ' ἀνὴρ οὐδ' ἐπὶ σμικρὸν λόγον,
Αἴας, ἔτ' ἴσχει μνηστίν, οὐ σὺ πολλάκις

ταχεῖά τις] ταχεῖα τοῖς G. Aug. c. Lips. b. &c. Cf. on 8. Ant. 961. ἃ μοιριδία τις δύναισις δεινά. (Ed. R. 618. ταχύς τις οὐπιβουλεύων. Arist. Pl. 726. ὡς φιλόπολις τις ἔσθ' ὁ δαίμων καὶ σοφός.

ταχεῖα — διαρρεῖ] 'Swiftly perishes'. Ταχεῖα instead of ταχέως. Cf. on Phil. 1080. ὑμεῖς δ' — ὁρᾶσθαι ταχεῖς. 808. ταχεῖ' ἀπέρχεται. Fr. 714. ταχεῖα πειθῶ τῶν κακῶν ὁδοιπορεῖ. (Ed. R. 618. Æsch. Pers. 745. ταχεῖά γ' ἦλθε χρησμῶν πρᾶξις. Eur. Iph. A. 425. ταχεῖα δὲ | διῆξε φήμη. Orest. 1544. ὅξυ γὰρ βοῆς ἀκοῦσαν Ἄργος ἐξεγείρεται.

1267. διαρρεῖ] 'Melts away, dies away, fades'. Cf. 523. ὅτου δ' ἀπορρεῖ μνηστὺς εὐ πεπονθότος, &c. Fr. 713, 7. ᾧ τανπερ αὐτῆς εὐγενεστάτη φανῇ, | πάλιν διαρρεῖ καπὶ (κὰς τὸ?) μῆδ' ἐρχεται (ἢ σελήνῃ). Theocr. VII. 121. αἰαὶ — τό τοι καλὸν ἄνθος ὑπορρεῖ. Arist. Nub. 1289. ὑπορρέοντος τοῦ χρόνου.

προδοῦς] Sc. αὐτὸν (τὸν θανόντα). Cf. 588. μὴ προδοὺς ἡμᾶς γένῃ. Reiske conj: καὶ προδῶς. A better correction would be καποδρᾶς.

προδοῦς' ἀλίσκεται] 'Is found to have deserted him'. Cf. Ant. 46. οὐ γὰρ δὴ προδοῦς' ἀλώσομαι. Eur. Andr. 191. ὅμως δ' ἐμαντήν οὐ προδοῦς' ἀλώσομαι. Xen. Cyr. V. 1. 22. οὐποτε τούτους προδιδοὺς ἀλώσομαι.

1268. Hor. Sat. II. 3. 193. 'Cur Ajax heros ab Achille secundus | putescit, toties servatis clarus Achivis?'

ἀνῆρ] ἀνὴρ the mss.

οὐδ' ἐπὶ σμικρῶν λόγων the mss. Nauck. Dind. &c. οὐδ' ἐπὶ σμικρῶν πόνων T. Dresd. a. Turn. (marg. λόγων). οὐδ' ἐπὶ σμικρὸν λόγον Reiske. οὐδ' ἐπὶ σμικρῶν ψόγων Musgr. οὐδ' ἐπὶ σμικρὸν χρόνον Jæger. οὐδ' ἐπὶ σμικρῷ λόγῳ ('ne paucis quidem verbis') Wund. Hart. prob. Dind. III. Wunder observes that not only is the genitive here inapplicable, but that λόγος in this sense is invariably put in the singular (Ed. C. 443. 569. 620. 1116. 1152.), and compares with Lobeck Julian. Orat. III. 128 A. τούτων ἐπὶ σμικρῷ (σμικρῶν vulg. qu. σμικρὸν) μνημονεύει. Brunck explains: "I. e. ne minimum quidem". Schneid: 'not even in paltry words (in a few fair speeches)', coll. Ed. C. 443. ἔπους σμικροῦ χάριν | φηγάς σφιν ἡλώμην ἐγώ. Qu. οὐδ' ἐπὶ σμικρὸν λόγον (or χρόνον, or μόνον). Cf. El. 414. ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν (σμικρῶν al. σμικρῷ Wund. from good mss.) φράσαι. Ed. C. 569. ἐν σμικρῷ λόγῳ. 620. ἐκ σμικροῦ λόγου. 1116. σμικρὸς μὲν (λόγος) εἶπεῖν. 1163. σμικροῦ λόγου. 443. ἔπους μικροῦ χάριν. Aj. 477. οὐκ ἂν πριαίμην οὐδενὸς λόγον βροτόν. Julian, quoted by Lobeck, οὐδ' ἐπὶ σμικρὸν ἐνδοῦσα. Qu. οὐδὲ τῶν μακρῶν πόνων, or οὐδὲ μυρίων πόνων. Σμικροὶ λόγοι in its plain and usual sense occurs El. 415. Teucer complains that Agamemnon, far from testifying proper gratitude to Ajax for his many services, has not even a word to say in his praise.

1269. ἴσχει A. L. T. vulg. ἔχει F. M.

οὐ σὺ —] Connect οὐ with προῦκαμες δόρει, and ψυχὴν with προ-

τὴν σὴν προτείνων προὔκαμες ψυχὴν δόρει, 1270
 ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα.
 ὦ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
 οὐ μνημονεύεις οὐκέτ' οὐδὲν ἡνίκα
 ἐρκέων ποθ' ὑμᾶς οὔτος ἐγκεκλημένους,
 ἥδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς 1275

τείνων. The Schol. compares Il. i'. 322. αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν. Add Eur. Rhes. 183. ψυχὴν προβάλλων ἐν κύβοισι δαίμονος.

1270. δορὶ vulg. δόρει Dind. Wund. &c. Cf. on 1056. Œd. C. 620.

1271. Cf. Arist. Vesp. 1063. πρὶν ποτ' ἦν, πρὶν ταῦτα· νῦν δ' οἴχεται.

πάντα ταῦτ' A. vulg. ταῦτα πάντ' T. Lips. b.

ἐρριμμένα] 'Flung aside'. Gl. P: ἡφανισμένα.

1272. κἀνόνητ' D. pr. L. corr. m. rec. T. supr. Ald. Turn. Br. Lob. Dind. Herm. Schn. Bergk. κἀνόνητ' A. D. corr. E. L. pr. T. pr. Livv. Lips. b. Musgr. Wund. Hart. Herwerden. Cf. on 758. Also Tr. 1277. πολλὰ δὲ πῆματα καὶ καινοπαθῆ.

1273. οὐ μνημονεύεις ἡνίκ' —;] This is in reply to Agamemnon's sneering question ποῖ βάντος &c. 1237. Cf. Œd. R. 1134. κότοιδεν ἦμος —. Eur. Tro. 70. οἶδ' ἡνίκ' Αἴας εἶλε Κασσάνδραν βίαν. Hec. 237. οἶσθ' ἡνίκ' ἤλθες Ἰλίου κατάσκοπος &c. 108. οἶσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὅπλοις —; (where see Porson.) Arist. Vesp. 353. μέμνησαι δὴθ' ὅτ' ἐπὶ στρατιᾷς κλέψας ποτέ &c. Av. 1054. μέμνησ' ὅτε —; For the allusion see Il. ο'. 415 f.

1274—87. These lines contain a reply to Agamemnon's assertion above 1237 f.

1274. ἐρκέων — ἐγκεκλημένους] 'Shut up within your intrenchments'. Schol: λείπει ἐντός. Cf. Eur. Phœn. 454. τόνδ' εἰσεδέξω τειχέων. Andr. 502. βρόχοισι κεκλημένα. Herc. 729. στείχει. βρόχοισι δ' ἀρκύων κεκλησεται | ξιφηφόροισι. Æsch. Cho. 447. μυχοῦ δ' ἀφερκτος &c. Thuc. V. 83. κατέκλυσαν — Μακεδονίας Ἀθηναῖοι Πεοδίκκων. Dindorf compares Œd. R. 236. γῆς τῆσδε — εἰσδέχεσθαι (where see note). Phil. 648. ὃ μὴ νεῶς γε τῆς ἐμῆς ἐνι. Neither of which examples appears to me apposite. Heath explains ἐρκέων of 'toils' (cf. 60.), and connects it with ἐργύσατο. Qu. ἔρκεσι. The fact alluded to is related by Homer, Il. ο'. 415 f. Qu. ἐντός εἰργμένους.

ἐρκέων A. T. vulg. ἔρκων (γρ. ἐρκέων) F.

οὔτος A. T. vulg. ἐντός N. Bar. (from the interpretation of Schol.) Musgr. Both.

ἐγκεκλεισμένους A. T. Ald. Turn. Lob. ἐγκεκλημένους Elmsl. Herm. Dind. Wund. Hart. Nauck. ἐγκεκλειμένους L. Bar. Which form is found in all the copies Æsch. Suppl. 934. Eur. Andr. 495. Cf. on Tr. 579.

1275. τὸ μηδὲν ὄντας] Cf. Trach. 1107. κἢν τὸ μηδὲν ὦ. Œd. R. 1187. Eur. Rhes. 818. τὸν Ἐκτορα | τὸ μηδὲν εἶναι καὶ κακὸν νομίζετε. Eur. Cycl. 353. τὸ μηδὲν ὦν. Her. 168. γέροντος εἵνεκα | τύμβον τὸ μηδὲν ὄντος. Tro. 416. τῶν τὸ μηδέν. 615. τὰ (τὸ conj. Dobr.) μηδὲν ὄντας. 414. Iph. Aul. 945. El. 368. Eur. Diet. Fr. 1. τὸ μηδὲν ὄντας.

ἐρρύνσας' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν
 ἄκροισιν ἤδη ναυτικοῖς θ' ἐδωλίοις
 πυρὸς φλέγοντος, ἐς δὲ ναυτικὰ σκάφη
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὕπερ;
 τίς ταῦτ' ἀπεῖρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε, 1280
 ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;

Arist. Av. 577. ἦν δ' οὖν ὑμᾶς — νομίσωσι τὸ μηδέν. Herod. VIII. 106. ἐποίησας (με) τὸ μηδέν εἶναι. Lucian. Pisc. 25. καταγελᾶν ἡμῶν — ὡς τὸ μηδέν ὄντων. So μηδέν εἶναι without the article τὸ, as above 767. ὁ μηδέν ὢν. 1231. μηδέν ὢν. El. 1166. τὴν μηδέν. Cf. on Œd. C. 918.

ἐν τροπῇ δορός] 'In the rout of battle'. The same words occur Eur. Rhes. 82. 116. Cf. Æsch. Ag. 1208. ὥπερ ἐν μάχης τροπῇ. and on Ant. 674. σὺν μάχῃ δορός.

1276. ἐλθὼν] ἐχθρῶν or ἐλεῶν Reiske. μοῦνος om. L. add. ab S.

ἐλθὼν μοῦνος] This, as well as αὐτὸς μόνος 1282, is said in answer to Agamemnon's insinuation 1237.

1277. ἄκροισιν — φλέγοντος] So Virg. Æn. V. 662. 'furit immissis Vulcanus habentis | transtra per et remos (ἐδώλια) et pictas abiete puppes (ἄκρα νεῶν)'. Lucilius: 'Solut Ajax vim de classe prohibuit Volcaniam'.

ναυτικοῖς vulg. Nauck. ναυτικοῖς θ' Both. Wund. Bergk. Dind. Seyf. πευκίνοις θ' ἐδωλίοις conj. Bergk.

ἐδωλίοις] The Scholiast explains ἐδώλια by σаниδώματα. Its proper meaning is 'seats' (Eur. Cycl. 238. θάδωλια | τῆς ναός. Hel. 1571.), or 'abodes'. Cf. on El. 1393. Fr. 152. τὰ Τροίας — ἐδώλια. Æsch. Cho. 69.

1278. εἰς A. L. T. &c. vulg. ἐς Br. Dind.

δὲ ναυτικά] δ' ἐναντία Bothe.

ναυτικὰ σκάφη] I. q. νεῶν σκάφη. Eur. Cycl. 698. νεὼς σκάφος. Tro. 681. ναὸς σκάφος. Blomf. ad Pers. 425.

1279. ἄρδην] 'On high'. Ant. 430.

τάφρων ὕπερ] Cf. Fr. 509. Τεῦκρος δὲ τόξον χρώμενος φειδωλίῃ | ὑπὲρ τάφρων πηδῶντας ἔστησεν Φρύγας. For the fact cf. Il. ο'. 355 f.

1280. ἀπεῖρξεν] ἀπῆρξεν L. pr. m. apparently.

1281. ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί vulg. — σοῦ δίχ' ἂν βῆναι Reiske. — οὐδὲ συμβαλεῖν πόδα Hart. — σοῦ δίχ' ἐμβῆναι ποδί Weckl., coll. El. 456. ἐπεμβῆναι ποδί. Rhes. 214. ὅταν δ' ἔρημον χώρον ἐμβαίνω ποδί. Brunck: 'Ille quem dicis nusquam me pedem quidem contulisse &c.' Dind: 'Quem nusquam pedem contulisse ais'. Wund: 'quem ne contulisse quidem pedem usquam cum hoste ais'. Schneid: 'Who, as you pretend, never even stood by your side in the field of battle'. (Cf. 1232. with 1097 f.) This is in answer to Agamemnon's sarcastic observation 1236 f. Schol: οὐδὲ συμβῆναι ποδί. πρὸς τὸ "Ποῦ βάντος, ἢ ποῦ στάντος; (1237.)" For the dative ποδί cf. El. 456. ἐχθροῖσιν — ἐπεμβῆναι ποδί. For συμβῆναι cf. Eur. Hel. 1007. ἡ Κύπρις δ' ἐμοὶ ἔλεως μὲν εἶη, συμβέβηκε δ' οὐδαμοῦ. In like manner we find χεῖρ used. But does συμβῆναι ποδί mean 'to engage in combat', as συμβάλλειν, συνάπτειν, συμπλέκεσθαι? The common reading I have little doubt is corrupt. Agamemnon had never said that Ajax οὐδαμοῦ συμβῆναι ποδί, but that he

ἄμ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἢ δίχα;
 χῶτ' αὐτὸς αὐτὸς Ἑκτορος μόνος μόνου,
 λαχὼν τε ἀκέλευστος, ἦλθ' ἐναντίος,
 οὐ δραπέτην τὸν κληῖρον ἐς μέσον καθείς,

1285

had never 'gone' nor 'stood' on any occasion where he (Ag.) had not (1237. ποῖ βάντος, ἢ ποῦ στάντος οὐπερ οὐκ ἐγώ;), i. e. that he had never performed any act of valour alone and on his own account. I think therefore Soph. must have written something like this: ὃν οὐδαμοῖ φῆς σοῦ μόνον βῆναι δίχα. Or — σοῦ γ' ἄτερ βῆναι μόνον (or ποτε). Or — σοῦ γ' ἀνευ &c. Or — οὐδὲ προῦκβῆναι (or κινῆσαι) πόδα. Or ὃν οὐδαμοῦ φῆς σοῦ δίχα στήναι μόνον. Or — οὐδὲ συμβῆναι πόδα (or ποτε, or δόρει, or μάχη). Nauck also, I find, suspects συμβῆναι ποδί. φῆς P. φῆς vulg.

1282. ὑμῖν] ὑμῖν P. 'In your opinion'. Cf. 277. 1248. 1363. Phil. 1031. πῶς — νῦν οὐκ εἰμί σοι | χωλός, δυσώδης; (Ed. R. 40. 436. 977. Ed. C. 810. Tr. 296. Ant. 904. 1161. Eur. Phœn. 497. ταῦτ' αὖθ' ἔκαστα — καὶ σοφοῖς καὶ τοῖσι φάυλοις ἐνδιχ', ὡς ἔμοι δοκεῖ. Arist. Nub. 688. οὐκ ἄρρεν' ὑμῖν ἔστιν; Av. 720. φήμη γ' ὑμῖν ὄρνις ἐστί. Matth. Gr. §. 388. a. From the tameness and want of connection of this verse, Jacobs and Wunder suspect it. Reiske conj: σὺν ὑμῖν οὗτος ταῦτ' ἔδρασεν ἢ δίχα; Musgrave: ἄμ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἢ δίχα; Fr. Jacobs thinks Soph. wrote something like this: ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρας' ἄμ' ἢ δίχα; The Oxford Transl: 'What! were not these justly his deeds on your behalf?' [P. S. I have adopted Jacobs' conjecture. The common reading is ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἐνδικα;]

ἐνδικα] 'Right'. Cf. Ed. R. 553. and on Aj. 547.

1283. χῶτ'] χῶτ' P. I. e. καὶ ὅτε. This depends on οὐ μνημονεύεις 1273. The allusion is to Il. η'. 206 f.

αὐτός] αὐτός conj. Wolff. Perhaps rightly. Seyffert explains αὐτός 'ultra'. Qu. οὗτος (1274). Said in reference to Agamemnon's taunt 1237.

μόνος μόνου —] Cf. 467. ξυμπεσὼν μόνος μόνους. Eur. Med. 513. Andr. 1221.

1284. λαχὼν] ἐκὼν Reiske. Schol. rec: κληρωθεὶς καὶ αὐθόρμητος. Schol: αὐτοκίλευστίον φησιν αὐτὸν ἀναστῆναι εἰς τὸ μονομάχιον, ἐπαινῶν αὐτὸν οὐχ Ὀμηρικῶς. Cf. Il. η'. 92 f. 171—90.

ἀκέλευστος] 'Unbidden', of his own accord.

ἦλθ' ἐναντίος L. Aug. b. c. Jen. Dresd. a. Mosq. b. Ald. vulg. ἦλθεν ἀντίος A. T. Liv. b. Lips. a. Florr. Turn. Which is perhaps preferable. Tr. 785. τάνδρὸς ἀντίον μολών.

ἐναντίος (ος on a blot) L.

1285. Schol: οὐδὲν πανουργήσας περὶ τὸν κληῖρον, ἀλλ' εὐξάμενος λαχεῖν αὐτόν. The allusion is to the following fact, as recorded by Apollod. II. 8. 4. Cresphontes, Temenus, and the sons of Aristodemus had to cast lots for a share of the Peloponnese. He whose lot first came forth was to possess Argos, the second Laconia, the last Messene. Cresphontes, wishing to have Messene, instead of a pebble, threw a sod of earth into the urn of water, wherein the lots were cast, which of course dissolved, and remained at the bottom: by which trick he effected his purpose. The narrative is recorded slightly differently by Paus. IV. 3. 3. Teucer covertly insinuates that Agamemnon had resorted to some such

ὕγρας ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;
 ὅδ' ἦν ὁ πρᾶσσων ταῦτα, σὺν δ' ἐγὼ παρῶν
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς;

1290

expedient on the occasion of casting lots mentioned by Homer Il. η'. 175 f., where the mode of drawing lots is accurately described: οἱ δὲ κληῖρον ἐσημῆναντο ἕκαστος, | ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρεΐδαο —, | πᾶλλον δὲ Γερήνιος ἱππότα Νέστωρ· | ἐκ δ' ἔθορε κληῖρος κυνέης, ὃν ἄρ' ἤθελον αὐτοὶ, | Αἴαντος. Cf. Il. ψ'. 861. γ'. 306. Æsch. Sept. 458. τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος | ἐξ ὑπτίον ἠήδησεν εὐχάλικον κράνους. Virg. Æn. V. 490. *'dejectam aerea sortem | accepit galea; et primus clamore secundo | Hyrtacidæ ante omnes exit locus Hippocoontis'*. Plaut. Casin. II. 6. 46. As this event happened after the Trojan war, Sophocles is guilty of an anachronism. Cf. on 17. It is noticed by Schol. and Eust. p. 361, 26.

δραπέτην] Eur. Or. 1512. δραπέτην γὰρ ἐξέκλεπτον ἐκ δόμων πόδα.

κληῖρον] Ant. 396. κληῖρος ἐνθάδ' οὐκ ἐπάλλετο. El. 709.

ἐς A. L. T. &c. Br. Dind. εἰς Ald.

1286. ἀλλ' ὅς —] Gl. P: ἀλλὰ τοιοῦτον ὅς ἔμελλε &c.

εὐλόφου κυνῆς] Fr. 314. εὐλόφῳ σφηκῷματι.

1287. ἄλμα κουφιεῖν] *'To make a light bound, to spring forth lightly'*, lit. *'to lighten a bound'*, κουφον ἄλμα ἀλεῖσθαι (or πηδήσειν). In imitation of the Homeric ἐκ δ' ἔθορε κληῖρος κυνέης. Cf. Eur. El. 860. ὡς νεβρὸς οὐράνιον πήδημα κουφίζουσα σὺν ἀγλαΐᾳ. 439. τὸν τᾶς Θέτιδος κουφον ἄλμα ποδῶν Ἀχιλῆ. Suppl. 1047. ὄρνις τις ὥσει — δύστηνον αἰώρημα κουφίζω, πάτερ. Hipp. 829. πήδημ' ἐς Αἶδην κραιπνὸν ὀρμήσασά μοι. Æsch. Pers. 297. πήδημα κουφον ἐκ νεὼς ἀφήλατο. Sept. 440. τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος | ἐξ ὑπτίον ἠήδησεν εὐχάλικον κράνους. Ag. 800. πήδημ' ὀρούσας. Arist. Lys. 1304. ἔμβη — κουφα πάλλων. So also πήδημα πηδᾶν Orest. 257. Andr. 1142.

1288. ὅδ' ἦν ὁ πρᾶσσων ταῦτα] Cf. 1297. Arist. Pac. 647. ταῦτα δ' ἦν ὁ δρῶν | βυρσοπώλης.

σὺν δ'] *'And together with him'*. Cf. 959. According to Homer (Il. σ'. 302. 436 f. θ'. 266 f.) Teucer was not present at the drawing of lots for the single combat with Hector, but bore a prominent part in the defence of the fleet.

1289. ὁ δοῦλος &c.] Cf. 1228. 1235. 1259.

οὐκ] ὁ ἐκ Lips. b.

1290. δύστηνε] *'Wretch'*. In French *'malheureux'*. Cf. Phil. 1016. So ἀνολβος above 1156.

ποῖ] ποῦ T. Turn.

ποῖ — καὶ θροεῖς] *'Looking to (on the strength of) what moreover dost thou utter those reflections?'* For the καὶ cf. Œd. R. 1129. ποῖον ἄνδρα αὐτὰ λέγεις; Tr. 314. Ant. 772. Pers. ad Phoen. 1373.

ποτ' αὐτὰ καὶ θροεῖς] ποτ' αὐτῷ (supr. ὅς a m. ant.) — L. Cf. Tr. 314. τί δ' ἄν με καὶ κρίνοις; Ant. 772. 1344. Œd. R. 772. 1229. The common reading seems corrupt. Qu. σὺ ταῦτα (so also conj. Reiske) —, or ποθ' ὥδε —, or ποτ' αὐτὸν καὶ ψέγεις, or ποτ' αὖ κακορροθεῖς.

οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προὔφν πατὴρ
ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
Ἀτρεά δ', ὃς αὖ σ' ἔσπειρε, δυσσεβέστατον,
προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων;
αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἧ

1295

1291—8. Bracketed as spurious by Nauck.

1292. Construe ἀρχαῖον Πέλοπα ὄντα βάρβαρον Φρύγα. Pelops is contemptuously called a Phrygian, a name commonly given to slaves at Athens. He is called a Phrygian also by Herod. VII. 11. and P. Orosius I. p. 341. According to others he was a Lydian (Tzetz. Chil. V. 444.). The fact is that, the boundaries of these two contiguous countries in early times being but indistinctly drawn, one is often put for the other. Cf. on Ant. 824. Schneid: "Teucer calls Pelops a barbarian, Atreus an impious man, and Aerope an adulteress".

1293. Ἀτρεά] Gl. P: οὐκ οἶσθα.

δυσσεβέστατον] Supply ὄντα. Elmsley (ad Suppl. 1221.) removes the comma after δυσσεβέστατον, so as for that epithet to agree, not with Ἀτρεά, but with δεῖπνον. In like manner Apitz and Bergk. Wrongly, I think. Cf. Hor. A. P. 186. *'aut humana palam coquat exalta nefarius Atreus'*.

1294. προθέντ'] *'Having (because he) served up'*.

ἀδελφῷ] *'To his brother'* Thyestes.

1295. αὐτὸς (γρ. αὐθις) L.

Κρήσσης] Aerope (Apollod. III. 2. 1.), of whom Cressa became almost a surname (v. Burm. ad Ovid. Trist. II. 391); but here it is evidently used as a term of reproach, for the Cretans bore but a very indifferent character. Hence Plato com. ap. Schol. Arist. Av. 799. τὸν μαινόμενον, τὸν Κρήτα, τὸν μόγις Ἀττικόν. V. Dorv. ad Charit. p. 332. And Menelaus himself is styled ἡμίκτης in Lycophr. 150. (Lob.) This ill name clung to the Cretans even to a late period, as we learn from the line of Epimenides preserved in the Epistle to Titus I. 12. Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

ἐφ' ἧ λαβὼν ἐπαντὸν ἄνδρ'] The usual expression in this matter, as shown by Toup Em. I. 155, who cites Lys. de cæde Erat. p. 17. ἐπὶ δάμαρτι τῇ ἑαυτοῦ μοιχὸν λαβών. Dem. p. 1367. λαμβάνει μοιχὸν ἐπὶ τῇ θυγατρὶ. Heraclid. de Pol. c. 1. λαβὼν ἐπὶ τῇ θυγατρὶ Λειμώνη μοιχόν. Philostr. V. Ap. VIII. 7. γαμεῖν δὲ ἄς ἐμοίχευσαν, ὅταν ἐπ' αὐταῖς ληφθῶσιν. Suid. v. Παλοῦσι. Valek. Diatr. p. 263. Add Dem. p. 1369. ἐφ' ἧ μοιχὸν οὗτος ἐτόλμησε λαβεῖν. p. 1373. ἐφ' ἧ ἂν ἀλῶ γυναικί, &c. Æsch. p. 26. κοσμεῖσθαι γυναῖκα οὐκ ἔῃ Σόλων, ἐφ' ἧ ἂν ἀλῶ μοιχός. Isae. p. 74. μοιχὸς ληφθεὶς. Lys. p. 136. μοιχὸς ἐλήφθη. Arist. Nub. 1076. ἡμαρτες, ἡρώσθης, ἐμοίχευσάς τι, κατ' ἐλήφθης (*'deprehensus es'*). Cf. Schol. ad Eur. Or. 800. ed Matth: Ἀτρεὺς τὴν γυναικὰ Ἀερόπην τιμωρεῖται, ὅτι ἐμοιχεύετο Θυέστη, ῥίψας αὐτὴν εἰς τὴν θάλασσαν, ὡς φησὶ Σοφοκλῆς. With whom agrees Schol. Liban. IV. 65. Euripides in his Κρήσσαι followed, or else invented, a different story: for according to him Aerope, having been seduced by a domestic, was handed over by her father Catreus to Nauplius to be drowned; but the latter, instead of doing this, betrothed her to Plisthenes.

λαβὼν ἐπακτὸν ἄνδρ' ὁ φιλύσας πατήρ
ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν.

1296. ἐπακτὸν ἄνδρ'] 'A stranger, an intruder', i. e. a paramour, an adulterer. Eur. Ion. 293. οὐκ ἄστὺς, ἀλλ' ἐπακτὸς ἐξ ἄλλης χθονός. Arist. Fr. 327. ἀνδρῶν ἐπακτῶν. Herod. VII. 102. Lat. 'superinductum (marito)'. Liv. I. 59. 'vestigia viri alieni in lecto'.

ὁ φιλύσας πατήρ] Sc. αὐτήν. Aerope's father is called Catreus by Apollod. III. 2. and Schol. on Lycophr. 149. So explains the Schol. Others understand σε, referring it to Atreus, who according to some (v. Schol. ad Eur. Orest. 812) caused his wife Aerope to be thrown into the sea, upon his discovering that she had been seduced by his brother Thyestes. For ὁ φιλύσας πατήρ Hermann reads ὁ φιλύσας σ' Ἀτρεὺς, Wolff and Schneidewin ὁ φιλύσας σ' ἀνὴρ (since according to Soph. in the Atreus, Thyestes was the seducer, and Atreus drowned the adulteress, Schol. Eur. Or. 800.). Reiske conj: ὁ σε φυνεύσας πατήρ. Qu. ὁ φιλύσας Κατρεὺς (which might easily enough have been corrupted into the more familiar noun πατήρ), or ὁ φιλύσας σέ νιν —. Perhaps πατήρ was a gloss on ὁ φιλύσας. But φιλύσας πατήρ occurs also Trach. 311. Eur. Alc. 1137. Iph. A. 1177. Iph. T. 360.

φιλύσας D. E. corr. T. Livv. Schol. Bentr. Musgr. &c. φυνεύσας A. F. G. H. L. M. P. Lipss. &c. A common error. Cf. on Ant. 645. Φιλύειν 'to plant, beget' is used of fathers only. The first syllable is always long (compare φῖτυ 'a plant').

1297. ἐφῆκεν] Sc. αὐτήν, Aerope. Bothé supposes the object to be 'him', i. e. the adulterer. But all accounts agree in this that it was Aerope herself, not her paramour, that was thrown into the sea; nor could Sophocles have had any motive in telling us what punishment was inflicted on the adulterer, Teucer's object being to show the base and ignominious character of Agamemnon's parents and ancestors. Schol: ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐριπίδου, ὅτι διαφθαρεῖσαν αὐτήν λάθρα ὑπὸ θεράποντος ὁ πατήρ Ναυπλίῳ παρέδωκεν, ἐντειλάμενος ἀποποντῶσαι· ὁ δὲ οὐκ ἐποίησεν, ἀλλ' ἐνεγγύησε Πλεισθένει. Qu. μεθῆκεν. Eur. Hec. 26. ἐς οἶδμ' ἄλδς | μεθῆχ'.

ἑλλοῖς A. L. T. &c. ἑλλοῖς part of the mss. and Ald. 'Dumb'. Schol: ἀφώνοις. Ἑλλοῖ is a common epithet of fish, as μέροτες is of men. Incert. ap. Athen. p. 277 D. ἐν δ' αὐτῇ πλωτοὶ χρυσώπιδες ἰχθύες ἑλλοῖ | νήχοντες παίζουσι δι' ὕδατος ἀμβροσίοιο. Soph. Fr. 700. χορὸς δ' ἀνανύδων (δὲ μυνδῶν Dind.) ἰχθύων ἐπερρόθει. Æsch. Pers. 582. γναπτόμενοι δ' ἀλλὶ δεινὰ, φεῦ, | σνύλλονται πρὸς ἀνανύδων, ἦέ, | παίδων τὰς ἀμιάντον, ὁά. Pherecrat. ap. Athen. 287 A. ἀλλὰ φωνὴν οὐκ ἔχειν | ἰχθύν γε φασὶ τὸ παράπαν. Lucret. II. 1081. 'mutas | squamigerum pecudes'. Hor. Carm. IV. III. 19. 'mutis — piscibus'. Alberti ad Hesych. I. 1182. It is discussed in Athenæus whether the word ἑλλὸς was used by any writer before Sophocles.

διαφθοράν] 'To be devoured', in a passive sense. But the usual meaning of διαφθορά is 'destruction'. (Ced. R. 573. Ced. C. 552. Eur. Hec. 459. πολεμίοις — ὕβρισμα κἀπίχαρμα καὶ διαφθοράν.). Qu. ἐφῆκεν ἑλλοῖς ἰχθύσιν δοῦναι βοράν. Or ἐφῆκεν (or μεθῆκεν) ἑλλοῖσιν νιν ἰχθύσιν βοράν. Or ἑλλοῖσί νιν μεθῆκεν —. Or ἑλλοῖσιν (or ἑλλοῖς

τοιούτος ὢν τοιῷδ' ὄνειδίξεις σποράν;
 ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,
 ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
 ἴσχει ξύνεννον μητέρ', ἣ φύσει μὲν ἦν
 βασίλεια Λαομέδοντος, ἔκκριτον δέ νιν
 δώρημ' ἐκείνῳ ἔδωκεν Ἀλκμήνης γόνος.
 ἄρ' ὦδ' ἄριστος ἐξ ἀριστείων δυοῖν

1300

νιν) ἔξαφῆκεν ἰχθύσιν βοράν. Or ἔλλοις σφ' (i. e. αὐτήν) ἔφῆκεν —. Or ἔλλοισιν αὐτήν ἦκεν ἰχθύσιν βοράν. Cf. Æsch. Prom. 602. ἣ ποντίοις δάκεσι δὸς βοράν (sc. με). Arist. Th. 1033. κήτει βορά — πρόκειμαι. 1298. τοιῷδ'] τοιῷδ' P. τοιάνδ' Mosq. b. For ὃς after τοιῷδε Apitz refers to Eur. Suppl. 746 (736). Cf. 1286. Qu. σὺ τῷδ' ὄνειδίξεις, or τῷδ' ἐξονειδίξεις.

1299. ὃς ἐκ πατρὸς —] Qu. ὅστις πατρὸς (ἐκ from a gl.) —.

ἐκ πατρὸς μὲν] The μὲν here is not answered by δέ. Cf. El. 44.

εἰμι — γεγώς] CEd. R. 1393. ἦν γεγώς.

1300. ὅστις for the more usual ὃς. Cf. 434, 457, 474, 478, 1010, 1055. &c. Blomf. ad Prom. 362. Qu. ὃς τοῦ (or ἐκ) στρατοῦ —.

στρατοῦ τὰ πρῶτ' ἀριστεύσας] Cf. 435. τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ. Ant. 195. πάντ' ἀριστεύσας δορί. Tr. 488. πάντ' ἀριστεύων χερσὶν.

ἐμὴν ἴσχει — μητέρ'] Observe the change of construction: for after ἐκ πατρὸς μὲν &c. we should have expected ἐκ δὲ μητρὸς, or something similar. Neue compares similar changes in CEd. C. 1285 f. El. 44.

1302. βασίλεια, Λαομέδοντος] The same numbers Phil. 794. Ἀγάμεμνον, ὦ Μενέλαε, &c. Cf. 952. Ζηνὸς ἣ δεινὴ θεὸς | Παλλάς.

ἔκκριτον] 'Selected'. I. q. ἐξαίρετον. Æsch. Ag. 927. αὕτη δὲ (Cassandra), πολλῶν χρημάτων ἐξαίρετον | ἄνθος, στρατοῦ δώρημ' ἐμοὶ ξυνέσπετο. Eum. 399.

1303. δώρημα κείνῳ L. M. P. T. Lips. a. and (supr. ε) b. Herm. Wund. Schn. Seyf. &c. δώρημα κείνῳ A. F. Bar. I. Jen. Dresd. a. δώρημ' ἐκείνῳ Br. (tacitly, as in Tr. 603.) Dind. The tragedians appear to use always ἐκείνος rather than κείνος, when the metre will allow of it. Cf. on El. 427.

ἔδωκεν L. and probably all the mss. Ald. Turn. ἔδωκεν Heath. Dind. &c. ἔδωκεν Br. &c.

Ἀλκμήνης γόνος] Qu. ἀλκμήνης γόνος.

γόνος L. Harl. Turn. marg. &c. τόκος T. Lips. b. Turn. Perhaps rightly. Cf. Tr. 181. τὸν Ἀλκμήνης τόκον.

1304. ἄριστος the mss. and Suid. in πρὸς αἵματος. vulg. ἀριστεύς Pors. ad Med. 5. Reisig Enarr. CEd. C. p. XXXV. Nauck. Which certainly harmonises better with ἀριστείων, and the corruption was natural enough. Cf. Hom. Il. ο'. 656. τῶν πρωτέων (γρ. πρώτων). ν'. 740. κάλει ἐνθάδε πάντας ἀρίστους (schol: ὅτι ἀρίστους τοὺς ἀριστεύς εἶπε). So in Latin 'optimi' is sometimes put for 'optimates'. Æsch. Pers. 311. Τενάγων τ', ἀριστεύς (ἄριστος the mss.) Βακτρῶν Ἰθαγενής. Eur. Med. 5. ἀνδρῶν ἀρίστων (ἀριστείων Pors. Elmsl., rightly). Alc. 921. ὥς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων | ὄντες ἀριστείων (ἀρίστων the mss.) σύζυγες εἵμεν. Iph. A. 28. ἀνδρὸς ἀριστεύς.

βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος;
οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
ὠθεῖς ἀθάπτους οὐδ' ἐπαισχύνει ψέγων.
εὖ νυν τόδ' ἴσθι· τοῦτον εἰ βαλεῖτέ που,
βαλεῖτε χήμας τρεῖς ὁμοῦ συγκειμένους.

1305

ἀριστεῖν A. L. corr. a pr. m. T. &c. Ald. Turn. Br. Lob. Dind. Herm. Schn. Bergk. (So βασιλείν Æsch. Sept. 820.) ἀριστεῶν L. pr. Wund. Hart. (Which would also do: see Lobeck.) Perhaps we should write ἄριστος ἐξ ἀρίστοιν (or —των) δὴ γεγώς. Cf. Phil. 874. εὐγενῆς — καὶ εὐγενῶν. El. 589. εὐσεβεῖς καὶ εὐσεβῶν βλαστόντας. Xen. Ages. I. 2. καὶ τούτοις οὐκ ἰδιώταις, ἀλλ' ἐκ βασιλέων βασιλεῦσιν. Theocr. XXII. 213. αὐτοὶ τε κρατέοντε καὶ ἐκ κρατέοντος ἔφυσαν. Plut. Alc. I. 121. βασιλεῖς εἰσιν ἐκ βασιλέων.

1305. βλαστῶν A. T. &c. βλαστῶν L. &c.

τοὺς πρὸς αἵματος] 'Those of the same blood, those of kin'. Schol: τοὺς συγγενεῖς. Lat. 'consanguineos'. El. 1125. ἀλλ' ἢ φίλων τις ἢ πρὸς αἵματος φύσιν. Æsch. Eum. 556. ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι; Ajax alone is meant: cf. on 734. Œd. R. 366.

1306. πόνοισι] φόνοισι ('in tali caede') Musgr. Cf. 323. Eur. Andr. 26. ἐν κακοῖσι κειμένην. Phœn. 1633. Alex. Fr. 22, 2.

1307. ὠθεῖς ἀθάπτους] Cf. 1333. ἄθαρτον — βαλεῖν.

λέγων vulg. ᾠγγεῶν Eldike Spec. Suspici. p. 6. (as I had myself conjectured) γελῶν Burges ad Eum. 710. Wolff. Mein. prob. Dind. ψέγων conj. Erf. ed. Hart. βλέπων conj. Schn. (coll. Phil. 929.) λεῶν conj. Bergk. πατῶν (i. e. ὑβρίζων) conj. Seyf., who observes that ὠθεῖν and πατεῖν are often joined. Apitz explains λέγων 'jubens' (Œd. C. 840. χαλᾶν λέγω σοι), sc. ὠθεῖσθαι. Herm: 'nec pudet te id profiteri'. Schneid: "λέγων, sc. τοῦτο. Agamemnon only makes known his commands through Menelaus, but does not in person forbid the interment". Wunder thinks this clause too tame to have been written by Sophocles, though he has nothing better to offer. Cf. Phil. 929. οὐδ' ἐπαισχύνει μ' ὄρων —; Œd. C. 978. οὐκ ἐπαισχύνει — ἀναγκάζων λέγειν; Qu. ᾠγγεῶν, or ψέγων. Cf. Arist. Vesp. 795. ἡ δ' ὅς γε λῶν (λέγων the mss.). Translate λέγων 'giving the order'. But I much prefer ψέγων. See Add.

1308—9. Cf. Arist. Eq. 366. νῆ τὸν Ποσειδῶ καμὲ τᾶρ', ἥνπερ γε τοῦτον ἔλξης. Œd. C. 837. Phil. 1253. Eur. Phœn. 1658. Wund: 'siquam Ajaci inferetis injuriam mortuo, nobis tribus illatam putabo et ulciscar'.

1308. νυν] νῦν L.

τόδ' ἴσθι] Qu. κατίσθι.

που] Qu. ποι, as Brunck also proposes.

1309. βαλεῖτε] Sc. ἄθαρτον (as in 1333), from preceding ὠθεῖς ἀθάπτους. In the following line βαλεῖτε may be taken in a more general sense.

τρεῖς] Teucer means himself, Tecmessa, and Eurysaces. Schol: ἐμὲ καὶ σαυτὸν καὶ Μενέλαον· οὐ γὰρ λέγει περὶ τῆς Τεκμήσσης καὶ τοῦ παιδός· ἔλεεινός γὰρ ὁ λόγος, οὐκ ἀπειλητικός (rather ἀπειλητικὸς γὰρ ὁ λόγος, οὐκ ἔλεεινός). Triclinius understands Teucer, Ajax, and Agam. συγκειμένους] γρ. συνεμπόρους L. a m. ant. (S.)

ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ
 θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
 γυναικὸς, ἢ τοῦ σοῦ γ' ὁμαίμονος λέγω;
 πρὸς ταῦθ' ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.
 ὥς, εἰ με πημανεῖς τι, βουλήσει ποτὲ

1310

1310. ὑπερπονουμένῳ A. T. &c. and (supr. οὐς) M. γρ. πονουμένους L. a m. ant. (S.) If the accusative be right, μοι of course is wrong, for which we should perhaps read γε (rather than τοι, as Neue proposes), or thus ἐπεὶ καλὸν τούτου γ' —. But the common reading is supported by Ant. 72. καλὸν μοι τοῦτο ποιούσῃ θανεῖν. For τοῦδ' ὑπερπονουμένῳ we should probably read τοῦδ' ὑπὲρ πονουμένῳ, as presently we have ἢ τῆς σῆς ὑπὲρ γυναικός. Cf. Tr. 985. πεπονημένος. 103. πονουμένα φρενί. Œd. R. 685. γὰς προπονουμένας. Or τοῦδ' ὑπὲρ κακουμένῳ (Phil. 228). Similarly I should prefer τουμοῦ πατρὸς | ὑπὲρ μαχοῦμαι (for ὑπερμαχ.) Œd. R. 265. Cf. also on Œd. R. 164. The active ὑπερπονεῖν occurs Œd. C. 345.

1311. μᾶλλον ἢ —] 'Rather than for that woman of yours, or should I say (for that woman) of your brother'. An allusion perhaps to Il. λ'. 327. ὥς καὶ ἐγὼ πολλὰς μὲν αὔπνους νύκτας ἴανον, | ἥματα δ' αἵματόεντα διέπρησσον πολεμίζων, | ἀνδράσι μαρνάμενος, ὁάρων ἔνεκα σφετεράων. and 340. ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων | Ἀτρεΐδαι; τῆς σῆς — γυναικός] I. e. 'that woman whose cause you have taken up'. Cf. on Ant. 573. τὸ σὸν λέχος. El. 1109. Nauck thinks τῆς σῆς corrupt. ὑπέρ] ὑπὲρ L.

1312. ἢ τοῦ σοῦ θ' ὁμαίμονος λέγω; the mss. vulg. Nauck. ἢ τοῦ σοῦ γ' ὁμαίμονος — Both. Ben. Thiersch. ἢ τοῦ σοῦ ξυνάιμονος — Dind. (who considers ὁμαίμονος a gloss, as Hesychius explains σύνδουλος by ὁμόδουλος, &c. Teucer too calls him ξύναιμον 1387.) Wund. ἢ σοῦ σοῦ θ' ὁμαίμονος — Erf. Herm. Wolff. ἢ σοῦ τοῦ θ' ὁμαίμονος — conj. Bergk. ἢ σοῦ τοῦδ' ὁμαίμονος λέγω; 'or am I to call her the lady of your brother here?' (Menelaus standing by a 'muta persona') Dobr. Martin. ἢ σοῦ σοῦ θ' ὁμαίμονος μέτα Hart. ἢ τοῦ σοῦ γ' ὁμαίμονος λέχους Seyf. (Bothe also proposed λέχους, i. e. 'wife'.) ἢ τοῦ σοῦ ποτ' ἦν ὁμαίμονος Weckl. Wunder with Dæderlein (de Brachyl. p. 16 f.) most improperly takes λέγω for an indicative, construing ἐπεὶ λέγω καλὸν μοι (εἶναι) &c. Apitz also takes it for an indicative. It is rather the deliberative or interrogative subjunctive; consequently a note of interrogation is properly marked in some edd. Cf. Œsch. Cho. 1060. νῦν δ' αὖ τρίτος ἦλθέ ποθεν σωτήρ, | ἢ μόρον εἶπω; Translate: 'Or shall I say, on behalf of (the wife of) thy brother?' This affected ignorance on the part of Teucer savours of indignation and contempt. Schneid: "Teucer, in his rage, confounds the two Atridae". Qu. ἢ τῆς σοῦ ξυνάιμονος λέγω; (And so now conj. Dind.)

1313. Cf. 124. οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμόν σκοπῶν. Aristid. II. 237. πρὸς ταῦτα σκόπει μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν, Τεῦκρος ἔφη.

1314. εἰ με πημανεῖς τι] Perhaps εἰ τι πημανεῖς με. Cf. Œd. C. 837. εἰ τι πημανεῖς ἐμέ. But Arist. Ach. 842. οὐδ' ἄλλος — σε πημανεῖ τι.

καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς.

1315

ΧΟΡΟΣ.

ἄναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθὼς,
εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρεϊ.

ΟΔΥΣΣΕΥΣ.

τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἤσθόμην
βοῇν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ.

οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,

1320

βουλήσει —] Similarly Arist. Nub. 1129. ὥστ' ἴσως βουλήσεται | καὶ
ἐν Αἰγύπτῳ τυχεῖν ὦν μᾶλλον ἢ κρῖναι κακῶς.

1315. ἢ 'ν A. L. sec. m. ant. T. Liv. b. ἢν L. pr. ἢν Dresd. b. ἢ
γ' P. Lips. b. ἢ γ' Lips. b. Ald. ἢ F. M. Bar. a. ἢ μοι Aug. c. Cf.
1092. μὴ — ἐν θανούσιν ὑβριστῆς γένῃ. 366. ἐν ἀφόβοισι θηροῖ δεινὸν
χέρας. Perhaps ἢ 'π' —.

1316. Ὀδυσσεῦ] In order to reconcile the two disputants, Ulysses is
opportunely brought forward in the character of a candid and impartial
arbitrer.

καιρόν] 'Opportunely'. 'ς καιρὸν Reiske. (So Eur. Herc. 701. ἐς
καιρὸν οἴκων Ἀμφιτρύων ἕξω περᾶ.) But cf. 34. καιρὸν δ' ἐφήκεις.
Eur. Hel. 486. καιρὸν γὰρ οὐδέν' ἤλθες. Similarly Bacch. 723. τὴν τεταγ-
μένην ὥραν. In like manner we find ἀκμήν. Qu. καίριός γ' ἐλήλυθας.
Cf. CEd. R. 631. καιρίαν δ' ὑμῖν ὀρῶ | τήνδ' ἐκ δόμων στείχουσιν Ἰο-
κάστην.

1317. Wund: *si non accensurus rixam, sed compositurus ades*. Herm:
'si non adstricturus nodum rixae, sed soluturus ades. Id: *'si non ades una
cum illis accensurus rixam, sed una mecum compositurus*. Linwood: *'if you
are come not to help to entangle, but to assist in adjusting this matter*. Cf.
Ant. 523. οὗτοι συνέχθειν ἀλλὰ συμφιλεῖν ἔφυν. Συνάπτειν and λύειν
are opposed Plutarch. Alc. c. 14. Cf. on Ant. 40. Aesch. Pers. 342. μά-
χην ξυνάψαι. Herod. I. 18. ὁ τὸν πόλεμον — συνάψας. Eur. Phoen.
79. ἔριν λύουσα. So also συμβάλλειν ἔριν τινὶ Eur. Med. 521. The par-
ticle μὴ is to be closely connected with ξυνάψων.

ξυνάψων] Eur. Phoen. 1396. Herod. IV. 80.

συλλύσων] Diodor. III. 63. Διόνυσος συλλύων τὰ νείκη τῶν πόλεων
πολλήν εἰρήνην παρεσκεύαζε. Qu. διαλύσων, *'to separate them*. Cf.
Schol: ξυνάψων αὐτοὺς δηλονότι εἰς μάχην, ἀλλὰ διαλύσων καὶ χω-
ρίσων παρεγένον.

1318—20. τί δ' ἔστιν —; Οὐ γὰρ —;] Arist. Vesp. 836. τί δ' ἔστιν
ἔτεον; — Οὐ γὰρ ὁ Λάβης —;

1320. οὐ γὰρ —;] Cf. Ant. 21. Arist. Pl. 856. οὐ γὰρ σχέτλια πέ-
πονθα νυνὶ πράγματα —; Arist. Ach. 576. οὐ γὰρ οὗτος ἀνθρώπος
πάλαι | ἄπασαν ἡμῶν τὴν πόλιν κακορροθεῖ; Vesp. 836.

ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

ΟΔΥΣΣΕΥΣ.

ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

ΑΓΑΜΕΜΝΩΝ.

ἤκουσεν αἰσχροῖα· δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ.

τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;

1352

ΑΓΑΜΕΜΝΩΝ.

οὐ φησ' ἔάσειν τόνδε τὸν νεκρὸν ταφῆς

κλύοντές ἐσμεν] κλύοντες ἐσμέν L. Cf. 1324. δρῶν — ἦν. 1330. εἴην — εἶ φρονῶν.

κλύοντες — λόγους] So κλύειν φλαῦρα below 1323, κλύειν αἰσχροῖα 1324. Cf. on 1324.

1322. ποίους;] Sc. αἰσχίστους λόγους. 'Disgraceful words indeed! How so?' V. Heind. ad Plat. Charm. 47. Reisig. Conj. p. 74.

ἀνδρὶ συγγνώμην ἔχω] I. e. ἀνδρὶ συγγιγνώσκω, 'I make allowance for, I excuse, the man'. Cf. Ph. 1319. El. 400. Tr. 328. Ant. 66. σύγ-γνωϊαν ἴσχειν. Eur. Hipp. 116. Similarly ὀργῇν, θυμὸν, μομφήν, πίστιν ἔχειν τινί, &c.

1323. κλύοντι φλαῦρα] Cf. Herod. VII. 10. οὐκ ἐόντων ἀξίων φλαύ-ρως ἀκούειν. Isocr. p. 317 B. ὁ μὴδ' ἀκηκοὺς μὴδὲν πώποτε φλαῦρον. Panath. §. 7. αἶτι φλαῦρον περὶ ἐμοῦ λέγουσι. Dem. p. 488. οὐδὲν γὰρ φλαῦρον ἐρῶ σε. Arist. Nub. 834. Lys. 1044. Xen. Cyr. VIII. 2. 12. Aristid. II. 7. (Ed. C. 1429. οὐδ' ἀγγελοῦμεν φλαῦρα. Cf. on 1320.

φλαῦρα A. L. T. vulg. φαῦλα F.

συμβαλεῖν ἔπη κακά] 'Should retort (or exchange) abusive language'. Eur. Iph. A. 830. αἰσχροὺν δέ μοι γυναιξὶ συμβάλλειν λόγους. So συμ-βάλλειν ἔριν τινὶ Eur. Med. 521. Qu. κάμβαλεῖν ἔπη κακά. Or φλαῦρα κάμβαλεῖν ἔπη (or πάλιν). Or κλύοντι φλαῦρά γ' ἐμβαλεῖν &c. For the sentiment cf. Hom. Il. v. 250. ὁποῖόν κ' εἰπησθα ἔπος, τοῖόν κ' ἐπα-κούσαις (qu. τοῖόν κεν ἀκούσαις). Hesiod. Op. 721. εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μεῖζον ἀκούσαις. Eur. Alc. 720. εἰ δ' ἡμᾶς κακῶς | ἐρεῖς, ἀκούσει πολλὰ κού ψευδῇ κακά. Hor. Sat. II. 3. 298. 'Dixerit insanum qui me, totidem audiet'. Ter. Andr. V. 4. 17.

1324. ἤκουσεν αἰσχροῖα] 'He has heard (has had said of him) disgraceful things'. In allusion to 1228 f. Cf. 1235. ταῦτ' οὐκ ἀκούειν μεγάλη πρὸς δούλων κακά; Phil. 607. ὁ πάντ' ἀκούων αἰσχροῖα καὶ λωβήτ' ἔπη | δόλιος Ὀδυσσεύς. 1313. ἤκου' ἀριστα. 1074. ἀκούσομαι μὲν ὥς ἐφην οἴκτου πλέως | πρὸς τοῦδ'. Eur. Her. 999. ἀκούσεται τά γ' ἐσθλὰ χρη-στός ὢν ἀνήρ. Arist. Eq. 1276. ἀνθρώπος, ὃν δεῖ πόλλ' ἀκούσαι καὶ κακά. In some mss. and Ald. this line is assigned to Teucer.

1325. ὥστε καὶ βλάβην ἔχειν] Lit. 'so as for it also to harm you'.

1326. οὐ φησ' ἔάσειν] E! 1211. οὐ φημ' ἔάσειν. Ph. 994. οὐ φημ' ἔγωγε. Eur. Hec. 129.

ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.

ΟΛΥΣΣΕΥΣ.

ἔξεστιν οὖν εἰπόντι τάληθῇ φίλῳ
σοὶ μηδὲν ἥσσον ἢ πάρος ξυνηρετεῖν;

ΑΓΑΜΕΜΝΩΝ.

εἴπ' ἡ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

1330

ταφῆς ἄμοιρον] *'Sepulturae expertem'*. Cf. Ant. 1070. ἔχεις δὲ τῶν
κάτωθεν ἐνθάδ' αὐθιγῶν (ταφῆς?) | ἄμοιρον, ἀκτέριστον, ἀνόσιον νέ-
κυν. Æsch. Sept. 715. τῶν μεγάλων πεδίων ἀμοίρους. Eum. 332. παλ-
λεύκων δὲ πέπλων ἄμοιρος ἀκλήρος.

1327. πρὸς βίαν — ἐμοῦ] Cf. on CEd. C. 657.

1328. The Schol. construes, ἔξεστιν ἐμοὶ τῷ φίλῳ σου εἰπόντι τάλη-
θῇ &c. I. e. *'Is it allowable for a friend having said the truth (to say the
truth and) to &c.?'* The construction, if I mistake not, is rather this:
ἔξεστιν (ἐμοὶ) εἰπόντι τάληθῇ ξυνηρετεῖν σοὶ φίλῳ (ὄντι) μηδὲν ἥσσον
ἢ πάρος; or — τάληθῇ φίλῳ (ὄντι) ξυνηρετεῖν σοὶ &c.; Heath thinks
φίλῳ agrees with σοὶ. Qu. φίλως. Ulysses puts this question, because,
as Terence Andr. I. 1. 41. justly remarks, *'Obsequium amicos, veritas odium
parit'*.

1329. σοὶ —] As there seems no reason why σοὶ should here be em-
phatic, perhaps we should transpose and write ξυνηρετεῖν σοὶ — πάρος.

ξυνηρεμεῖν F. L. pr. M. N. T. Turn. ξυνηρετεῖν (as ὑπηρετεῖν) Lob.
Herm. Dind. Wund. Hart. Schn. Bergk. Nauck. Seyf. ξυνηρετεμεῖν A. L.
corr. a m. ant. P. T. v. l. Harl. Ald. Musgr. Br. prob. Valck. Diatr. p.
80. and ad Hipp. 1223. Compare the compounds ὑπηρετεῖν, ἀντιηρετεῖν,
ὁμηρέτης, ἀντιηρέτης. Ξυνηρετεμεῖν is certainly contrary to analogy. The
μ is inserted in ἐρετμοῦν and the adjectives εὐήρετος, φιλήρετος,
ἐπήρετος, λευκήρετος, &c. formed from the substantive ἐρετμός. Schol:
ξυνιτρέχειν ὡς πρότερον, ἐκ μεταφορᾶς τῶν κοινῶς ἐρετιόντων. Another
scholiast explains by συμφωνεῖν. Hesych: ξυνηρετήσεις. συνοίσει, συ-
ζυγήσεις. Phot: ξυνηρέτης. σύμφωνος, ὡς (ῶ?) ἐναντίος ἀντηρέτης.
We also say *'to pull together, to pull with another'*, in a figurative sense.
Cf. Eur. Fragm. 284, 7. οὐδ' αὖ ξυνηρετεῖν τύχαις οἰοί τε. By a similar
metaphor Ant. 541. ξύμπλουν ἐμαντήν τοῦ πάθους ποιουμένην.

1330. εἴπ' ἡ γὰρ εἶην L. corr. T. ηπει (sic) γ' ἂν εἶην L. pr.
(ἀπῇ γ' ἄρ' εἰ ἦν οὐκ ἂν, acc. to my own extract.) εἴπ' ἡ γὰρ εἶην
A. L. marg. a m. rec. εἴπ' ἡ γ' ἂν M. P. ἡ που γ' ἂν (γρ. εἴπ' ἡ γ'
ἂν) F.

εἶην οὐκ ἂν εὖ φρονῶν vulg. I should much prefer οὐκ εἶην ἂν εὖ
φρονῶν, or οὐκ ἂν εὖ φρονῶν εἶην. Supply εἰ μὴ ἐξείη, *'if I refused
to hear thee'*.

1331. φίλον — μέγιστον] *'The greatest friend'*. Ph. 586. φίλος μέ-
γιστος. El. 46. μέγιστος — δορυξένων. Eur. Med. 549. σοὶ μέγας φί-
λος &c.

νέμω] *'I esteem, hold'*. I. q. νομίζω. CEd. C. 879. Tr. 483.

ΟΛΥΣΣΕΥΣ.

ἄκουέ νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
 μὴ τλῆς ἄθαιπον ᾧδ' ἀναλγήτως βαλεῖν.
 μηδ' ἢ βία σε μηδαμῶς νικησάτω
 τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.
 καὶ μοὶ γὰρ ἦν ποθ' οὗτος ἐχθιστος στρατοῦ,
 ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὀπλῶν.
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἔμοι
 οὐτὰν ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν

1335

1332. νυν L. &c. νῦν P. Lips. a. γοῦν Lips. b.

τὸν ἄνδρα τόνδε &c. Cf. Hor. Sat. II. 3. 187 f. 'Ne quis humasse velit
 Ajacem, Atreida, velas cur? &c.'

1333. μὴ τλῆς] 'Do not have the cruelty to &c.'

ἄθαιπον — βαλεῖν] I. e. ἄθαιπον ἐμβαλεῖν. Cf. 1388. λωβητὸν
 αὐτὸν ἐμβαλεῖν ταφῆς ἄτερ. 1392. τὸν ἄνδρα λώβαις ἐμβαλεῖν (λωβητὸν
 βαλεῖν?) ἀναξίως. 1307. οὐς — ὠθεῖς ἀθάπτους. Phil. 1028. ἐμὲ —
 ἄτιμον ἔβαλον. (Ed. R. 657.

ᾧδ' ἀναλγήτως βαλεῖν] Qu. ἀνάληγτ' ἐμβαλεῖν. Cf. on 946. 1392.
 But we have βαρναλγήτως 199. Cf. 1388. λωβητὸν αὐτὸν ἐμβαλεῖν. Eur.
 Andr. 1645. τὸν δὲ Πολυνεΐκους νέκυν | ἐβάλετ' ἄθαιπον &c.

1334. μηδὲ — νικησάτω] Cf. on 1180. Theogn. 90. μηδέ σε νικάτω
 κέρδος, ὅτ' αἰσχρὸν ἔη.

ἢ βία] 'Violence of temper'. Pind. Ol. IX. 15. Πατρόκλον βιατὰν νόον.
 μηδαμῶς] Qu. τῶν φρενῶν.

1335. τοσόνδε] τὸ σὸν δὲ L.

1336. ἐχθιστος στρατοῦ] 'The most inimical (ill-disposed) person in the
 army'.

στρατοῦ] στρατῷ τ' Burges ad Eum. 227, coll. 1050.

1337. κράτησα Bendl. &c. κράτησα L. and probably all the mss. Ald.
 Turn. Nauck thinks this line an interpolation.

1338. ἔμπας A. T. (sup. η). ἔμπα (s add. a m. ant.) L. ἔμπης F.
 G. P. Jen. Mosq. b. Dresd. a. Cf. on 122.

ὄντ' ἐγὼ τοιόνδ' ἔμοι] Qu. ὄντ' ἔμοι τοιόνδ' ἐγὼ, or ὄντα τοιόνδ'
 εἰς ἐμέ.

1339. οὐκ ἂν ἀτιμάσαιμ' F. G. L. pr. M. P. Lips. b. οὐκ ἂν γ'
 ἀτιμάσαιμ' T. Liv. b. Turn. οὐκὸν ἀτιμάσαιμ' A. Harl. Laud. Bodl.
 Mosq. a. Barr. Dresd. b. Ald. Br. Hart. οὐκὸν (sic) ἀτιμάσαιμ' L. corr.
 a m. ant. οὐχ ᾧδ' ἀτιμάσαιμ' Reisk. οὐκ ἀντατιμάσαιμ' conj. Both. ed.
 Dind. Herm. Schn. Bergk. Neck. Wo. prob. Wund. οὐτὰν ἀτιμάσαιμ' Elmsl.
 Seyf. (Rightly.) οὐκ ἂν ἀτιμάσαιμ' — ('non ideo quod inimicus mihi fuit,
 eundem etiam dehonestabo') Daederlein (Min. Soph. p. 6.). Nauck. Elmsley
 correctly restores οὐκ τὰν or οὐτὰν. The process of corruption he shows
 to have been 1. οὐτ' ἂν (οὐτε ἂν). 2. οὐκ ἂν, where τε was improper.
 3. οὐκὸν or οὐκ ἂν γ', for the sake of the metre. Cf. Ant. 747. οὐτὰν
 (οὐκ ἂν γ' Ald. οὐκ ἂν Augsb.) ἔλοις ἤτιω γε τῶν αἰσχυρῶν ἐμέ. Eur.
 Med. 867. οὐτ' ἂν (v. var. lect.) ἀμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι. Tro.
 410. εἰ μὴ σ' Ἀπόλλων ἐξεβάκχευσεν φρένας, | οὐκὸν (οὐκ ἂν some mss.

ἔν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
 Τροίαν ἀφικόμεσθα, πλήν Ἀχιλλέως.
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 βλάπτειν τὸν ἐσθλὸν, οὐδ' ἔαν μισῶν κυρῆς.

read οὐτὰν) ἀμισθὶ τοὺς ἐμούς — ἐξέπεμπες ἂν χθονός. Alc. 93. οὐ
 τὰν. Arist. Ran. 488. οὐκ οὐν ἕτερος ταῦτ' (οὐ τὰν ἕτερός γ' αὐτ' Elmsl.)
 εἰργάσατ' ἀνὴρ &c. Æsch. Sept. 562. Soph. El. 314. ἢ τὰν ἐγὼ —.
 We might also correct οὐκ ἐξατιμάσαιμ' —. Certainly ἂν cannot be
 lengthened.

1340. ἔν' ἄνδρ' —] ἔμ' ἄνδρ' — Burges ad Eum. 227. Wrongly.
 ἔν' ἄριστον] Lat. *unum fortissimum*. Cf. Phil. 1344. Ἑλλήνων ἕνα
 κριθέντ' ἄριστον. Œd. C. 563. Timocreon ap. Plut. V. Them. I. 122 D.
 ἐγὼ δ' Ἀριστείδαν ἐπαινέω ἄνδρ' ἀπ' Ἀθανᾶν ἐλθεῖν (ἐλθόνθ'?) ἕνα
 λῶστον. Virg. Æn. II. 246. *Justissimus unus | qui fuit in Teucris*. Matth.
 Gr. §. 461. Blomf. ad Pers. 333.

ἄριστον — πλήν Ἀχιλλέως] Cf. 423 f. Hom. Od. λ'. 550. Αἴανθ', ὅς
 περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο | τῶν ἄλλων Δαναῶν μετ' ἀμύ-
 μονα Πηλεΐωνα. Il. β'. 768. ρ'. 279. Pind. N. VII. 39. ὁ καρτερός Αἴας —
 ὃν κράτιστον Ἀχιλῆος ἄτερ &c. Scolion ap. Brunck. Anal. Gr. I. 157. παῖ
 Τελαμῶνος, Αἴαν αἰχμητᾶ, | λέγονσί σ' ἐς Τροίαν ἄριστον | ἐλθεῖν Δα-
 ναῶν μετ' Ἀχιλλέα. Alcæus Fr. 48. Κρονίδα βασιλῆος γένος Αἴαν, τὸν
 ἄριστον πέδ' Ἀχιλλέα. Hor. Sat. II. 193. *Cur Ajax heros ab Achille se-
 cundus | putrescit, toties servatis clarus Achivis?* Lobeck compares the
 Scolion on Ajax in Athen. XV. 695 C. Virgil therefore speaks with little
 regard for historic truth, when he calls Diomedes the bravest of the Greeks,
 Æn. I. 96. *O Danaum fortissime gentis | Tydide*.

1342. ἐνδίκως γ' A. L. &c. Ald. Br. γ' om. M. T. &c.

ἀτιμάζοιτό σοι] For the dative cf. on 539.

1343. οὐ γάρ τι — φθείροις ἄν] In confirmation of Teucer's words
 1129—31.

τοὺς θεῶν νόμους] Cf. 1130. Ant. 450 f.

1344. εἰ θάνοι vulg. Dind. Seyf. εἰ θάνη Wund. Hart. prob. Bergk.
 Cf. on 521. 1159. Ant. 1040. Either seems tame. Qu. ἐν ταφᾷς, or ἐν τάφῳ.
 Or οὐ δίκαι', ἐπεὶ θάνοι (or ὅταν θάνη). Cf. Trach. 92. καὶ γὰρ ὑστέρω
 τό γ' εὔ | πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾶ.

1345. τὸν ἐσθλόν] The Scholiast remarks that τὸν ἐσθλόν may be
 taken either as the subject (ἐπὶ τοῦ μισοῦντος), or as the object (ἐπὶ
 τοῦ μισουμένου). The latter view is adopted by Br. Wund. Dind. &c.
 (Wunder: *Virum eum, qui honestus sit, post mortem violare, ne si oderis
 quidem, fas est*.) Schneid. on the other hand considers τὸν ἐσθλόν to
 be the subject. The other view is, I believe, the true one. Cf. 1352.
 κλύειν τὸν ἐσθλόν ἄνδρα χρὴ τῶν ἐν τέλει. Also 1319. 1355. 1357. If
 τὸν ἐσθλόν were the subject, we should require κυρῆ instead of κυρῆς.
 Brunck conjectures τιν' ἐσθλόν.

οὐδ' ἔαν] οὐδὲ ἂν P. Lips. b.

ΑΓΑΜΕΜΝΩΝ.

σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ.

ἔγωγ' ἐμίσουν δ', ἥνίκ' ἦν μισεῖν καλόν.

ΑΓΑΜΕΜΝΩΝ.

οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ.

μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ.

τόν τοι τύραννον εὐσεβεῖν οὐ ῥάδιον.

1350

1346. ταῦτ' — ὑπερμαχεῖς] Cf. 1107. Œd. R. 264. ἀνθ' ὧν ἐγὼ τὰδ' ὥσπερ εἰ τοῦμοῦ πατρὸς | ὑπερμαχοῦμαι (ὑπερμαχήσω?). The dative ἐμοί depends on μαχεῖς (μάχει), the gen. τοῦδ' on the ὑπέρ.

1347. ἔγωγ' ἐμίσουν Lips. b.

καλόν] δέον (gl. πρόπον) Lips. b.

1348—57. These lines Nauck would interchange with 1358—67.

1348. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;] 'Is it not then right for you also to trample upon (insult) him in addition now that he is dead?' The position of καὶ seems rather awkward. Wunder connects it with θανόντι. And certainly the sense would seem to require this construction, but the position of it is against it. Cf. on Ant. 280. Qu. οὐ γὰρ θανόντι καὶ πρὸς ἐμβῆναί σε χρή; Or οὐ καὶ θανόντι γὰρ —; (Which seems more probable.) Or we might transpose: οὐ γὰρ προσεμβῆναί σε καὶ θανόντι χρή; Hartung reads: οὐ γὰρ θανόντι κοῖν' ἐπεμβῆναί σε χρή; For σε χρή Burges ad Eum. 227 reads χαρὰ, because of the following μὴ χαῖρ' —. Cf. 989. τοῖς θανοῦσί τοι | φιλοῦσι πάντες κειμένοις ἐπεγγελάω. El. 456. ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί. *ibid.* 834. κατ' ἐμοῦ τακομένης μᾶλλον ἐπεμβάσει. Hipp. 664. ἢ κἄμ' ἐάτω ταῖσδ' ἐπεμβαίνειν αἰεί. Arist. Nub. 550. κούκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ. Isidor. Pelus. III. Ep. 347. παλαιὸς λόγος διαγορεύει μὴ ἐπεμβαίνειν τοῖς πεπτωκόσιν. Alexand. Polyh. ap. Euseb. Praep. Ev. IX. 17. τοῖς δυστυχοῦσιν ἐπεμβαίνειν. For the sentiment compare also Hom. Od. χ'. 412. οὐχ ὅσῃ καταμένοισιν ἐπ' ἀνδράσιν ἐν-χετάσθαι. Archil. Fr. 18. οὐ γὰρ ἐσθλὰ καταθανοῦσι κερτομεῖν ἐπ' ἀνδράσιν. Dem. p. 330, 5. τοὺς δὲ τεθνεώτας οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ. It was forbidden by a law of Solon to injure or insult the dead. V. Plut. Sol. 21.

θανόντι] πεσόντι Reiske.

προσεμβῆναι] πρόσσω μβῆναι Herm. 'To insult in addition (to the hatred)'. Dindorf explains it simply *insultare*.

1350. τόν τοι τύραννον —] παύον· τύραννον — conj. Reiske.

ΟΔΥΣΣΕΥΣ.

ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ.

κλύειν τὸν ἐσθλὸν ἄνδρα χορὴ τῶν ἐν τέλει.

ΟΔΥΣΣΕΥΣ.

παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

εὐσεβεῖν] *'To act justly, to observe moderation'*. Eust. p. 1514, 25. explains by δικαιοπραγεῖν. The opposite of ἀδικεῖν, as in the passage of Euripides, often quoted by Julius Cæsar: εἶπερ γὰρ ἀδικεῖν χορὴ, τυραννίδος πέρι | κάλλιστον ἀδικεῖν, τᾶλλα δ' εὐσεβεῖν χρεών. Hence the saying, ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφν. And Ovid says, *'Regia res scelus est'*. Cf. El. 308. ἐν τοῖς τοιούτοις οὔτε σωφρονεῖν, | οὔτ' εὐσεβεῖν πάρεστιν. Ant. 743 f. 1056. Jacobs proposes εἰκάθειν. This observation would fall in with the views of the Athenian populace, whose favour and applause it might be our Poet's design to seek.

1351. *'But (it is easy) to show deference to one's friends, when they speak right'*, as I now give you good advice. Supply ῥάδιον, or the like. Schol: κατὰ κοινοῦ τὸ ῥάδιον. For τοῖς qu. δεῖ or χορὴ. Cf. Æsch. Ag. 914. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρόπει.

εὖ λέγουσι] *'When they give sound advice'*.

τιμὰς νέμειν] *'To give honour'*, i. e. to attend to, regard.

1352. τὸν ἐσθλὸν ἄνδρα χορὴ κλύειν Eust. p. 800, 9. Which position of the words seems preferable.

τῶν ἐν τέλει] *'Those in command'*. Agamemnon, with true despotic spirit, insists upon unconditional obedience to his sovereign will. Cf. Phil. 925. τῶν γὰρ ἐν τέλει κλύειν — ποιεῖ. Ant. 67. τοῖς ἐν τέλει βεβῶσι πείσομαι. Aj. 1072. τῶν ἐφεστώτων κλύειν. Fr. 106. δοῦλον αὐτὸν ὄντα τῶν πέλας κλύειν.

1353. παῦσαι . κρατεῖς τοι τῶν φίλων νικώμενος] Cf. 330. φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. A tragedian quoted by Aristid. I. 536. φίλων γὰρ ἄρξεις μὴ κρατῶν ὅσων θέλεις. Lobeck quotes Aristid. I. 356. δεῖ τῶν μὲν πολεμίων πάντως ἐθέλειν κρατεῖν, τῶν δὲ ἐπιτηδείων ἡττᾶσθαι . μεσιτὴ δὲ ἡ τραγωδία ταῦτα παραινούντων· κρατεῖς τοι τῶν φίλων ἡττώμενος. No disrespect is conveyed by this remark. Cf. Æd. R. 630. Eur. Andr. 692. παύσασθον ἤδη. Markland (ad Suppl. p. 259) conjectures: πάσαις (sc. ψήφοις) κρατεῖς τοι —, comparing Plat. Legg. VII. νικᾷ γὰρ πάσαις ταῖς ψήφοις οὗτος ὁ νόμος. Lucian. Bis accus. 18. πάσαις ἡ Ἀκαδημία κρατεῖ πλήν μιᾶς (also 235. 237). Pisc. 39. ἀφίμεν σε τῆς αἰτίας, καὶ ἀπάσαις κρατεῖς. Hor. Ep. ad Pison. 343. *'omne tulit punctum'*. Add Plut. Cic. 9. πάσαις ἐάλωνε ταῖς ψήφοις. Lucian. Bis accus. 35. βαβαί, δέκα ὅλαις κρατεῖς. Musgrave: πλεύσει κράτιστον (κράτιστα?) —, *'optime navigabis, &c.'* Qu. θάρσει· κρατεῖς τοι —. Or πάντως κρατεῖ τις —. Or καὶ μὴν κρατεῖς γε —. Or ἄρξεις

ΑΓΑΜΕΜΝΩΝ.

μέμνησ' ὁποίῳ φωτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ.

ὄδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.

1355

ΑΓΑΜΕΜΝΩΝ.

τί ποτε ποιήσεις; ἐχθρὸν ὥδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ.

νικᾷ γὰρ ἀρετὴ τὰ τῆς ἐχθρας πολύ.

κράτιστα —. Or φανεῖ κράτιστος —. In a similar manner Cicero says, 'cum tacent, clamant'. Jebb well renders: 'Know that it is a victory to be overcome by friends'. Cf. 484. δὸς ἀνδράσιν φίλοις | γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

τῶν φίλων νικώμενος] Cf. Ant. 678. Æsch. Sept. 510. κοῦπω τις εἶδε Ζῆνᾶ του (πον vulg.) νικώμενον. Eur. Hec. 1228. γυναικὸς ἡσώμενος. Med. 319. σιγησόμεσθα κρεισσόνων νικώμενοι. Iph. A. 1357. ἐνικώμην κεκραγμοῦ. Cycl. 453. βακχίου νικώμενος. Herc. 234. τὴν δ' εὐγένειαν τῆς τύχης νικωμένην — εἰσεῖδον. Dict. Fr. 12. χρημάτων νικώμενοι. Tro. 23. νικῶμαι γὰρ Ἀργείας θεᾶς. Alc. 713. Iph. A. 1357. Pind. N. IX. 2. ἐνθ' ἀναπεπταμέναι ξείνων νενίκανται θύραι. Æschin. de F. l. 152. ποίων κρατηθεῖς ἡδονῶν; Arist. Nub. 1088. τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ; Valck. ad Hipp. p. 217. Νικᾶσθαι, ἡσᾶσθαι &c. govern a genitive of the person, and a dative of the thing. So El. 1272. ἡδονῇ (not ἡδονῆς) νικωμένην. Sometimes a genitive with a preposition follows, as in Fr. 670. πρὸς τοῦ παρόντος ἡμέρον νικωμένην. We have perhaps an example of both constructions above 330. φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. See Valck. ad Hipp. 458. Cf. also Œd. C. 849. ἐπεὶ νικᾶν θέλεις — φίλους. A somewhat similar line occurs in Med. 1015. θάρσει· κᾶτει (κρατεῖς vulg.) τοι καὶ σὺ πρὸς τέκνων ἔτι. and in Æsch. Ag. 916. πιθοῦ· κράτος μὲν τοι πάρες γ' ἐκὼν ἐμοί.

νικώμενος] ἡττώμενος (ἡσσ. cod ant.) Aristid. I. 356. Pors. (whom see ad Med. 1011.). The phrase ἡσᾶσθαι τινος is far more common. So Fr. 674. ὅπου γὰρ οἱ φύσαντες ἡσῶνται τέκνων. Ant. 678. κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.

1355. ὄδ' ἐχθρὸς ἀνὴρ] ὄδ' ἐχθρὸς ἀνὴρ the mss. ἀνὴρ ὄδ' ἐχθρὸς Br. Qu. ἀνὴρ ὄδ' ἐχθρός.

1356. ποιήσεις A. T. &c. ποήσεις M. Cf. 1395. ποιῶ (ποῶ L. H. corr. Aug. b., with gl: ἀντὶ τοῦ ποιῶ διὰ τὸ μέτρον). Tr. 743. Ph. 120. 409. 552. 752. 926. 949. This form is often found in L., according to Elmsl. ad Œd. R. 537. p. XXXII.

1357. ἀρετῇ] ἡ ῥετῇ A. L. corr. Harl. &c. Ald. Br. . . ρετῇ (i. e. ἡ ἀρετῇ, no doubt) L. pr. ἡ ῥετῇ L. corr. ἡ ἀρετῇ T. &c. Stob. Flor. 19, 10. Eust. (in several places). ἀρετῇ Aug. b. Herm.

με the mss. vulg. γε Wolff. τὰ conj. id. Which I have received.

ΑΓΑΜΕΜΝΩΝ.

τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτῶν.

πολὺ] πλέον Lips. b. Perhaps from a gloss. Eustathius (p. 842, 11.) considers πολὺ put here by a novel construction for πλέον. Cf. on 966. Translate: 'For virtue has more influence with me than hatred'. Cf. Xen. Hipp. VIII. 11. τὸ γὰρ πολὺ νικᾶν οὐδενὶ πάποτε μεταμέλειαν παρέσχευ. Apitz compares Ant. 208. Hermann, Wunder and Seyffert suppose νικᾶ με to be equivalent to κρείσσων παρ' ἐμοί ἐστι, whence the genitive τῆς ἑχθρας. But this is very improbable. Qu. κρείσσων (or κρεῖσσον) γὰρ ἀρετὴ 'στι —.

1358. τοιοίδε μέντοι —] So Æsch. Prom. 1090. τοιάδε μέντοι τῶν φρενοπλήκτων | βουλευμάτ' ἔπη τ' ἐστὶν ἀκοῦσαι. 1000. τοιοῖσδε μέντοι καὶ πρὶν ἀνθαδίσμασιν &c. 326. τοιαῦτα μέντοι — τὰπίχειρα γίγνεται. Soph. El. 984. τοιαῦτά τοι νῶ πᾶς τις ἔξερεῖ βροτῶν.

ἔμπληκτοι] ἔκπληκτοι Jen. Ald. 'Fickle, unstable, volatile, weak-minded'. Schol: ἔμπληκτοι βροτῶν . κοῦφοι, εὐμετάβολοι . ὀνειδίζει δὲ Ὀδυσσεὺς ὡς εὐμεταβόλῳ . οἱ τοιοῦτοι οὖν ἔμπληκτοι παρὰ τοῖς βροτοῖς λέγονται, ὡς καὶ Ὅμηρος (Od. v'. 132.) ἔμπλήγδην δ' ἔτερον μὲν τίει βροτόν. Gl. P: μωροί. Hesychius and Eust. p. 1886, 40. explain ἔμπληκτος by ἄστατος, εὐμετάβολος. Cf. Eur. Tro. 1212. ταῖς τροπαῖς γὰρ αἱ τύχαι, | ἔμπληκτος ὡς ἄνθρωπος, ἄλλοτ' ἄλλοσε | πηδῶσι, κούδεις αὐτὸς εὐτυχεῖ ποτε. Plat. Gorg. p. 482 A. ἡ φιλοσοφία τῶν ἄλλων παιδικῶν πολὺ ἥττον ἔμπληκτος. Lys. 214 D. Plut. V. Eumen. p. 584 E. ἔμπληκτος ὢν καὶ φορᾶς μεστὸς ἀβεβαίον. &c. Eumen. I. 584 E. ἔμπληκτος ταῖς ἐπιθυμίαις καὶ ὀξύρροπος. Dion. p. 965 C. Iamblich. VI. 5 ἔμπληκτος καὶ ἀστάθμητος.

βροτῶν L. (supr. οἷς a m. rec.) M. P. T. (supr. οἷς) Lips. b. Schol. in lemm. Suid. v. ἔμπληκτοι. Zonar. I. 698. Ald. Turn. Wund. Dind. Nauck. Hart. βροτοῖς A. D. Q. Harl. Bar. a. b. Laud. Bodl. Lipss. Mosq. a. Liv. b. and probably F. G. H. Br. Lob. Herm. Schn. Bergk. Jebb. The Scholiasts appear to have read βροτοῖς, for one explains παρὰ τοῖς ἀνθρώποις, the other παρὰ τοῖς βροτοῖς. Lobeck compares Hom. Od. ψ'. 187. ἀνδρῶν δ' οὐ κέν τις ζωὸς βροτός. Xen. Cyr. II. 2. 4. ἀνὴρ τὸν τρόπον τῶν στρυφνοτέρων ἀνθρώπων. But the concurrence in the same sentence of φῶτες and βροτῶν (or βροτοῖς) is very inelegant and improbable. Cf. on Œd. C. 281. Either βροτῶν seems to me corrupt, or φῶτες. Qu. τοιοίδε μέντοι φῶτες ἔμπληκτοι φρένας (or φρεσίν). Or τοιοῖσδε μέντοι πᾶς τις ἔμπληκτος βροτῶν. (Βροτῶν often ends a line. El. 984. τοιαῦτά τοι νῶ πᾶς τις ἔξερεῖ βροτῶν. 898. μὴ πού τις ἡμῖν ἐγγὺς ἐγγρίμπτη βροτῶν. 926. τοῦ τὰδ' ἤκουσας βροτῶν; Œd. C. 25. πᾶς γὰρ τις ἡνῦδα τοῦτό γ' ἡμῖν ἐμπόρων. 279. τὸν εὐσεβῆ βροτῶν. 204. τίς ἔφους βροτῶν; Ph 304. τοῖσι σώφροσιν βροτῶν. Fr. 611. αἵσχη — οὐδ' ἂν εἷς φύγοι βροτῶν ποτε. Eur. Iph. A. 922. λελογισμένοι γὰρ οἱ τοιοῖδ' εἰσὶν βροτῶν. Hel. 926. Ἑλένην γὰρ οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν. So also οὐδεὶς βροτῶν, μόνος βροτῶν, &c. For πᾶς τις cf. 28. El. 984. Œd. C. 25. Æsch. Ag. 1178. ἀβρύνεται γὰρ πᾶς τις εὐ πράσων πλέον. 765. 1636. Suppl. 484. 950. 982. Eur. Med. 561. πένητα φεύγει πᾶς τις ἐκποδῶν φίλος (φίλων conj. Elmsl). Eur. ap. Stob. Fl. 116, 2. καὶ πᾶς τις εἰς σὲ βούλετ' ἀνθρώπων (βούλεται βροτῶν;) μολεῖν. Herod. II. 177. πάντα τινὰ Αἰγυπτίων. III. 79. ἔκτεινον πάντα τινὰ τῶν Μά-

ΟΔΥΣΣΕΥΣ.

ἢ κάρτα πολλοὶ νῦν φίλοι καὺθις πικροί.

ΑΓΑΜΕΜΝΩΝ.

τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους;

1360

ΟΔΥΣΣΕΥΣ.

σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ.

ἡμᾶς σὺ δειλοὺς τῆδε θῆμέρα φανεῖς.

ΟΔΥΣΣΕΥΣ.

ἄνδρας μὲν οὖν Ἑλλήσι πᾶσιν ἐνδίκους.

γων. Arist. Vesp. 623. πᾶς τίς φησιν τῶν παριόντων —.) Or τοιόσδε μέντοι πᾶς φρενόπληκτος βροτός. Or τοιοῖδε μέντοι πάντες οὔμπληκτοι βροτῶν. Or τοιοῖδε μέντοι πάντες ἐμπληκτοι βροτοί.

1359. ἢ κάρτα] Cf. on Tr. 379. El. 1278. Æsch. Ag. 592. 1252. Cho. 929. Suppl. 452. The sense is: 'Only too many act differently, are friends to-day, and enemies to-morrow'. Cf. Œd. C. 615. τὰ τεσπνὰ πικρὰ γίγνεται καὺθις φίλα. 606. Æsch. Cho. 226. τοὺς φιλιτάτους γὰρ οἶδα νῶν ὄντας πικροὺς.

πικροὶ (γρ. ἐχθροὶ) F.

1360. ἐπαινεῖς] 'Advisest'. Ant. 1102. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν; Œd. C. 665. θαρσεῖν — ἐπαινω. Eur. Andr. 543. ἀνηβητηρίαν | ῥώμην ἐπαινω λαμβάνειν. Translate: 'Dost thou then advise to acquire such (i. e. so fickle, changeable) friends?' Wunder construes thus: Dost thou recommend (think desirable) such friends, to acquire?' Cf. Ant. 439. Nauck with some reason suspects ἐπαινεῖς.

δῆτα σὺ A. L. corr. a m. rec. T. δῆ σὺ (or οὐ) L. pr. σὺ δῆ G. δῆτα συγκατᾶσθαι Aug. c. σὺ (om. δῆτα) Lips. b. Qu. δῆτα προσκατᾶσθαι, or δῆτα προσθέσθαι.

1361. σκληρὰν — ψυχὴν] 'An inflexible spirit'. Cf. 649. αἱ περισκελεῖς φρένες. Tr. 1260. ὦ ψυχὰ σκληρά.

1362. δειλοὺς] Agamemnon fears that by appearing to yield to the threats of Teucer (1315 f.) he may incur the charge of cowardice.

τῆδε θῆμέρα] τῆιδέ θ' ἡμέρα L. τῆδέ θ' ἡμέρα P. τῆδέ θ' ἡμέρα (sic) A. τῆδ' ἐν ἡμέρα Lob. Erf. Weis. Nauck.

φανεῖς T. φανεῖς A. L. pr. (corr. rec. m.) P. Lips. b.

1363. Wunder thinks that ἄνδρας, from its leading position, signifies 'a brave man'. It may be so, but it is by no means necessary. I would simply connect ἄνδρας ἐνδίκους. The plural is put to agree with ἡμᾶς.

μὲν οὖν] 'Rather'. In Latin 'immo'.

Ἑλλήσι πᾶσιν] 'In the opinion of all the Greeks' Cf. on 1282. Œd. R. 436.

ἐνδίκους] ἐνδίκως (sup. ους) G.

ΑΓΑΜΕΜΝΩΝ.

ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν;

ΟΛΤΣΣΕΥΣ.

ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι.

1365

ΑΓΑΜΕΜΝΩΝ.

ἢ πάνθ' ὅμοια· πᾶς ἀνὴρ αὐτῷ πονεῖ.

1364. ἄνωγας] 'Biddest, advisest'.

θάπτειν ἔαν] So the Greeks said, as Wunder observes, rather than ἔαν θάπτεσθαι.

1365. ἔγωγε] 'I do indeed'. Supply ἄνωγα. Cf. 104. 1347.

καὶ γὰρ αὐτός] I. e. καὶ αὐτὸς γάρ. 'For I myself'.

καὶ γὰρ αὐτὸς ἐνθάδ' ἵξομαι] Schol: καὶ γὰρ αὐτὸς ὑπόκειμαι τῇ ὁμοίᾳ τύχῃ τῇ ἀνθρωπίνῃ· ἢ καὶ αὐτὸς ἵξομαι πρὸς τὸ θάψαι αὐτόν. The former interpretation is rightly adopted by the generality of editors, in this sense: 'for I too shall come to this, I too shall some day require a friendly hand to bury me' (what therefore I claim myself, I must not withhold from others). And so Gl. P: ἡγουν εἰς ἄδην. Wunder however patronises the latter explanation: 'Rogo te; nam ipse eum sepeliām'. But Teucer's determination to bury the body himself would not necessarily compel Agamemnon to consent to its being buried; while Agamemnon's next reply clearly shows that the common explanation is the only right one. Cf. (Ed. R. 1158. ἀλλ' ἐς τόδ' ἤξεις (i. e. ἐς τὸ ὀλέσθαι) μὴ λέγων γε τοῦνδικον. Phil. 377. ὁ δ', ἐνθάδ' ἦκων, &c. El. 936. ὅθ' ἰκόμεν ('situated as I am'). Fr. 690. ἤξεις, ἐπείγουν μηδὲν, εἰς τὸ μόρσιμον. Eur. Herc. 1354. οὐδ' ἂν ὥομην ποτὲ | ἐς τοῦθ' ἰκέσθαι, δάκρυ' ἀπ' ὀμμάτων βαλεῖν. Iph. A. 1204. ἐνταῦθ' ἂν ἦλθον. 1368. ἀλλὰ μὲν εἰς τοῦτό γ' ἤξει. Or. 685. ἐνταῦθ' ἐλπίδος προσήκομεν. Ion. 1415. εἰς τοῦθ' ἰκόμεν. Herod. I. 216. συμφορὴν ποιεύμενοι, ὅτι οὐκ ἔνετο ἐς τὸ τυθῆναι. III. 14. ἐς πτωχὴν ἀπῆνται. III. 99. ἐς γῆρας ἀπικόμενον. Plut. Anton. 76. οὐκ ἄχθομαι σου στερούμενος, αὐτίκα γὰρ εἰς ταῦτόν ἀφίξομαι. Compare the interested language of Ulysses v. 124. οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.

1366—9. Suspected by Morstadt.

1366. ἢ πάνθ' ὅμοια (or ὅμοια) πᾶς ἀνὴρ αὐτῷ πονεῖ vulg. Br. Lob. Dind. Wund. Hart. Jebb. ἢ πάνθ' ὅμοια (ὅμοια)· πᾶς ἀνὴρ — Dobr. Apitz. Herm. Schn. Nauck. Seyf. Wolff. Which reading is undoubtedly right. Cf. Schol. rec: ὄντως πάντα τὰ ἀνθρώπινα ὅμοια· πᾶς γὰρ ἀνθρώπος τὴν οἰκειάν πραγματεύεται σωτηρίαν. I. e. 'Truly all are alike; every one labours for himself'. Schol: κοινὸν ἔγκλημα τοῦτο τοῖς ἀνθρώποις, τὸ εἶναι ἑκαστον φίλαντον. Cf. (Ed. C. 309. τίς γὰρ ἐσθλὸς (ἐσθ' ὅς?) οὐχ αὐτῷ φίλος; Eur. Med. 86. ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ. Menand. Mon. 407. οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτῷ φίλος. S. Paul. Epist. Phil. II. 27. οἱ πάντες τὰ ἐαυτῶν ζητοῦσι. Prov. Append. IV. 51. πάνθ' (ἢ πάνθ'?) ὅμοια καὶ Ῥοδῶπις ἢ καλή. Bothe and Reisig (Enarr. (Ed. C. 301) take ὅμοια for an adverb 'pariter', as in Æsch. Eum. 235.

ΟΔΥΣΣΕΥΣ.

τῷ γάρ με μάλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;

ΑΓΑΜΕΜΝΩΝ.

σὸν ἄρα τοῦργον, οὐκ ἐμὸν, κεκλήσεται.

ΟΔΥΣΣΕΥΣ.

ὥς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν. So οἷα 'like as' Tr. 105. But we can hardly doubt that Soph. would then have written rather ὁμοίως. Dind. explains ὅμοια αὐτῷ 'ingenio suo consentanea', referring for illustration to Lobeck's note. Cf. Plat. Rep. VIII. οἷα φιλοῦσιν αἱ γυναῖκες ὑμνεῖν, — ὁμοῖα ἑαυταῖς. Arist. Th. 174. ὅμοια γὰρ ποιεῖν ἀνάγκη τῇ φύσει. We find a similar conciseness of expression and division of a trimeter in Trach. 1136. ἅπαν τὸ χρῆμ' ἡμαρτε χρηστὰ μωμένη. Aj. 1140. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτεόν. (Ed. C. 1581. τέθνηκ' Ὀρέστης· ἐν βραχεῖ ξυνθεις λέγω. Eur. Phœn. 402. ἔν σοι μέγιστον· οὐκ ἔχει παρρησίαν. Cf. on Ed. C. 71. Πάντα ὅμοια is here put for πάντες ὅμοιοι. So 1022. παῦρα δ' ὠφελήσιμα. Agamemnon insinuates that Ulysses' motives are dictated not by any disinterested magnanimity, but solely by a regard to his own interest; which the latter, unable to disguise his real inward feelings, naively admits to be the case.

ἦ] 'Verily'. Lat. 'profecto'. Gl. P: ὄντως.

ὅμοια L. pr. Dind. Bergk. Nauck. ὁμοῖα L. m. rec. Ald. Br. Lob. Wund. Herm. Hart. Schn.

πονεῖ A. L. T. φρονεῖ F. φιλεῖ (gl. ἀποδέχεται) Jen. Mosq. b. φιλεῖ (sup. ἐργάζεται, and γρ. πονεῖ) P.

1367. Ant. 736. ἄλλω γὰρ ἢ 'μοὶ χροῖ με τῆσδ' ἄρχειν χθονός;

πονεῖν A. L. T. &. φρονεῖν F.

1368. Cf. on El. 624. σύ τοι λέγεις νιν, οὐκ ἐγώ· σὺ γὰρ ποιεῖς | τοῦργον.

σὸν ἄρα A. T. &c. Ald. Turn. Br. Wund. Dind. Nauck. &c. σὸν ἄρα L. M. P. σὸν γὰρ ἄρα Trin. Laud. Bodl. Aug. c. Lipss. σὸν γὰρ ἄρα Mosq. a. σὸν γὰρ Dresd. b. σὸν γ' ἄρα Pors. ad Phœn. 1366. Erf. Sch. σὸν τᾶρα Elmsl. Herm. Which is undoubtedly the true reading. Cf. on El. 1022.

1369. ὥς ἂν ποιήσης] ὅς ἂν ποιήσῃ Schmidt. Seyf. Weckl. Schol. rec: καθὰ, ἥγουν καθ' ὁποῖον δὴ τινα τρόπον ἂν ποιήσης. 'However you may act (whether it be represented as my deed, or yours), you will (though you may sacrifice somewhat of your authority by yielding) in any case at least be acting rightly'. So Ed. R. 672. ἐνθ' ἂν ἦ (wherever he may be). Apoll. Rh. II. 344. καὶ τὰ μὲν ὥς κε πέλῃ, τὼς ἔσσεται.

ὥς] ὅσσ' L. pr. Cf. Ant. 684. πάντων ὅσ' (ὅσσ' L.) ἐστὶ κτημάτων &c. Qu. ὅσ' —.

ποιήσης L. m. ant. ποιήσεις L. pr. (the ι erased).

πανταχῇ D. M. Q. Aug. &c. Juntt. Br. Dind. Hart. &c. πανταχῇ L. πανταχῇ Herm. Wund. &c. πανταχοῦ A. T. Lips. b. &c. Ald. vulg.

ΑΓΑΜΕΜΝΩΝ.

ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγὼ
 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μεῖζω χάριν,
 οὗτος δὲ κἀκεῖ κἀνθάδ' ὦν ἔμοιγ' ὁμῶς
 ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἃ χρῆς.

1370

Schol. rec: ἐν πᾶσι. 'Any how, in any case'. Cf. Ant. 634. ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι; 1241. εἰ πανταχοῦ φανούμεθ' ἐν Τεύκρου κακοί. Eur. Med. 358. κακῶς πέπρακται πανταχῇ (where v. Elmsl.). Æsch. Eum. 469. πράξας γὰρ ἐν σοὶ πανταχῇ τὰδ' αἰνέσω. Cf. ad Arist. Lys. 1230.

χρηστός γ' ἔσει (or ἔση) A. L. corr. m. ant. T. vulg. χρηστός ἔση F. G. L. pr. M. Harl. &c. χρηστός (om. γ' ἔση) P. κληστός γ' ἔσει Reiske. χάρις γε σῇ (or γ' ἔση) Schmidt. χρηστός σύ γ' εἰ Weckl. But the particle γε is not required here. The true reading, I think, must be χρηστός φανεῖ, as I had proposed on Ant. 634. Nauck also offers the same correction. Cf. 1241. εἰ πανταχοῦ φανούμεθ' ἐν Τεύκρου κακοί. Trach. 1251. οὐ γὰρ ἂν ποτε | κακὸς φανείην σοὶ γε πιστεύσας, πάτερ. El. 367. οὕτω γὰρ φανεῖ πλείστοις κακῇ. Or χρηστός σύ γε. Or perhaps rather χρηστ' ἐργάσει.

1370 f. I. e. I yield to you, but this know that though to you I would render even greater services, yet that man shall I never cease to hate. Cf. Tr. 1107. ἀλλ' εὖ γέ τοι τόδ' ἴσται. Ant. 1064. Schæfer compares Xen. An. I. 4. 8. ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν — οὔτε ἀποπεφύγασιν.

1371. Cf. Œd. R. 764. ἄξιός γὰρ — φέρειν ἦν τῆσδε καὶ μεῖζω χάριν. Arist. Av. 384. κἀμοὶ δεῖ νέμειν ὑμᾶς χάριν.

1372. κἀκεῖ κἀνθάδ'] 'Both there and here', i. e. both dead and alive, dead no less than alive. Cf. Arist. Ran. 82. ὁ δ' (Sophocles) εὐ-κολος μὲν ἐνθάδ', εὐκολος δ' ἐκεῖ. Eur. Med. 1069. εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε | πατήρ ἀφείλετ'. Hel. 1441. ἔστιν τι κἀκεῖ κἀνθάδ' ὦν ἐγὼ λέγω. Hec. 422. ἐκεῖ δ' ἐν Αἰδον κείσομαι χωρὶς σέθεν. Plat. Apol. 41 C. τὰ τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε &c. Soph. Ant. 76. τοῖς κάτω (f. ἐκεῖ) τῶν ἐνθάδε. Aj. 855. Blomf. Gl. Cho. 353. A like sentiment occurs Ant. 522. οὗτοι ποθ' οὐχ θρὸς, οὐδ' ὅταν θάνῃ, φίλος.

ἔμοιγ' A. L. &c. ἔμοί γ' T. ἔμοι δ' F. G.

ὁμῶς A. L. rec. m. Ald. ὅμως F. G. L. pr. T. Lips. a. A contracted form of ὁμοίως 'in like manner', which occurs nowhere else in Soph. Cf. Hom. Il. ι'. 320. κἀτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἔοργως. Æsch. Prom. 736. ἐς τὰ πάνθ' ὁμῶς | βίαιος. Eum. 662. τό τ' ἡμᾶρ καὶ κἀτ' εὐφρόνην ὁμῶς. 366. δερκομένοισι καὶ δυσουμάτοις ὁμῶς. Eur. El. 407. τί δ'; — οὐκ ἔν τε μικροῖς ἔν τε μὴ στέρξουσιν ὁμῶς; Hipp. 80. ἐς τὰ πάνθ' ὁμῶς. For the accent v. Schol. ad Il. ε'. 535. Qu ἴσως.

1373. χρῆ the mss. Wund. Herm. Hart. Schn. Bergk. χρῆς Dind. Wund. Nek. Wo. Jebb. Hesych: χρῆς. θέλεις, χρῆσεις. Cf. on Ant. 887. εἴτε χρῆ θανεῖν. El. 606. εἴτε χρῆς κακῇν. Cratin. Com. II. 87. πάρα δ' ἀλλ' ὅ τι χρῆς. and on Eur. Hipp. 345. Agamemnon here quits the stage, taking with him no doubt the execrations of the audience.

ΧΟΡΟΣ.

ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφὸν
φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ.

1375

ΟΔΥΣΣΕΥΣ.

καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι,
ὅσον τότ' ἐχθρὸς ἦν, τοσόνδ' εἶναι φίλος.
καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσων
χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

1380

ΤΕΥΚΡΟΣ.

ἄριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι
λόγοισι, καί μ' ἔψευσας ἐλπίδος πολὺ.

1374. γνώμη σοφόν] Qu. γνώμην σοφόν. Phil. 910. κακὸς γνώμην
ἔφυν. El. 546. κακοῦ γνώμην. CEd. R. 687. ἀγαθὸς ὢν γνώμην ἀνὴρ.
But Aj. 964. οἱ γὰρ κακοὶ γνώμασι.

1375. φῦναι] φύναι P.

1376. καὶ νῦν γε —] 'And now too I declare to Teucer henceforth &c.'
Hartung reads: καί · νῦν δὲ —.

γε A. L. T. &c. δὲ G.

τὰπὸ τοῦδ'] I. e. τὸ ἀπὸ τοῦδ'. 'Henceforth'. Matth. Gr. §. 283.
ἀγγέλλομαι] I. q. ἐπαγγέλλομαι, 'I profess myself, I announce my-
self'. Gl. P: λέγω, μηνύω. Dem. p. 938. ταῦτα γὰρ ἐπαγγέλλεται δεινὸς
εἶναι. Cf. on CEd. R. 148.

1377. τότ'] Cf. 1240.

ἦν the mss. vulg. Seyf. ἦ Elmsl. Dind. Nauck.

φίλος L. corr. m. ant. φίλον L. pr. P.

1378. θέλω] 'I am willing', if desired.

1379. μηδὲν ἐλλείπειν ὅσον —] Concisely put for μηδὲν ἐλλείπειν
τούτων ἅ —. The same construction as in 115. χρῶ χειρὶ φείδον μηδὲν
ὦνπερ ἐννοεῖς. Tr. 1123. οὐδὲν ξυνίημ' ὦν σὺ ποικίλλεις πάλαι. El. 1379.
ἐξ οἴων ἔχω. 319. 1048. Cf. Ant. 585. ἅτας οὐδὲν ἐλλείπει. Tr. 90. οὐδὲν
ἐλλείψω τὸ μὴ οὐ — πνθέσθαι &c. Æsch. Prom. 341. προθυμίας γὰρ
οὐδὲν ἐλλείπεις. 963. πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. Sept. 10.
τὸν ἐλλείποντ' ἔτι | ἥβης ἀκμαίας. Isocr. Or. XV. §. 159. οὐδὲν ἀπολεί-
ποντας κακῶν. Some may perhaps feel disposed to connect καὶ ξυμ-
πονεῖν ὅσον, the words καὶ μηδὲν ἐλλείπειν being put in parenthesis:
cf. 68. 844. But such a construction appears to me very improbable.

ὅσον vulg. Lob. Herm. Wund. Hart. Schn. Seyf. Wo. (Who under-
stand ξυμπονῶν with ἐλλείπειν.) ὅσον (sup. ω) G. ὅσον (supr. ωι a m.
ant.; i. e. ὅσων) L. ὅσων Pors. Elmsl. Dind. Nauck. Qu. ὅσα.

1380. τοῖς — πονεῖν] Cf. CEd. C. 508.

1381. πάντ' ἔχω σ' ἐπαινέσαι] Eur. Med. 453. ὦ παγκάκιστε, τοῦτο
γὰρ σ' εἶπεῖν ἔχω | γλώσση μέγιστον εἰς ἀνανδρίαν κακόν.

1382. λόγοισι — τούτῳ] τούτοιςι — λόγῳ conj. Nauck.

τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ
 μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρῶν
 θανόντι τῷδε ζῶν ἐφρυβρίσαι μέγα,
 ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν
 αὐτός τε χῶ ξύναιμος ἠθέλησάτην
 λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
 τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ
 μνήμων τ' Ἑρινὺς καὶ τελεσφόρος Δίκη

1385

1390

λόγοισι] 'On account of your remarks'.

'And you have greatly deceived me in my expectation', i. e. you have acted far differently from what I expected. Cf. Trach. 712. ψευσθήσομαι γνώμης. (Ed. R. 1432. πρὸς θεῶν, ἔπειπερ ἐλπίδος μ' ἀπέσπασας (qu. ἐλπίδος ψεύσας μ' ἔχεις), | ἄριστος ἐλθὼν πρὸς κείνιστον ἄνδρ' ἐμέ. Herod. I. 141. ὡς δὲ ψευσθῆναι τῆς ἐλπίδος &c. IX. 61. ψευσθῆναι τῆς ἐλπίδος. Xen. Hell. 7, 5, 24. καὶ οὐκ ἐψεύσθη τῆς ἐλπίδος. Arist. Th. 870. μὴ ψεῦσον (ψεудέ μ'?), ὦ Ζεῦ, τῆς ἐπιούσης (?) ἐλπίδος. Æsch. Pers. 472. ὡς ἄρ' ἔψευσας φρενῶν | Πέρσας. Eur. Iph. A. 749. ἐλπίδος δ' ἀπεσφάλην.

1383. Ἀργείων ἀνὴρ] ἀρκέσων ἄγος conj. Reiske.

1384. παρέστης χερσὶν] 'You have assisted in deed'. Schol: 'συνεμάχησας ἔργῳ, οὐ λόγῳ.'

παρῶν] γελῶν Reiske. παρὸν Burges ad Eum. 227.

1385. θανόντι — ἐφρυβρίσαι] Eur. Phœn. 185. ὅς τὰ δεινὰ τῇδ' ἐφρυβρίζει πόλει. Qu. ἐνυβρίσαι. Cf. on Phil. 342.

ζῶν] ζῶντ' Pers.

1386. ὁ στρατηγὸς — αὐτός τε χῶ ξύναιμος] So (Ed. C. 452. ἐπάξιος μὲν Οἰδίπουν κατοικίσει | αὐτός τε παῖδες θ' αἶδε. Tr. 228 f. κείνοι — αὐτοὶ μὲν — πόλις δὲ δούλη. Phil. 88.

οὐπιβρόντητος] 'The senseless, stupid', lit. thunderstruck. Schol: ὃν εἰώθαμεν λέγειν ἐμβρόντητον. Plat. Alc. II. 140 C. τοὺς μὲν πλεῖστον αὐτῆς (ἀφροσύνης) μέρος ἔχοντας μαινομένους καλοῦμεν, τοὺς δ' ὀλίγον ἔλαττον ἡλιθίους καὶ ἐμβροντήτους. Xen. Anab. III. 4. 12. Ζεὺς δὲ ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω. Hell. 4, 7, 7. ἐμβροντήθεις ἀπέθανον. Æsch. Prom. 367. κεραννὸς — ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων | κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς | ἐφεψαλώθη κάξεβροντήθη σθένος. Arist. Eccl. 793. ὠμβρόντητε σύ. Philemon Athen. IV. 175 D. ὠμβρόντητε σύ. Dem. p. 308, 5. Paus. 3, 5. αἱ βρονταὶ ἐποίησαν αὐτοὺς ἔκφρονας.

1387. χ' ὦ P.

1388. λωβητὸν — ἐκβαλεῖν] Cf. 1333. ἄθραπτον — βαλεῖν.

1389—91. Cf. on 839—42.

1389. Ὀλύμπου — πρεσβεύων] 'That presides over Olympus'. Gl. P: προϊστάμενος. V. Blomf. ad Pers. 4. Ζεὺς and Δίκη are coupled also Ant. 450 f. Δίκη was supposed particularly to protect the rights of the dead. Cf. El. 475 f. Tr. 808 f. Æsch. Fr. Phryg. 243. καὶ τοῦ θανόντος ἡ Δίκη πρᾶσσει νότον.

1390. μνήμων τ' Ἑρινύς] 'And the mindful Fury'. Æsch. Prom. 516. Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες. Eum. 355. κακῶν τε μνάμονες

κακούς κακῶς φθείρειαν, ὥσπερ ἤθελον
 τόνδ' ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.
 σὲ δ', ὃ γεραιῷ σπέρμα Λαέρτου πατρός,
 τάφον μὲν ὀκνῶ τοῦδ' ἐπιψάφειν ἔαν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ.
 τὰ δ' ἄλλα καὶ ξύμπρασσε, κελ' τινα στρατοῦ

1395

σεμναὶ (the Eumenides). Ag. 150. μνάμων μῆνις τεκνόποινος. Virg. Æn. I. 4. 'memorem Junonis ob iram'. I. 543. 'At sperate deos memores fandi atque nefandi'.

ἔρινυς P. &c. ἔρινυς L. pr.

τελεσφόρος] 'Accomplishing her end', i. e. avenging. Æsch. Prom. 520. Μοῖρα τελεσφόρος. Ag. 1407. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δί-
 κην. Eur. Her. 899. Μοῖρα τελεσιδώτειρα.

Δίκη and Ἐρινὺς are invoked together Tr. 808. ὦν σε ποίνιμος Δίκη
 τίσαιτ' Ἐρινὺς τ'. Eur. Med. 1386. ἀλλὰ σ' Ἐρινὺς ὀλέσειε τέκνων
 φονία τε Δίκη. Æsch. Ag. 1407. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δί-
 κην | Ἄτην τ' Ἐρινύν θ'. Eum. 504. ὦ Δίκα, ὦ θρόνοι τ' Ἐρινύων.

1391. κακούς κακῶς] Cf. 839. 1177. Phil. 1369. κακῶς ἀπόλλυσθαι
 κακούς. Eur. Med. 801. κακῶς κακὴν θανεῖν. 1383. κατθανεῖ κακὸς
 κακῶς. Tro. 448. κακὸς κακῶς ταφήσει. Cycl. 268. κακῶς κακοὶ ἀπό-
 λιντο. Arist. Eq. 2. κακῶς Παφλαγὸνα τὸν νεώνητον κακὸν | — ἀπο-
 λέσειαν οἱ θεοί. S. Matth. Ev. XXI. 41. κακούς κακῶς ἀπολέσει αὐτούς.
 Elmsl. ad Med. 787.

After φθείρειαν three letters are erased in L.

ὥσπερ] Qu. ὥπερ or οἷπερ.

1392. τὸν ἄνδρα vulg. τόνδ' ἄνδρα Bentr. a writer in Class. Journ.
 VII. 246. and Bandinell. ap. Dobr. Cf. 1048. 1332. 1378. 1385.

λώβαις] Cf. 561. οὔτοι σ' Ἀχαιῶν μὴ τις ὑβρίσῃ στρυγαῖσι λώβαις.

λώβαις ἐκβαλεῖν] Qu. λωβητὸν βαλεῖν (ἐκβαλεῖν a gloss), Cf. 1388.
 λωβητὸν αὐτὸν ἐκβαλεῖν. 1333. ἄθαιπον — βαλεῖν. Œd. R. 657. ἄτιμον
 βαλεῖν (ἐκβαλεῖν vulg.). For ἀναξίως qu. ἀναξίαις. Cf. 561.

1393. σὲ δ' —] Honours paid by an enemy were supposed to be
 hateful and unacceptable to the shades of the departed. Cf. El. 431 f.
 Eur. Herc. 1360. δὸς τούσδε τύμβῳ — ἐμὲ γὰρ οὐκ ἔῃ νόμος. Stat.
 Theb. VI. 181. 'Prohibete nefas; auferte supremis | invisam exequiis'.

σπέρμα] 'Offspring'. El. 1508. Ph. 364. 582. 1066. So θρέμμα. Cf.
 Phil. 243. ὦ τοῦ γέροντος θρέμμα Λυκομήδους.

Λαέρτου A. Ald. Λαιρτίον F. Λαρτίον T. Λάρτιον Liv. b. Qu.
 Λαρτίον. The usual form in the Tragedians is Λαέρτιος and Λάρτιος.

1394. τάφον μὲν —] Answered by σὺ δὲ — 1398, the intervening
 portion τὰ δ' ἄλλα — πορσυνῶ being parenthetic.

τοῦδ' ἐπιψάφειν] I would read τοῦδε προσψάφειν.

1395. ποιῶ (i. eras.) L. ποῶ P.

1396—7. Schneidewin without a shadow of reason asserts that these
 two lines are "unquestionably forgeries". They are also bracketed by
 Nauck. The context plainly shows, I think, that they are indispensably
 necessary. The τὰ δ' ἄλλα is opposed to the τάφον μὲν; and again
 there is an opposition between ξύμπρασσε (σὺ) and ἐγὼ δὲ — πορσυνῶ.

θέλεις κομίζειν, οὐδὲν ἄλγος ἔχομεν·
ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ. σὺ δὲ
ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΛΥΣΣΕΥΣ.

ἀλλ' ἤθελον μὲν· εἰ δὲ μή' στί σοι φίλον,
πράσσειν τάδ' ἡμᾶς, εἴμ' ἐπαινέσας τὸ σόν.

1400

ΤΕΚΜΗΣΣΑ.

ἄλις· ἦδη γὰρ πολὺς ἐκτέταται
χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον
χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον

1396. καὶ ξύμπρασσε] I think the true reading must be καὶ σὺ πρᾶσσε, there being an intended opposition between σὺ and καὶ τινα.

ξύμπραττε the mss. ξύμπρασσε Br. &c.

καὶ τινα —] 'And if you wish to bring with you any of the army (to assist or attend), we shall not feel displeased'. Perhaps καὶ τινὰς στρατοῦ.

1397. κομίζειν] 'To carry (the deceased)'. Cf. 1048. τὸνδε τὸν νεκρὸν χερσὶν | μὴ ξυγκομίζειν.

1398. τᾶλλα πάντα] τὰντα πάντα Schn. Seyf. τὰμὰ πάντα Wolff. πορσυνῶ Gl. P: εὐτρεπίσω.

1399. καθ' ἡμᾶς] 'With respect to us, towards us'. Eur. Andr. 741. ἐὰν τὸ λοιπὸν ἦ | σώφρων καθ' ἡμᾶς, σώφρων' ἀντιλήψεται. Περί is often used in the same sense. For ἀνὴρ Nauck reads ἀτάρ.

ἐσθλὸς] 'Generous'. El. 24. ἐσθλὸς εἰς ἡμᾶς γεγώς.

1400. ἀλλ' ἤθελον μὲν] Cf. Phil. 336. ἀλλ' εὐγενὴς μὲν — ἀμυχανῶ δὲ —. Arist. Ran. 866. ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθαδί' | ὅμως δ' &c.

1401. τὸ σόν] 'Your advice, what you say'. Cf. 99. ὡς τὸ σὸν ξυν-ῆκ' ἐγώ.

1402. The words ἦδη — χρόνος are without reason bracketed by Nauck as an interpolation.

πολὺς ἐκτέταται] 'Has been extended (protracted) to a great length'. Cf. Tr. 679. μεῖζον' ἐκτενῶ λόγον. So in Horace Epist. I. 5. 11. 'tendere (i. q. producere) noctem'. Blomf. ad Prom. 548.

ἐκτέταται A. L. T. &c. ἐντέταται F.

1403—8. Suspected by Nauck.

1403. Cf. 1165. For χρόνος Morstadt proposes λόγος. Cf. Tr. 679.

1404. ταχύνετε P. T. Lips. b. Turn. Dind. Wund. Hart. Schn. Nauck. ταχύνετε A. L. Bar. 2. Laud. Lips. a. corr. pr. m. Schol. Ald. Br. Lob. Herm. The aorist agrees better with θέσθε 1406. Schol: μετὰ σπουδῆς ὀρύξασθε. Ταχύνειν is commonly a neuter verb, meaning 'to make haste', Aj. 1164. Œd. R. 861. Œd. C. 219. Æsch. Pers. 692. Cho. 660. There seems to be some corruption. Τοὶ δ' also is rather suspicious. For χερσὶ ταχύνετε qu. χερσὶν ὀρύξασθε (Hom. Od. λ'. 25. βόθρον ὀρυξ'), or χερσὶν ἐτοιμάσασθ', οἱ δ' —. But ταχύνειν τι is perhaps used as σπεύδειν τι. So 'properare aliquid'. Virg. G. IV. 17. 'lentis Cyclopes

τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων

1405

θέσθ' ἐπικάιρον·

μία δ' ἐκ κλισίας ἀνδρῶν ἔλη

τὸν ὑπασπίδιον κόσμον φερέτω.

παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,

fulmina massis | properant. Cf. 1164. ὡς δύνασαι — ταχύναις | σπεῦσον
κοίλην κάπετόν τιν' ἰδεῖν | τῷ δ'. Herod. III. 71. τὴν μέντοι ἐπιχείρησιν
ταύτην μὴ οὕτω συντάχοντε ἀβούλως.

τοὶ δ'] τὸν δ' ὑψίβατον Suidas v. Ἀμφίπυρον. Hence Elmsley re-
stores τόν θ' ὑψίβατον. We doubt, he observes, whether the Attic poets,
except in the Doric parts of the tragedies, ever use τοὶ as the nominative
plural of either ὁ or ὅς. — The answer to ἀλλ' οἱ μὲν is not τὸν δ' ὑψί-
βατον, but μία δ' ἐκ κλισίας. The particles δ' and θ' are frequently
confounded in mss. Cf. Elmsl. ad CEd. R. 220.

ὑψίβατον] *'High-set'*. Pind. N. X. 88. Ἀχαιῶν ὑψίβατοι πόλεις.

1405. τρίποδ' —] Wunder connects τρίποδα λουτρῶν ὁσίων, which
means the same as the τρίποδα λοετροχόον of Homer. Musgrave connects
λουτρῶν ὁσίων ἐπικάιρον, *'tempestivum lavacris sanctis'*, coll. Thuc. III.
92. τοῦ πολέμου καλῶς — ἐδόκει ἡ πόλις καθίστασθαι. *ibid.* τῆς τε ἐπὶ
Θράκης παρόδου χρησίμως ἔξειν. Schneid. also explains it *'idoneum la-
vacro'*, applicable to the combined notion ἀμφίπυρον θέσθε. So also
Dind. But the construction of ἐπικάιρος with a gen. is one that is found,
I believe, nowhere else.

ἀμφίπυρον — θέσθ'] *'Place over the fire'*. Suid: πανταχόθεν πυ-
ρούμενον. Cf. Il. χ'. 442. κέκετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ
δῶμα | ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο | Ἐκτορι θερμὰ
λοετρά &c. Il. σ'. 348. γάστρην μὲν τρίποδος πῦρ ἄμφ' ἔπε, θέρμετο δ'
ὔδωρ. Od. θ'. 426. ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὔδωρ.
Æsch. Fr. 1. τρίπους — λέβης | ἀεὶ φυλάσσων τὴν ὑπὲρ πυρὸς στάσιν.

1406. θέσθ' ἐπικάιρον] θέσθ' instead of the active. Cf. CEd. C.
1410. ἐν τάφοισι θέσθε. Qu. θέρμετε χαλκοῦν. Virg. Æn. VI. 218.
*'Pars calidos latites et aëna undantia flammis | expediunt, corpusque lavant
frigentis et unguunt'*.

θέσθ' — | ἀνδρῶν — | κόσμον φερέτω vulg. Corrected by Dind.

ἐπικάιρον] *'Opportune'*. Gl. P: ἀρμόδιον, ἔγκαιρον. Isocr. Or. XV.
§. 115. Κόρυνραν μὲν ἐν ἐπικαιοτάτῳ καὶ κάλλιστα κειμένην τῶν περὶ
Πελοπόννησον.

1407. ἔλη] Eustathius preserves the form εἴλη, as from εἰλῶ.

τὸν ὑπασπίδιον κόσμον] *'His armour that is beneath (covered by) his
shield'*. Ajax had expressed a wish that all his armour should be buried
together with him, except the famous shield, which he left to his son
(574). Schol: τὸν ἐνόπλιον. His body-armour is meant.

1409. παῖ, σὺ δὲ πατρός γ' I. Harl. &c. Ald. vulg. σὺ δὲ, παῖ τοῦ
πατρός — Dresd. a. Turn. παῖ σὺ πατρός Lips. b. ὦ παῖ, σὺ πατρός
δ' — Hart. See Porson, ad Orest. 614. and cf. on El. 150. Ant. 1087.
ὦ παῖ, σὺ δ'. CEd. R. 1096. CEd. Col. 332. 507. 592. The position
however of γε is not very suitable. Qu. παῖ, σὺ δὲ τοῦ πατρός, ὅσον
ἰσχύεις. Or παῖ, σὺ δὲ πατρός, ὅσον γ' ἰσχύεις. Though I am aware
of the objections that may be advanced against these corrections.

φιλότῃτι θιγῶν πλευρὰς σὺν ἐμοὶ 1410
 τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ
 σύριγγες ἄνω φνῶσι μέλαν
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ
 φησὶ παρῆναι, σούσθω, βάτω,
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ 1415
 κούδενός οὐ λῶονι θνητῶν.

1410. φιλότῃτι] *'In friendship'*. Qu. τῇ χειρὶ, or ταῖς χερσὶ. The common reading is scarcely satisfactory. Seyffert wrongly connects ὅσον ἰσχύεις φιλότῃτι.

θιγῶν] It is almost superfluous to remark that this is the aorist. Schol: θιγῶν, ἡγουν ψάσας. Θιγῆν is the aorist, θιγγάνειν the present, as shown by Elmsl. ad CEd. C. 470.

σὺν G. H. L. P. Lipss.

πλευρὰς — τάσδ' vulg. πλευρᾶς — τᾶσδ' some mss. as Lips. a. b. πλευρὰ — τοῦδ' Elmsl. πλευρὰν — τοῦδ' id. ad Heracl. 824, who suspects the feminine plurals πλευραὶ πλευραῖς πλευρὰς in the tragedians. Cf. Pors. ad Hec. 814. Or. 217. Πλευρὰς however occurs Aesch. Eum. 837.

1411. ἐπικούφιζ'] Eur. Or. 218. ἀνακουφίσω δέμας. Hipp. 1392. ἀνεκουφίσθην δέμας.

1412. σύριγγες] *'Channels, passages'*. Schol: ἀναδόσεις αἵματος. The word literally means anything of a fistular shape, as a pipe. Aesch. Prom. 355. σμερδναῖσι γαμφηλαῖσι σνρίζων φόνον. Sept. 463. Empedocles v. 287. πᾶσι λίφαιμοι | σαρκῶν σύριγγες πύματον κατὰ σῶμα τέτανται. Hom. Od. 22, 18. ἀντίκα δ' ἀνὸς ἀνὰ ῥῖνας παχὺς ἦλθεν | αἵματος.

ἄνω φνῶσι μέλαν αἷμα] Cf. 918 f. Ant. 1238 f. Hom. Il. χ'. 19. Ovid. Met. IV. 121. *'Cruor emicat alte | non aliter quam quum vitiato fistula plumbo | scinditur, et tenui stridente foramine longas | ejaculatur aquas, atque ictibus aëra rumpit'*. Ennius in his Ajax ap. Fest: *'sanguine emisso tepido tullii efflantes volant'*. Schneid: "black blood is still oozing out of his nose and mouth (cf. 917 f.). This would be prevented by raising the head".

φνῶσι] *'Emit with force, spurt forth'*. Perhaps ἄφνῶσι.

1413. μένος] *'Gushing tide (or stream)'*. Aesch. Ag. 1037. πρὶν αἵμα-τηρὸν ἐξαφρίζεσθαι μένος. Prom. 722. ἐνθα ποταμὸς ἐκφυσᾷ μένος. Ant. 960. δεινὸν ἀποστάζει ἀνθηρόν τε μένος.

1414. σούσθω] Gl. P: ὀρμάτω. Hesych. Σοῦ. ἰθι, τρέχε, ὄρμα. Aesch. Sept. 31. ὀρμαῖσθε πάντες, σοῦσθε. Eur. Tro. 321. Arist. Vesp. 209. 458. Trach. 645. σεῦται (σοῦται?). Aj. 294. ἐσσύθη. CEd. R. 446. σνθείς. CEd. C. 119. 1724. σνθῶμεν. Blomf. ad Sept. 31. Buttm. §. 114. v. σενῶ.

1415. τῷ πάντ' ἀγαθῷ] Cf. 911. CEd. C. 1458. τὸν πάντ' ἄριστον Θεσέα. CEd. R. 1197. πάντ' εὐδαίμων. El. 301. ὁ πάντ' ἀναλκίς αὐτός. Cratin. ap. Plut. Cim. I. 404 E. ὁ πάντ' ἄριστος. Plat. Theæt. 194 E. ὁ πάντα σοφὸς ποιητής. Liban. in Dem. IV. 254. ὁ πάντα θρασύς.

1416—7. These two lines appear to be an interpolation. In any case the passage is corrupt.

1416. κούδενί πω λῶονι θνητῶν vulg. καὶ οὐδενί πω — Tricl.

[Αἴαντος, ὅτ' ἦν, τότε φωνῶ.]

ΧΟΡΟΣ.

ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσι

κούδενί πω λῶνι τῶν θνητῶν Br. κούδενί πώ ποτε λῶνι θνητῶν [Herm.] Erf. Lob. κούδενός πω (?) χείρονι θνητῶν conj. Reiske. καὶ οὐδενί πω λῶνι θνητῶν | Αἴαντος ὅτ' εἶν τόδε, φωνῶν conj. Musgr. κούδενί πω λῶνι θνητῶν Seyf., to avoid a double paroemiac. Wunder thinks this an unusual kind of attraction for καὶ οὐ οὐδείς πω θνητῶν λῶν ἦν. Schneid: "Sc. πονήσας or πονήσων, 'and never for any better person among mortals at any time'." Dind. says of this line: "Non exstat sanior ullus". But it surely cannot mean, what he supposes, καὶ οὐ οὐδείς πω λῶν θνητῶν. The passage appears to me unmistakably corrupt. I think we should read: κούδενός οὐ λῶνι θνητῶν. Equivalent to κούδενός θνητῶν ὑστέρω (cf. Phil. 181.), or καὶ πάντων θνητῶν λῶνι, 'and inferior to none of mortals', i. e. braver than all. In Latin 'et nullo non fortiori mortalium'. Cf. Plat. Men. p. 71. οὐδενὶ ὅτ' οὐκ ἀποκρινόμενος. p. 74. φῆς οὐδὲν αὐτῶν ὅ τι οὐ σῆμα εἶναι. Prot. 317 C. οὐδενός ὅτον οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην. Phaed. 117 D. οὐδένα ὄντινα οὐ κατέπλασε τῶν παρόντων. 110 E. ἐκεῖ δὲ οὐδὲν ὅ τι οὐ τοιοῦτον εἶναι. Gorg. 491 E. Prot. 323 C. Dem. c. Aristocr. p. 657. Θετταλοὶ δὲ οὐδένα πώποθ' ὄντιν' οὐ (προῦδωκαν). Isocr. Epist. IX. 6. οὐδεις ὅστις οὐκ ἂν εὐδοκίμησειεν. Hor. Epod. V. 59. 'nardo perunctum, quale non perfectius | meae laborarint manus'. Sat. I. 5. 41. 'animae, quales neque candidiores | terra tulit —'. Compare also Aj. 421. ἄνδρα — οἷον οὐτινα Τροία στρατοῦ δέρχθη χθονὸς μολόντ' ἀπὸ Ἑλλανίδος. 724. ὀνειδέσιν | ἤρασσον — οὐτις ἔσθ' ὅς οὔ. El. 689. οὐκ οἶδα τοιοῦθ' ἄνδρὸς ἔργα καὶ κράτη. Tr. 811. πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ | κτείνας, ὅποιον ἄλλον οὐκ ὄψει ποτέ. Herod. VII. 145. τὰ δὲ Γέλωνος πρήγματα μεγάλα ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μέζω. Dem. Phil. II. p. 23, 5. ὡς δ' ἐγώ τινος ἤμουον — οὐθένων εἰσὶ βελτίους. I suspect that the corrupt reading of the mss. is due to the ignorance of some grammarian who did not understand the true reading κούδενός οὐ &c. The spurious line which follows, Αἴαντος, ὅτ' ἦν &c., was evidently intended to explain the faulty reading κούδενί πω &c.

λῶνι] 'Braver', as ἀγαθός often means 'brave', ἄριστος 'bravest'. θνητῶν] βροτῶν Jen. Mosq. b. Lips. b. and (supr. θνητῶν) C.

1417. This line is with reason condemned as the spurious addition of some grammarian by Herm. Dind. Wund. Hart. Schn. Bergk. Nauck. The sentence certainly flows far more easily without it. Qu. Αἴαντί γ', ὅτ' ἦν. τὰδε (or τόδε) φωνῶ.

ὅτ' ἦν] Gl: ὅτε ἔζη. Meleager Epigr. 22. ἦν καλὸς Ἡράκλειτος, ὅτ' ἦν, ποτέ —. Epigr. XXVII. 5. ἦν γὰρ, ὅτ' ἦν, Δάφνις μὲν ἐν οὐρεσὶ —. τότε vulg. πότε P. Jen. Dresd. b. Mosq. b. πότε (supr. τότε) C. Qu. τόδε, or τὰδε ('this is my command'). Cf. on 773. Æsch. Ag. 1334. μηκέτ' εἰσέλθης, τὰδε φωνῶν. Boissonade reads ὅτ' ἦν ποτε, φωνῶ.

1418 f. The Chorus, as they utter these words, make their exodos, following the body of their lamented leader, the once mighty Ajax. Gl. P: τὸν νεκρὸν προπέμποντες τοῦτο λέγουσιν. It is observable that three

γινῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει.

1420

other plays of our Poet (the Œd. C. Phil. and El.) terminate, like the present one, with three anapæst lines in the mouth of the Chorus.

1418. ἦ πολλὰ —] *'Truly many things it is possible for mortals to learn when they have seen them'.*

ἔστιν ἰδοῦσιν] ἔστιν εἰσιδοῦσι C. Qu. ἔστ' εἰσιδοῦσι. Or ἔστι μα-
θοῦσι (or παθοῦσι).

ἰδοῦσι Ald. Turn. Br. vulg. ἰδοῦσιν L. Dind. Wund. Herm. Schn. &c.

1419. πρὶν ἰδεῖν δ' A. L. T. &c. πρὶν δ' ἰδεῖν F. G. Aug. b.

οὐδεὶς μάντις —] Cf. Ant. 1160. καὶ μάντις οὐδεὶς τῶν καθεστῶ-
των (ἐφεστῶτων?) βροτοῖς. Tr. 1270. τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ.
Fr. 515. ὥς οὐκ ἔστιν | πλὴν Διὸς οὐδεὶς τῶν μελλόντων | ταμίας, ὅ τι
χρὴ τετελέσθαι. Hesiod. Fr. 52. μάντις δ' οὐδεὶς ἔστιν ἐπιχθονίων ἀν-
θρώπων &c. Virg. Æn. X. 502. *'nescia mens hominum fati sortisque futurae'*

1420. ὅ τι πράξει] *'How he will fare'.* Cf. on Ant. 625.

ADDENDA.

Arg. Graec. n. 43. Nauck would prefer φιλονικία here, and φιλονικίας above.

1—3. ἀεὶ μὲν — καὶ νῦν] 'As always, so now.' Plat. Prot. 335 E. Rep. II. 367 extr.

1. Epigr. Corp. Inscr. 1907, 11. Λαρτίου γόνος. Plaut. Bacch. IV. 9. 22. *Ulixes Laertius* (*Lertius* cod. Pal. *Lartius* Both.).

2. πείραν ἀρπάσαι nearly equivalent to πειράσσει. Herod. VI. 82. πείραν τῆς πόλιος. Thuc. I. 61. πειράσαντες πρῶτον τοῦ χωρίου. Translate: 'on the look out to seize some opportunity of surprising your foes.'

3. Add Hom. II. α'. 107. αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι, | καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις.

5. Schol: στοχαζόμενον.

6. Wolff considers εὐρίνος the genitive.

8. Aesch. Ag. 1155. Eum. 246. Lucr. I. 460.

9. Add Andr. 1116. τυγχάνει δ' ἐν ἐμπύροις. Iph. A. 730. ἡμᾶς δὲ ποῦ χρὴ τηνικαῦτα τυγχάνειν;

15. Dindorf explains ἀποπτος 'seen from afar', coll. Galen. III. 222. καὶ τις ἐξ ἀπόπτου θεασάμενος ταῦρον &c. V. Lobeck. ad h. l.

Cf. (Ed. R. 1325. οὐ γὰρ με λήθεις, ἀλλὰ γιννώσκω σαφῶς, | καίπερ σκοτεινός, τήν γε σὴν φωνὴν ὅμως. Aesch. Eum. 297. κλύει δὲ καὶ πρόσωθεν ὦν θεός.

17. Cf. Apocal. I. 10. ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, λεγούσης &c. IV. 1. S. Matth. Ev. XXIV. 31. μετὰ σάλπιγγος φωνῆς. I. Cor. XIV. 8. ἐὰν ἄδηλον φωνὴν σάλπιγξ δῶ.

23. Cf. II. β'. 486. ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν.

ἀλώμεθα] Schol: τῷ νῷ πλανώμεθα. Qu. ἄλλων πάρα (ἴσμεν).

24. ἐθελοντῆς occurs Herod. V. 104, 110. Thuc. I. 60. Dem. 259, 12. Andoc. I. 14. ἐθελοντῆς nowhere, I believe.

27. Cf. 1069. χερσὶν παρενθύνοντες. 542. αὐτὸν — χερσὶν εὐθύνων.

28. τρέπει comes from an old gloss εἰς αὐτὸν τρέπει.

30. Add Hel. 598. πλανηθῆναι χθόνα.

32. Cf. (Ed. R. 109. ἔχρος παλαιᾶς δυστέκμαρτον αἰτίας.

Cf. 234. δεσμῶτιν ἄγων ἤλυθε ποίμνην' | ὦν τὰ μὲν εἶσω σφάζ' ἐπὶ γαίᾳ, | τὰ δὲ — ἀνερρήγνυ.

Lobeck adduces Synes. Enc. Calvin. p. 85. πασχητιῶν μειράκιον ταῖς θριξὶ σημαίνομεθα. Philostr. V. Ap. III. 53. p. 137. Appian. Civ. IV. 19. Aelian. H. An. VII. 48.

34. Compare οὐτ' οὖν (Æd. R. 90. &c.).

37. Schol: ἀντὶ τοῦ τῆς σῆς κυνηγίας. Which reading is found in two mss.

39. Schol: τὸ ὡς ἀντὶ τοῦ ἀληθῶς.

40. With Lobeck I connect δυσλόγιστον with πρὸς τί. Others take it in the sense of δυσλογίστως; but verbal adverbs are seldom used in the singular. Others again, with still less probability, connect δυσλόγιστον with χεῖρα, 'unreasoning, rash hand.' But this sense would require rather ἀλόγιστον. Cf. Thuc. V. 99. Plat. Apol. 37. C. and ἀλογίστως Thuc. III. 45. We find ἀλόγιστα (κακά) 'inconceivable troubles' (Æd. C. 1675).

So also χεῖρας ἰάλλειν. Wunder compares ἄϊσσαν ἔγχει in Hom. Il. XI. 404. Cf. Iph. T. 362. ὅσας χεῖρας ἐξηκόντισα. Bacch. 665. κῶλον ἐξηκόντισαν.

42. Similarly Eur. Phoen. 300. γονυπετεῖς ἔδρας σε προσπίτνω.

Arist. Pac. 471. κἀπεμπίπτω καὶ σπονδάζω. 515. ἐπεντείνωμεν.

44. Cf. Tr. 246. ἧ καπὶ ταύτῃ τῇ πόλει — βεβῶς ἦν;

46. ποίαισι τόλμαις ταῖσδε —;] So Phil. 1204. ποῖον ἐρεῖς τόδ' ἔπος; 572. 1173.

49. Cf. 721. μέσον — στρατήγιον. Paus. IV. 19. 1. σκηνὴν στρατηγίδα.

50. Hom. Il. XIII. 75. μαιμώσσι πόδες καὶ χεῖρες. 78. V. 661. ἀλχμὴ δὲ διέσσυτο μαιμώσῃ. V. 670. μαίμῃσε δέ οἱ φίλον ἦτορ. Theocr. XXV. 253. λῆς μαιμῶων χροὸς ἄσαι. Apoll. Rh. II. 269. αἶ δ' ἄφαρ — ἐσσεύοντο | κλαγγῇ μαιμώσῃ ἐδητύος (Schol: ἐπιθυμοῦσαι τῆς τροφῆς). In Homer we find μεμανῖ' ἔριδος καὶ αὐτῆς (Il. 5, 732.), μεμαῶτε . . . θουρίδος ἀλκῆς (Il. 13, 197).

51. Qu. ταῖς φρεσὶν διαστροφῶν (447) | γνώμας βαλοῦσα. Or ἐγὼ σφ' ἀπείργω π' ὄμμασιν διαστροφῶν | κνέφας βαλοῦσα. (Cf. 447. κεί μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι | γνώμης ἀπείρξαν τῆς ἐμῆς, οὐκ ἂν ποτε &c.) Or rather δυσπότμον πρὸς ὄμμασι | κνέφας βαλοῦσα. Cf. Arist. Nub. 729. οἴμοι· τίς ἂν δῆτ' ἐπιβάλοι | ἐξ ἀρνακίδων γνώμην ἀποστρεφτοῖδα; Mitchell renders 'insane images'.

52. I thought also of λεπίδας, though I hardly suppose it to be the true reading. V. Act. Apost. IX. 18. καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσεί λεπίδες, ἀνέβλεψέ τε παραχρῆμα. Or perhaps γλάμας (Attic for λήμας). Pericles called the island of Aegina ἡ τοῦ Περικλείους λήμη, Arist. Rhet. III. 10. 7. Or δυνόφους (Cho. 51. ἀνήλιοι — δυνόφοι καλύπτουσι δόμους). Or νεφέλας. Lobeck compares Eur. Hel. 575. ἧ γὰρ φρονῶ μὲν εὖ, τὸ δ' ὄμμα μὲν νοσεῖ;

Qu. τῇσδ' ἀνειμένης χαρᾶς.

53. Cf. 1060. νῦν δ' ἐνήλλαξεν (?) θεὸς | τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.

55. Cf. Phil. 714. οἰνοχύτου πώματος. Eur. Herc. 1272. τετρασεκλῆ . . . πόλεμον.

56. Translate: 'and at one time indeed he fancied he was slaying with his own hand the two sons of Atreus, at another first one and then another of the chieftains, falling upon them'.

57. Morstadt also proposes ἑλών.

58. I have ventured to give ὅτε δ' ἄλλοτ' ἄλλον, for ὅτε by itself (without δὲ or ἔστι δὲ) can no more signify *at other times* than ὁ (without the addition of δὲ) can signify *another* or *the other*. For this division of the anapaest in the first foot cf. on Phil. 795.

60. Cf. Arist. Nub. 1460. ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν. Æsch.

Pers. 104. παράγει βροτὸν εἰς ἄρκυας ἅτα, τόθεν οὐκ ἔστιν ὑπὲν θνατὸν ἀλύξαντα φυγεῖν.

64. Construe ὡς ἄνδρας ἔχων, οὐχ ὡς &c.

ἔχων] I would read ἄγων. Cf. 234. δεσμῶτιν ἄγων ἤλυθε ποιμνῆν.

66. Wolff considers καὶ to affect not σοί, but δείξω; and therefore he accentuates καὶ σοί.

67. Some (Schæf. Lob. Wund. &c.) connect μέμνε τὸν ἄνδρα.

68. Cf. Eur. Or. 139. ἀλλ' ἐμοὶ | τόνδ' ἐξεγείρειν ξυμφορὰ γενήσεται. Eccl. 512. μὴ συμφορὰ γενήσεται τὸ πρᾶγμα. Lucian. de m. P. 12. συμφορὰν ποιούμενοι τὸ πρᾶγμα πάντα ἐκίνουν. Xen. Cyr. IV. 2. 37. συμφέροι ἂν ὑμῖν ἀμέμπτως δέχεσθαι τοὺς ἄνδρας.

69. ἀποστρόφους] 'Being (by being) turned aside.'

70. Add Rhes. 432. τοιάδε τοί μ' ἀπειργε συμφορὰ πέδον Τροίας ἰκέσθαι.

71. Cf. 1047. οὔτις, σὲ φωνῶ τόνδε — μὴ συγκομίζειν.

Æsch. Ag. 1652. ἐὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνῃ μολεῖν.

73. Cf. Phil. 1261. σὺ δ', ὦ Ποιάντος παῖ, Φιλοκτῆτην λέγω, | ἔξελθε.

It seems strange that the tent of Ajax should be called his δώματα.

We might easily correct τῆς σκηνῆς πάρος, but there is no occasion. Cf. 80.

75. So δυσσέβειαν κτᾶσθαι Ant. 924. φθόνον ἀλφάνειν Med. 297.

78. I should prefer καὶ τανῦν γ' ἔτι, 'and so still'.

80. Dindorf cites Procop. B. G. IV. 16. ἐς τῶν ὁρῶν τὰς ὑπερβολὰς ἡσυχῇ ἔμμενε, observing that this use is more a recent than an ancient one. The correction τόνδ' ἔσω δόμων μένειν seems probable. So Sept. 215. σὸν δ' αὖ τὸ μένειν εἴσω δόμων. Cycl. 679. μένουσ' εἴσω δόμων. Her. 477. εἴσω θ' ἡσυχον μένειν δόμων.

82. Cf. Demad. § 16. ἐκκλῖναι τὸ νέφος. Qu. φρονούντα τὰν νιν.

ὄκνω] 'From fear'. Phil. 225.

89. ὦ οὔτος] Cf. CEd. C. 1627. Chæroboscus p. 105, 13. observes that the Attics use ὦ Θόας, ὦ Αἴας, &c. in the vocative. So also Οἰδίπους.

90. Cf. CEd. R. 724. ὦν ἐντρέπον σὺ μηδέν.

91. After χαῖρε we should perhaps mark a comma.

95. ἔγχος] I. q. ξίφος. Cf. 287. 658. 907. Eur. El. 696. coll. 688.

96. Herod. III. 99. ὁ δὲ ἄπαρνός ἐστι μὴ νοσέειν. Plat. Gorg. p. 461 C. τίνα οἶει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια, Dem. p. 392. οὐδ' ἄρνησίς ἐστιν αὐτοῖς τὸ μὴ (μὴ οὐ?) ταῦθ' ὑπὲρ Φιλίππου πράττειν. V. Suid. v. μὴ οὐχί.

97. Cf. 453. ὥστ' ἐν τοιοῖσδε χειρὰς αἰμάξαι βοτοῖς. 772. ἐπ' ἐχθροῖς χειρὰ φοινίαν τρέπειν. Rhes. 222. οὐδ' ἀναιμάντω χερὶ | ἥξω πρὸς οἴκους. Αἰχμάξιν τριόδοντι occurs Nonn. Dion. XXI. But perhaps πρὸς means here 'in addition', Lat. 'insuper'. Qu. ἥ καὶ πρὸς ἐν Ἀτρεΐδαισιν ἡμαξας χέραι; Cf. 453.

98. Qu. ὥστ' οὐποτ' Αἴαντ' ἐξατιμάσαι σφ' ἔτι. Elmsley's correction ὡς seems very probable. But οἷδ' hardly seems right.

99. ὡς τὸ σὸν ξυνῆκ' ἐγώ] Cf. 1401. εἴμ' ἐπαινέσας τὸ σόν.

100. Herod. 5, 49. ἐλόντες δὲ ταύτην τὴν πόλιν θαρσέοντες ἥδη τῷ Διὶ πλούτου πέρι ἐρίζετε.

102. ἡ —;] Cf. 342. ποῦ Τεῦκρος; ἡ (al. ἧ) τὸν εἰσαεὶ | λεηλατήσει χρόνον; Eur. Or. 1423. σὺ δ' ἥσθα ποῦ τότ'; ἡ πάλαι φεύγεις φόβω; Hec. 765. ἡὔρες δὲ ποῦ νιν; ἡ τις ἠνεγκεν νεκρόν; V. Elmsl. ad CEd. C. 66.

103. Add CEd. C. 1218. τὰ τέρποντα δ' οὐκ ἂν ἰδοῖς ὅπον.

104. Cf. 1347. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί; | ΟΔ.

ἔγωγ'· ξίμουν δ' &c. 1365. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν; | OΔ. ἔγωγε· καὶ γὰρ &c.

ἔγωγ'· Ὀδυσσεῇ — Nauck, Jebb. ἔγωγ' Ὀδυσσεά Seyf. Wolff. (Cf. Arist. Nub. 639.) Add Arist. Nub. 770. τὴν ὕαλον λέγεις; | ΣΤ. ἔγωγε. 826. ὦμοσας νυνὶ Δία; | ΦΕ. ἔγωγε.

108. Plaut. Bacch. IV. 6. 24. 'abducite hunc intro atque astringite ad columnam fortiter.'

110. Eur. Hec. 149. φοινισσομένην αἵματι. Hes. Scut. 194. αἵματι φοινικίους.

112. CEd. R. 1054. ὄντινα μολεῖν ἐφιέμεσθα.

116. Dindorf thinks τοῦτο is an interpolation added after ἔργον, which caused the expulsion of θέα. Cf. on CEd. C. 1474. But this is very problematical.

118. Cf. 364. ὁρᾷς τὸν θρασὺν —; Arist. Nub. 662. ὁρᾷς ὃ πάσχεις; 826. ὁρᾷς οὖν ὡς ἀγαθὸν τὸ μανθάνειν;

119. προνούστερος] I. q. προνοητικώτερος. 'More provident'. Qu. τοῦτου τίς ἀνδρῶν ἄλλος ἢν προνούστερος, | ἢ δρᾶν ἀμείνων εἰς ἀνὴρ (οὐ πρόπει, ὡς πρόπει) τὰ καίρια; Or τοῦτου τίς ἄλλος τάνδρὸς ἢν προνούστερος;

120. Aesch. Prom. 335. πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν.

124. Cf. 1313. πρὸς ταῦθ' ὄρα μὴ τοῦμὸν, ἀλλὰ καὶ τὸ σόν.

126. Strabo I. p. 36. κουφότερος φελλοῦ σκιᾶς.

128. αὐτός] Like Ajax 767 f.

130. Cf. Ant. 952. οὔτ' ὄλβος οὔτ' Ἄρης.

134—300. "The old-fashioned anapaestic parodos (found in the Supplices, the Agamemnon, and the Eumenides of Aeschylus) occurs in no other play of Sophocles." Jebb p. XIV.

134. Eur. Her. 229. τοὺς Ἡρακλείους παῖδας.

Cf. Eur. Tro. 799. μελίσσοιτρόφον Σαλαμῖνος ὃ βασιλεῦ Τελαμῶν, νέσον περικυμῶνος οἰκήσας ἔδραν τᾶς ἐπικεκλιμένας ὄχθοις ἱεροῖς &c.

135. Wunder explains ἀγχιάλον 'in mari sitae'. We find an accumulation of epithets in CEd. C. 1235. τό τε κατάμεμπτον ἐπιλέλογχε πύματον ἀκρατὲς ἀπροσόμιλον γῆρας ἄφιλον. But I incline myself to ἀγχιάλον, though I dare not alter. Cf. on 137.

136. Cf. Eur. Suppl. 327. ὡς οὔτε ταρβῶ ξὺν δίκη σ' ὀρμώμενον. Or. 801. Eq. 783. Eur. Hipp. 1339. τοὺς γὰρ εὐσεβεῖς | θνήσκοντας οὐ χαίρουσι. Rhés. 391. χαίρω δέ σ' εὐτυχοῦντα. We should have expected rather εὖ μὲν πράσσοντά σε —, ὅταν δέ σε &c.

137. σε — ἐπιβῆ] CEd. R. 1300. τίς σε προσέβη μανία; Phil. 194. παθήματα πρὸς αὐτὸν ἐπέβη.

Aesch Ag. 367. Διὸς πλαγὰν ἔχουσιν εἰπεῖν.

139. πεφόβημαι] Cf. 252.

141. Jebb reminds us that τῆς νῦν φθιμένης νυκτὸς refers to ἐπιβάντ' ὀλέσαι. Qu. τῆς καπφθιμένης νυκτός.

147. Pind. Nem. VII. 108. αἶθωνι ἀλίῳ. P. I. 41. ῥόον καπνοῦ αἶθωνα.

150. σφόδρα] Cf. El. 1053. Of rare occurrence in Tragedy.

151. Cf. on Sept. 875. φίλων ἄπιστοι (ἄπειστοι Weckl.). Suppl. 277. ἄπιστα (ἄπειστα Med.).

νῦν] Now that you are in trouble. Since the award of the arms of Achilles to Ulysses. Qu. γ' οὖν.

152. Virg. Aen. IV. 175. 'mobilitate viget viresque acquirit eundo'.

153. τόσσοις L. pr. (s. Wolff. τὸ σοῖ σ' sec. Dübner) τοῖς σοῖς L. corr. a m. rec. Wolff reads τόσσοις.

Καθυβρίζειν governs an accus. El. 522. a gen. Œd. C. 960. Phil. 1364. and a dat. (?) Herod. I. 212.

154. So in Homer τιτύσκεσθαί τινος, τοξεύειν, ἀκοντίζειν, &c. Qu. τῶν μὲν γὰρ μεγάλων ψόγον εἰς &c. Or τῶν γὰρ μεγάλων τις ψόγον εἰς | οὐκ ἂν ἀμάρτοι. Or κατὰ μὲν γὰρ μεγάλων ψόγον εἰς | οὐκ ἂν ἀμάρτοις. I quite think that ψόγον lies concealed in ψυχῶν.

155. ἀμάρτοι also Lob. Herm. Jebb. Lobeck compares Hesiod. Op. 12. εἰσὶ δυνὼ (ἔριδες)· τὴν μὲν κεν ἐπαινῆσειε νοήσας, | ἥ δ' ἐπιωμητῇ.

Herod. VII. 139. νῦν δὲ Ἀθηναίους ἂν τις λέγων σωτήρας γενέσθαι τῆς Ἑλλάδος οὐκ ἂν ἀμάρτοι.

157. τὸν ἔχονθ' ('the man of substance') hardly seems suitable here. The line is, I think, an interpolation. Cf. Fr. trag. adesp. 462. πρὸς γὰρ τὸ λαμπρὸν ὁ φθόνος βιβάζεται (βιάζ.? or τιτύσκ.?). 443. αἰεὶ τὰ σεμνὰ πάντα κέκτεται φθόνον. Qu. πρὸς τὸν προῦχονθ' ὁ φθόνος ἔρπει.

159. Æsch. Pers. 349. ἄνδρες γὰρ πόλεως πύργος ἀρήϊος. Eur. Med. 373. ἦν μὲν τις ἡμῖν πύργος ἀσφαλῆς φανῇ. Alc. 302. καὶ παῖς μὲν ἀρσὴν πατέρ' ἔχει πύργον μέγαν.

162. Arist. Nub. 898. 919.

163. Or ταύτας γνώμας, 'these (such) maxims'.

166. In Homer we find frequently τὸν δ' ἀπαμειβόμενος προσέφη, ἀπαμειβετο φώνησέν τε. Herod. VIII. 58. καὶ οὐδὲν πρὸς ταῦτα ἀμειψάμενος ἦτε &c. Eur. Tro. 903. ἔξεστιν οὖν πρὸς ταῦτ' ἀμειψασθαι λόγῳ —; We find ἀπαλέξειν τί τινος (and — τινά τινος), also ἀπαλέξειν τί τινι, but the phrase ἀπαλέξασθαι πρὸς τι occurs, I believe, nowhere else.

167. Qu. Smyrn. V. 435. ὡς δ' ὅταν αἰετὸν ὠκὺν ὑποπτώσωσι λαγῶοι, ὁ δ' ἐγγύθεν ὀξὺ κεκληγὼς πωτᾷτ' — ὡς μηλονόμοι ὑπέτρηναν Αἴαντα. Qu. ἄλλοτε γὰρ δὴ, σὸν ὅτ' ὅμμ' ἀπέδραν, | παταγοῦσιν ἄπερ πτηνῶν ἀγέλαι· | μέγαν αἰγυπιὸν δ' &c. All reads now easily and clearly. The full expression, if the reading be correct, is ἀλλ' (οὐ γὰρ δυνατὸν ἀπαλέξασθαι) παταγοῦσιν, ὅτε δὴ ἀπέδραν &c.

169. The particle δὲ is added, after the insertion of the causal member, which is here put first in the sentence, to renew the force of the previous ἀλλά.

170. τάχ' ἂν ἐξαίφνης, εἰ — Herm. Schn. Nauck. Wolff. Jebb. τάχ' ἂν, ἐξαίφνης εἰ — vulg. Lob. Dind. Wund. Bergk. Rightly. The trepidation of the Greeks would depend upon the sudden appearance of Ajax. The question is settled by such passages as Xen. Cyr. III. 3. 28. πάντα τὰ πολεμικὰ ἐξαίφνης ὁρώμενα φοβερώτερα. Hipp. IX. 4. ὅ τι δ' ἂν ἐξαίφνης σημήνη — ἵππον ταράττει. Herod. IX. 45. ἵνα μὴ ἐπιπέσωσι ὑμῖν ἐξαίφνης οἱ βάρβαροι μὴ προσδεκομένοισί κω. Hippocr. Epist. ad Philop. T. I. p. 14. δμῶες — θορυβοῦντες καὶ στασιάζοντες, ὁκόταν ἐξαπιναιῶς ἢ δέσποινα αὐτοῖς ἐπιστῇ, πτοηθέντες ἀφρησυχάζουσι. Æsch. Prom. 1077. Cf. also Œd. C. 1610. 1623. 1625. Ant. 417. Ἐξαίφνης usually means 'suddenly, unawares'; sometimes it means simply 'quickly'. So Il. 17, 737. ἥντε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν | ὄρμενον ἐξαίφνης φλεγέθει. Cf. ἐξαπίνης, ἄφνω, ἄφαρ, αἴφνης, αἰφνίδιος.

172. The Chorus wonder whether Artemis or Enyalios, both probably worshipped specially in Salamis, may have been the cause of this insane conduct of Ajax.

ἦ ῥα] Cf. 954. Æsch. Pers. 636. ἦ ῥ' αἶψι (mel.).

Add 1302. ἦ φύσει μὲν ἦ | βασιλεία Λαομέδοντος. 450. 952. Qu.

Ταυροπόλος. Eur. Iph. T. 1456. Ἀρτεμιν δέ νιν βροτοὶ | τὸ λοιπὸν ὑμνή-
σουσι Ταυροπόλον θεάν (αἰεί?). Arist. Lys. 447. νῆ τὴν Ταυροπόλον.

176 f. Ajax may perchance have omitted to honour Artemis after a victory with the sacrifice due; or he may have failed to dedicate to her some spoil of the enemy which he had vowed to do.

176. Cf. Œd. C. 254. σέ τ' οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν. We must not compare Tr. 485. κείνου τε καὶ σὴν κοινήν χάριν. Eur. Her. 240. πατρῶαν χάριν. Ἀδώροισι — ἐλαφαβολίαις is the dative of cause. For ἡ — εἴτε cf. also Œd. R. 1101. ἡ σέ γέ τις — εἴθ' ὁ &c. Eur. Hipp. 142. εἴτ' ἐκ Πανὸς εἴθ' Ἐκάτας ἢ Κορυβάντων ἢ ματρὸς ὀρείας εἴτ' ἀμφὶ Δίκτυνναν. Nauck reads νίκας ἀκάρπωτος χάριν, which he explains μὴ καρπωσαμένη νίκης χάριν, 'not having reaped any return for some victory', comparing the use of the accusative after such verbals as ἀνήκοος, ἑξαρκος, φύξιμος (Ant. 787.). Dindorf considers ἦντιν' (for so he reads) equivalent to ἦντινοῦν.

179. In an Attic inscription occurs, ἱερεὺς Ἀρεως Ἐνναλίου καὶ Ἐννοῦς.

180. Add Ant. 1177. πατρὶ μηνίσας φόνου. Æsch. Prom. 445. μέμψιν οὔτιν' ἀνθρώποις ἔχων. Pind. Isthm. IV. 58. μομφὰν ἔχει παίδεσσειν Ἑλλάνων.

183. φρενόθεν] As κηρόθεν, ψυχόθεν. Similarly Prom. 883. ἔξω δὲ δρόμον φέρομαι λύσεως | πνεύματι μάργω. "Ennius Annal. 208. 'quo vobis mentes, rectae quae stare solebant | antehac, dementes sese flexere viai'?" (Schn.)

186. Cf. Œd. R. 1182. τὰ πάντ' ἄν ἐξήκοι σαφῆ. El. 797. πολλῶν ἄν ἦκοις ἄξιος &c. Translate: 'for it may be a heaven-sent malady that has come upon him'.

187. There may be also an allusion to Zeus as the originator of mysterious rumours and utterances (φημαι, ὁμφαί, κληδόνες); whence he was entitled πανόμφοις (Il. 8, 250.).

190. Dindorf with Erfurdt thinks that Eustathius, when he observes that Sophocles calls Ulysses Σισυφίδης, has an eye to the meaning rather than the actual words of the poet. But would any writer speak of Ajax as belonging to the race of the Telamoniadæ? I think therefore that the true reading must be Σισυφίδας. Ulysses is called Σισυφίδης, as elsewhere he is called Λαερτιάδης or Λαρτιάδης. Moreover, as the common reading is evidently faulty, I would venture to suggest the correction ἡ Λαρτίου παῖς Σισυφίδας γενεάν. (Cf. 1. ὦ παῖ Λαρτίου. Ph. 1286. ὁ Λαρτίου παῖς. 1357. τῷ πανώλει παιδὶ τῷ Λαερτίου. Aj. 101. παῖς ὁ τοῦ Λαερτίου. 380. 1393. Ph. 87. 366. 401. 614. 628. Fr. 784. and especially Ph. 417. οὐδ' οὐμπολητὸς Σισύφου Λαερτίου.) Or ἄναξ τ' Οδυσσεὺς Σισυφίδας γενεάν. If the common reading be correct, we must not with Wolff supply βασιλῆς after ἦ. And with Σισυφιδᾶν cf. 948. Ἀτρειδᾶν. "Sisyphus, king of Corinth, ὃ κέρδιστος γένετ' ἀνδρῶν (Il. 6, 153), appears in early legends as the son of Aeolus, but in later as the son of Autolycus, ὃς ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ὄρω τε (Od. 19, 395). Both Laertes and Autolycus traced their descent from Hermes ὃς γε φηλητῶν ἄναξ (Rhes. 217)." Jebb.

191. Qu. μὴ μὴ σὸν, ὦναξ, ὦδ'.

192. The expression ὅμμα ἔχειν ἐπὶ τινι occurs Apoll. Rh. III. 444. ἐπ' αὐτῷ δ' ὅμματα κούρη | λοξὰ παρὰ λιπαρὴν σχομένη θηεῖτο καλύπτρῃ. Qu. Smyrn. V. 328. ἐπὶ χθονὶ δ' ὅμματα πῆξας | ἔστη ἀκινῆτῳ ἐναλίγκιος. But here there is no preposition before κλισίαις. We

might correct εἰς ἐφάλους κλισίας ὅμῳ ἔχων (cf. Procul. H. in Ven. III. 9.). But I can hardly doubt that the true reading is ἐμμένων (κλισίαις), as proposed by Reiske. Cf. Eur. Erechth. Fr. XX. 12. ἀδίκως δὲ μὴ κτῶ κτήματ' (χρήματ'?), ἣν βούλῃ πολὺν | χρόνον μελάθροισ ἐμμένειν (σφ' ἐμῷ?). Ajax is not supposed to be fixing his eye on his tent, but to be occupying it. As to the reading ὦδ', I suspect it is a corruption of ὦ written over ἄναξ. Dindorf explains, '*desidens in tentoriis nauticis*'. Qu. μὴ τήνδ', ἄναξ, ἔδραν ἐφάλοις κλισίαις (or ἐφάλον κλισίας) | ὦδ' ἔχων. (Tr. 1153. Τίρυνθι — ἔχειν ἔδραν.)

193. Cf. Hom. Il. 18, 105. ἡμῖ παρὰ νηυσὶν τοῖος ἐὼν οἷος οὗτις Ἀχαιῶν &c. Apoll. Rh. III. 1168. ὁ δ' οἰόθεν οἷος εἰαίρων | Ἴδας ἦστ' ἀπάνευθε δακῶν χόλον.

194. Cf. 929 f. Wolff explains '*rest from battle (Kampfesruhe)*'.

195. "Recte dictum ὅπου ποτὲ, '*ubi tandem*', quum non videat chorus Ajacem, ut monet Herm." (Dind.) Qu. στηρίζει ποτὶ γᾶν, '*art fixed to the earth*'. For ἀγωνίῳ σχολᾷ (a strange expression) qu. ἄγων (or ἔχων) μέγαν χόλον. Or ἄγων αἰεὶ σχολάν. If ποτὲ be correct, we may compare the similar position of ἄρ' in v. 927.

197. ἐχθρῶν ὕβρις δ' conj. Dind., in order that the last syllable of the verse may be long, as in the two preceding ones. From this δ' he thinks the ὦδ' may have come.

198. Jebb translates '*in breezy glens*', coll. Od. 19, 432. πτύχες ἠνεμόεσσαι. Εὐήνεμος, he observes, was more than an equivalent for νήνεμος. In Theocritus (28, 5) πλόος εὐήνεμος means not '*a voyage without wind*', but '*a voyage with gentle winds*'. Cf. Ovid. Rem. Am. 807. '*nutritur vento, vento restinguitur ignis: | lenis alit flammam, grandior aura necat*'. Theocr. 28, 5. πλόον εὐάνεμον αἰτεύμεθα.

199. Schol. P: ἐπιγελῶντων, βλασφημούντων. Lycophr. 284. γελᾷ στρατὸς | ἐπεγκαχάζων τοῦ δεδουπότος μόρφῳ. But I have some doubts as to the reading καχαζόντων γλώσσαις '*laughing with their tongues (out?)*'. The matter was far too serious and vexatious to be a matter of jesting. Should we not read κακιζόντων '*abusing*'? The addition of γλώσσαις is then intelligible. Cf. Tr. 281. ὑπερχλιδῶντες ἐκ γλώσσης κακῆς. Phil. 1142. μὴ φθονεράν ξέῳσαι γλῶσσαν. Ant. 962. ψαύων τὸν θεὸν ἐν κερτομίαις γλώσσαις. 127. μεγάλης γλώσσης κόμπους. Fr. 668. πολλὴν γλῶσσαν ἐκχέας μάτην. Aj. 1142. ἄνδρα γλώσση θρασύν. Or we might read κάχ' ('*convicia*') ἰέντων γλώσσαις. Cf. El. 596. ἣ πᾶσαν ἱγὺς γλῶσσαν &c.

200. βαρυσάλγητα] '*Difficult to be borne*', or '*in a way difficult to bear*'. Cf. ἀναλγῆτως '*in an unfeeling manner*'. 1333. Whence we might conjecture here γλώσσαισιν ἀναλγῆτως. Δυσάλγητος '*hard-hearted*' occurs CEd. R. 12. Schneid. explains βαρυσάλγητα adverbially, as ὑπέροπτα CEd. R. 883.

Cf. Lucian. de dea Syr. 6. καὶ σφίσι μέγала πένθεα ἴσταται.

202. Schol. πρὸς εὐνοίαν οὖν τῶν ἀκρωμένων τοῦτό φησιν. Cf. Hom. Il. τ'. 105. ἄνδρα . . . τῶν ἀνδρῶν γενεῆς, οἷδ' αἵματος ἐξ ἐμεῦ εἰσίν. Plat. Prot. p. 316 B. Ἀπολλοδώρου νόος, οἰκίας μεγάλης. Qu. γενέθλα —. El. 129. ὦ γενέθλα γενναίων. 226. ὦ φίλῃα γενέθλα.

205. Cf. 548. ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς | δεῖ πωλοδαμνεῖν &c.

With ὠμοκρατῆς cf. αὐτοκρατῆς, παγκρατῆς, Σωκρατῆς, Ἰσοκρατῆς, Ἰφικρατῆς, Ξενοκρατῆς, &c. Qu. καὶ μέγας ὠμούς. (Arist. Nub. 1013. ἔξεις — ὠμούς μεγάλους.) Or καὶ μέγας Αἴας | ἀκρατῆς θολερῷ —.

206. Similarly El. 484. οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφήκης γένυς.

208. ἡρεμίας also Schneid. (Dem. p. 168, 16. ἐπὶ πολλῆς μὲν ἡσυχίας καὶ ἡρεμίας (so Y. and γρ. F. ἐρημίας vulg.) ὑμῶν ὁ Μυτιληναίων δῆμος καταλέλνται. Arist. Eth. II. 2. 5. διὸ καὶ ὀρίζονται τὰς ἀρετὰς ἀπαθείας τινὰς καὶ ἡρεμίας.) εὐμαρίας Nauck. Wolff. On which form v. Etym. M. p. 462, 21. Compare εὐγενία, εὐσεβία, &c. Schol. — ὥστε ἄλλοιός γε νέσθαι πρόσθεν ἢ (ἢ πρόσθεν?) κατὰ τὴν ἡμέραν;

210. I have marked an interrogation at the end of this line instead of 209, as is usually done. Cf. 288. καὶ λέγω, τί χοῖμα δρᾶς, | Αἴας; τί τήνδ' &c.

211. Eur. El. 479. ἄνακτα — ἔκανεσ — Τύνδαρι, σὰ λέχεα ('thy spouse'). Iph. A. 389. ὅστις ἀπολέσας κακὸν λέχος ἀναλαβεῖν θέλεις.

216. ἡμῖν] 'To our grief, for our misfortune'. Cf. 1224. El. 272. Unless the construction is ἡμῖν ἀπελωβήθη 'has disgraced us'. Cf. καταδερχθῆναι 'to behold'. Tr. 1000.

217. νύκτερος] Cf. 930. τοῖά μοι | πάννυχα καὶ φαέθοντ' ἀνεστένα-
ξες. Hom. Il. 1, 497. ἡερίη δ' ἀνέβη μέγαν οὐρανόν. Cf. also 367. 401. Observe the position of Αἴας, necessitated by the metre.

220. Similarly Iph. T. 243. πρόσφαγμα καὶ θνιτήριον.

221. ἐδήλωσας derives support from 283. δήλωσον ἡμῖν — τύχας.

Add Phil. 255. οὐ κληδὼν ὧδ' ἔχοντος &c. Œd. R. 495. φάτιν Οἰδι-
πόδα.

Lycophr. 109. αἶθων ἐπακτήρ. Hes. Op. 361. αἶθωπα (αἶθωνα Bergk)
λιμόν. Epigr. ap. Æsch. p. 80, 11. λιμόν τ' αἶθωνα κρατερόν τ' ἐπά-
γοντες Ἄρηα. Callim. H. Cer. 68. ἄγριον ἔμβαλε λιμόν | αἶθωνα κρατερόν.
Compare also Ἀκταίωνος and Ἀκταίωνος (Eur.).

223. Cf. Æsch. Ag. 384. πρόστριμ' ἄφερτον. 550. χειμῶνα — ἄφερ-
τον. 1074. κακὸν ἄφερτον φίλοισιν. 1582. μόρον — ἄφερτον. Cho. 462.
ἄφερτα κήδη. Eum. 457. ἄφερτος — νόσος. For the thing itself cf. 138.
σὲ δ' ὅταν — ξαμενὴς λόγος ἐκ Δαναῶν κακόθρονος ἐπιβῆ, &c.

225. τῶν μεγάλων Δαναῶν] Dindorf explains this of the chiefs of
the Greek army. Cf. 189. εἰ δ' ὑποβαλλόμενοι κλέπτουσι μύθους οἱ με-
γάλοι βασιλῆς, &c. Whence we should probably read here τῶν μεγάλων
βασιλέων (—). Jebb understands τῶν μεγάλων Δαναῶν 'the mighty
Greeks' of the mass of the army as contrasted with the small band of
Salaminians. But ὁ μέγας μῦθος seems to refer to the rumour spread
among the general multitude. For the position of the preposition ὑπο
cf. Æsch. Suppl. 254. καὶ πᾶσαν αἶαν, ἧς δι' ἀγνὸς ἔρχεται | Σιρρυμόν.
Eur. Iph. A. 967. τὸ κοινὸν ἀὔξειν ὧν μετ' ἐστρατευόμην. Bacch. 732.
θηρώμεθ' ἀνδρῶν τῶνδ' ὕπ', ἀλλ' ἔπεσθέ μοι. Cycl. 318.

229. τὸ προσέρπον] Prom. 127. Vesp. 1509.

230. Dindorf and others explain κελαινοῖς 'funestis'. Wrongly, I think.
The epithet μελάνδετον ('black-mounted', of the scabbard?) of itself shows
that κελαινοῖς signifies 'dark-coloured'. Cf. Hes. Op. 150. χαλκῷ δ' εἰρ-
γάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος. Il. 23, 850. ἰόντα σίδηρον. Iron
weapons are called μέλανα and the like, as contrasted with brazen ones.

232. I understand βοτήρας ἵππωνόμας of the drivers of stock or
cattle.

235. Read ὧν τὰ μὲν εἶσω —. Cf. 32. κατ' ἔχνος ἄσσω, καὶ τὰ μὲν
σημαίνομαι, | τὰ δ' ἐκπέπληγμαι. Sophocles might have written ἧς τὴν
μὲν ἔσω (as Thuc. I. 2. τῆς γῆς ἡ ἀρίστη), but hardly ὧν τὴν μὲν ἔσω.
Cf. Thuc. III. 4. τὸ τῶν Ἀθηναίων ναυτικόν, οὗ ὥρουν ἐν τῇ Μαλέᾳ.

235. σφάζ'] Cf. ad Arist. Nub. 962.

237. ἀνελών is opposed to ἐπὶ γαίᾳς 'on the ground' 237. "Already in his first onslaught he believed himself to have slain them (57), but a madman would not remember this." Jebb.

239. Rather ῥίπτει 'κθερίσας. Anacreon XII. τὴν γλῶσσαν ἐκθερίξω.

240. Qu. τὸν δ' ὀρθὸν ἄν' ἐς (or πρὸς) κίονα δῆσας &c.

242. Hence the title Αἶας μαστιγοφόρος, under which this drama is mentioned by Athenæus and others. In the didascalie it was designated simply Αἶας.

243. Add El. 199. εἴτ' οὖν θεὸς εἴτε βροτῶν ἦν ὁ ταῦτα πράσσω

245. Qu. ὦρα τιν' ἤδη 'στὶν | κραῖτα —.

246. So φνυγὰ πόδα νομαῖν CEd. R. 468.

250. Plat. Prot. 337 E. οὐρία ἐφέντα (sc. ἐαυτὸν) φεύγειν εἰς τὸ πέλαγος τῶν λόγων.

252. Cf. 960. διπλοῖ βασιλῆς — Ἀτρεΐδαι.

254. The construction, which is not very clear, appears to be πεφό-βημαι λιθόλευστον ἄρη (ᾧστε) ξυναλγεῖν &c. For neither could πεφό-βημαι ξυναλγεῖν be said, nor ξυναλγεῖν ἄρη. Perhaps ξυναλγεῖν is corrupt, and some second epithet of ἄρη is required instead.

257. Theophr. de vent. I. 5. ὁ μὲν βορέας εὐθὺς ἀρχόμενος μέγας, ὁ δὲ νότος λήγων. Arist. Probl. 26, 20. ὁ νότος ἐλάττων ἀρχόμενός ἐστιν, ἐπὶ τέλει δὲ εἴωθε γίνεσθαι μέγας.

Qu. λαμπρᾷ γὰρ ἄφαρ (vel ἄμα) στεροπᾷ &c.

262. Dem. p. 172, 24. τὰς ἐλπίδας ὑμῖν ὑποτείνων.

264. Read του κακοῦ 'of any evil'.

μείων βλάβη or μείον βλάβος conj. Nauck.

265. λάβοις] I. q. δέξαιο.

267. Add Eur. Ion. 641. καινὸς ἐν καινοῖσιν.

268. Diod. Sic. IV. 84. καρπὸς διπλασιάζων τῶν ἐν ἄλλαις χώραις. Eur. Suppl. 781. δορὸς διπλάζεται τιμή.

275. Hom. Il. 16, 518. ὀξείης ὀδύνησιν ἐλήλათαι. Eur. Andr. 31. κακοῖς σχετλίοις ἐλαύνομαι.

279. Cf. 137. Fr. 656. Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.

281. Add CEd. R. 848. ἀλλ' ὥς φανέν γε τοῦπος ᾧδ' ἐπίστασο. Eur. Med. 1308. ὥς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή.

283. Rhes. 807. συναλγεῖ σοῖς κακοῖς.

290. Æsch. Pers. 719. πεζὸς ἢ ναύτης δὲ πείραν τήνδ' ἐμώρανε (ἐφωρήθη;) τάλας;

292. Add Plat. Prot. 343 B. ταῦτα ἃ δὴ πάντες ὑμνοῦσι, "γνώθι σαυτὸν" καὶ "μηδὲν ἄγαν".

293. Menand. mon. 83. γυναιξὶ πάσαις κόσμον ἢ σιγὴν φέρει.

297. I suspect τάρους is corrupt rather than εὔκερων.

298. Eum. 650. τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω στρέφων τίθησιν.

302. Bekk. Anecd. 6. ἀνασπᾶν γνωμίδιον, κωμωδικῶς, οἷον ἐκ βυθοῦ διανοίας ἄγειν.

303. Dem. p. 778. ψευδεῖς αἰτίας συντιθείς. Æsch. Prom. 686. συνθέτους λόγους.

304. ὕβριν might refer either to Ajax (1061. νῦν δ' ἐνήλλαξεν θεὸς τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν), or to the Atridae (Phil. 397. ὅτ' ἐς τόνδ' Ἀτρεΐδᾶν ὕβρις πᾶς ἐχώρει). The passage, as it stands, is evidently corrupt; for the words cannot possibly signify, 'with how much of insult he had avenged himself on them in this sally' (Oxf. Transl.).

We must remember that at the time in question Ajax fancied he had slain the two Atridae, and was expressing his intention to flog Ulysses before killing him. I have never yet met with any satisfactory explanation or correction of this very perplexing passage. For *ἰών* with a past tense Wolff adduces Xen. Hell. IV. 4. 5. οἱ φίλοι αὐτοὺς ἔπειθον καὶ μητέρας ἰοῦσαι καὶ ἀδελφοί. Eur. Or. 1446. ἔπρασ' ἰών. Qu. ὅσην τάχ' αὐτὸν ὕβριν αἰκιοῖτ' (αἰκίσοιτ') ἰών. Cf. 65. καὶ νῦν κατ' οἴκους συνδέτους σφ' αἰκίζεται. Ulysses is chiefly meant. Cf. 105—110. The two Atridae were already supposed to be dead.

312. Eur. Suppl. 542. καὶ μὲν ἦλθες δεῖν' ἀπειλήσων ἔπη.

319. βαρυνψύχον also Seyffert, from schol: μικροψύχον, &c. Cf. βαρυνψύχη (Plut.), βαρύνθυμος, βαρυνθυμία, βαρυνθυμείσθαι.

320. Or ἡγεῖτ' ἐκχέαι (Eur. Suppl. 773. ἄδον μολπὰς ἐκχέω). I thought also of ἡγεῖτ' ἐκχέων, but the infinitive of χέω appears to be χεῖν, not χέειν. Herwerden's correction ἐξηγεῖτο χεῖν would be satisfactory, if we could believe that Sophocles used ἐξηγεῖτο for the usual ἡγεῖτο. Lobeck adduces Æsch. Prom. 214. τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένον &c. But there ἐξηγουμένον means 'relating, narrating'. In favour of ἡγεῖτο cf. Ph. 108. οὐκ αἰσχροὺς ἡγεῖ δῆτα τὰ ψευδῆ λέγειν; 1323. 1442. CEd. C. 278. 351. Ant. 1167. εἶναι omitted as in 581. οὐ πρὸς ἱατροῦ σοφοῦ | θρηγεῖν &c. 1071.

322. Tr. 1072. ὥστε παρθένος | βέβρυχε κλαίων.

326. Add Lys. 12, 90. δῆλοι ἔσεσθε ὡς ὀργιζόμενοι τοῖς πεπραγμένοις.

327. τοιαῦτα γὰρ —] Cf. 433. τοιούτοις γὰρ —.

πως] Phil. 448. Arist. Ran. 414. Pl. 246.

330. λόγοις also Elmsl. in Qu. Rev. XIV. 456. The opposite error Ant. 190. φίλους (λόγους Stob. 39, 16).

332. Cf. 217. μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς | νύκτερος Αἴας ἀπελωβήθη.

διαπεφοιβάσθαι] 'Has been demented'. Ἀφοίβαντος (ἀφοίβαστος?) 'uncleansed' occurs Eum. 228. Should we read here διαπεφοιβάνθαι? Of course διαπεφοιβάσθαι, if correct, is formed from διαφοιβάζω, not from διαφοιβάω.

334. Or we may understand διαφοιβασθήσεται.

337. Jebb explains παρῶν, 'in the presence of his own wild work'.

343. Cf. Hom. Od. 2, 317. ἢ οὐχ ἅλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ | κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;

348—429. This passage falls into three pairs of strophe and antistrophe. In each the lyrics belong to Ajax (μέλη ἀπὸ σκηνῆς 'from the stage i. e. given by an actor, — as opposed to χορικά μέλη from the orchestra); Tecmessa or the Chorus replying in trimeters. The regular Commos (κομμός), on the other hand, was a dialogue wholly lyrical. Jebb.

350. CEd. R. 351. ἐννέπω σε τῷ κηρύγματι — ἐμμένειν.

351. ἴδεσθε — | φοινίας ὑπὸ ζάλης vulg. Cf. ad Tr. 649. CEd. C. 1451. 1482.

358. Add Eur. Hec. 39. πρὸς οἶκον εὐθύνοντας ἐνάλιαν πλάτην.

359. Translate ἔβας 'camest hither'. Cf. 36.

360. Qu. πημονὰν ἔτ' ἀρκέσονται.

366. Cf. 1315. ἢ 'ν ἐμοὶ θρασύς. 1092. ἐν θανοῦσιν ὕβριστής.

372. Empedocles 306 (Stein). εἰδόςκε χειρὶ μεθῆ. For the position of μὲν Wolff compares Ant. 557. 1297.

377. Cf. Phil. 1013.

379. *πάνθ' ὄρων* is an epithet of Zeus, and could hardly be used as a term of reproach.

Cf. El. 615. *ἄρά σοι δοκεῖ | χωρεῖν ἄν εἰς πᾶν ἔργον* —;

383. Wolff adduces Fr. 736. *ἐπεὶ πέπρακται πᾶν τὸ τοῦ θεοῦ καλῶς*. CEd. C. 1370. *σ' ὁ δαίμων εἰσορᾷ &c.* 1443. *ταῦτα δ' ἐν τῷ δαίμονι &c.*

387. Alcæus Fr. 48. *Κρονίδα βασιλῆος γένος Αἴαν*. Cf. Ant. 937. *ὦ γῆς Θήβης ἄστυ πατρῶον | καὶ θεοὶ προγενεῖς*.

389—91. Cf. Æsch. Cho. 438. *ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν*. Callim. Fr. 219. *τεθναίην ὅτ' ἐκείνον ἀποπνεύσαντα πνθοίμην*.

391. Æsch. Cho. 430. *ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν*.

395. With the form *φαιεννὸς* compare *κλειεννὸς*, *ἐρεβεννὸς*.

396. Plant. Cist. III. 9. *'accipe me ad te, mors, amicum et benevolum'*.

401. Add Phil. 1023. *τῶν Ἀτρεΐως διπλῶν στρατηγῶν*.

402. Cf. 367. *οἶον ὑβρίσθην ἄρα*. 217.

405. Dindorf understands *τὰ μὲν φθίνει* of the slaughter of the flocks &c.

408. Xen. Cyr. I. 2. 9. *ἔτι δὲ γέρον καὶ παλτὰ δύο (ἔχειν δεῖ), ὥστε τὸ μὲν ἀφεῖναι, τῷ δ', ἄν δέη, ἐν χειρὸς χοῆσθαι*. Eq. XII. 12. *δύο παλτὰ μᾶλλον ἐπαινοῦμεν*. Cyr. III. 2. 7. *εἶχον δὲ οἱ Χαλδαῖοι γέρον τε καὶ παλτὰ δύο*.

410. Add Xen. Cyr. II. 2. 3. *τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν*. Virg. Æn. I. 37. *'mene incepto desistere victam —'*?

Dionys. trag. Fr. 10. *οἴμοι, γυναῖκα χρησίμην ἀπώλεσα*.

412. Wolff compares Od. 12, 259. *πόρους ἄλός*. Pind. N. IV. 53. *πρὸς Ἴόνιον πόρον*.

417. Hor. Sat. I. 5. 44. *'nil ego contulerim jucundo sanus amico'*.

420. Thuc. II. 74. *εὐμενῇ ἀγωνίσασθαι τοῖς Ἑλλήσιν*. Of the plain country near Plataea.

428. Similarly Æsch. Prom. 106. *οὔτε σιγᾶν οὔτε μὴ σιγᾶν οἶόν τε μοι τάδ' ἐστί*.

429. Cf. Herod. III. 52. *μιν ἄλουνσίησί τε καὶ ἄσιτίησι συμπεπιτωκότα*.

430. Fr. 408. *ὀρθῶς δ' Ὀδυσσεὺς εἰμ' ἐπώννυμος κακοῖς (κακῶν?)*.

431. For the future cf. Ant. 390. *σχολῇ ποθ' ἤξειν δεῦρ' ἄν ἐξηύχουν*.

432. Cf. 940. CEd. R. 1316. *οἴμοι, οἴμοι μάλ' ἀνδρῶν*. 1320.

434. *ἀπ' Ἰδαίας χθονός*] Eur. El. 4. *ἐν Ἰδαίᾳ χθονί*.

435. Diodor. Sic. IV. 32. *ὁ δ' Ἡρακλῆς ἐστεφάνωσε Τελαμῶνα ἀριστείοις, δούς αὐτῷ τὴν Λαομέδοντος θυγατέρα Ἡσιόνην*. &c. The valour of Telamon is celebrated by Euripides in Tro. 794. 819. Jebb justly observes: "We should have expected either *τὰ πρῶτ' ἀριστεύσας* simply as in 1300, or *τὰ καλλιστεῖα ἀράμενος*. Qu. *τὰ πρῶτα κἀριστεῖα τοῦ στρατοῦ λαβὼν* (or *κἀριστεῖ' ἔχων παντὸς στρατοῦ*). For *ἀριστεῖα* cf. 464. Or *τὰ πρῶτα Δαναίδων ἀριστεύσας στρατοῦ*. Or *Ἑλληνικοῦ (Ἀχαιοῦ) τὰ πρῶτ' ἀριστεύσας στρατοῦ*. Or *τὰ πρῶτ' ἀριστεῖ' ἐκλαβὼν παντὸς στρατοῦ*. Compare *πρεσβεῖα* Fr. 19, *τροφεῖα*, &c.

439. Cf. 590. *ὥς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἔτι*.

443. Qu. *κρινεῖν*. Cf. on 1027.

445. Wolff adduces Polyb. IV. 16. 11. *πρατιομένης αὐτοῖς τῆς πόλεως*.

446. *'Having rejected (disallowed) my deeds of valour'*.

448. Cf. 691. *ἐγὼ γὰρ ὁμμάτων ἀποστρόφους | ἀνγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν*.

450. Cf. 401. ἃ Διὸς ἀλκίμα θεός. 952. Qu. ἃ Διὸς ἄλκιμος θεός.

Perhaps we should write ἀδάματος (like ἀθάνατος, ἀκάματος &c.) only when the first syllable is lengthened. But ἀδάματος has the first syllable short in Phœn. 640 (troch. metre).

451. Oppian. Hal. v. 562. ἤδη γὰρ δελφῖσιν ἐπεντύνονσιν ἀρῆα.

466. Cf. El. 535. πότερον Ἀργείων ἐρεῖς; — ἀλλ' ἀντ' ἀδελφοῦ δῆτα —;

467. Eur. Andr. 1221. μόνος μόνοισιν ἐν δόμοις ἀναστρέφει.

472. Thuc. I. 21. ὁ πόλεμος οὗτος δηλώσει μεζῶν γεγεννημένος.

Add κακόσπλαγχνος Æsch. Sept. 237.

473. Œd. R. 518. οὔτοι βίου μοι τοῦ μακράϊωνος πόθος.

474. Qu. ζῶν &c. Cf. Hor. A. P. 'foliis mutantur'.

475. Cf. Arist. Ran. 643. πληγὴν παρὰ πληγὴν ἐκότερον (βασανιῶ σφῶ).

476. Plat. Legg. p. 935 E. ἀναθετέον, 'one must defer'. Qu. προσθεῖσα τοιόνδ' ἄνδρα πλὴν γε κατθανεῖν.

477. Add Xen. Cyr. III. 1. 36. λέξον μοι πόσον ἂν πρίαιο ὥστε τὴν γυναικα ἀπολαβεῖν. ibid. ἐγὼ μὲν, ἔφη, κἂν τῆς ψυχῆς πριαίμην ὥστε μήποτε λατρεῦσαι ταύτην. VIII. 4. 23. οὐκ ἂν πρίαίό γε παμπολλοῦ ὥστε σοὶ ταῦτ' εἰρησθαι;

485. Plat. Legg. VII. 806 A. εἰ διαμάχεσθαι περὶ πόλεως ἀναγκαία τύχη γίγνεται.

488. The usual phrase is σθένειν πλούτῳ, &c., not ἐν πλούτῳ. Qu. σθένοντος ἐν πόλει (or εὐσοίᾳ) Φρυγῶν.

489 f. Cf. Æsch. Cho. 435. πατὴρ δ' ἀτίμως ἄρα τίσει ἕκατι μὲν δαιμόνων, ἕκατι δ' ἀμᾶν χερῶν.

493. Cf. Virg. Æn. IV. 316. 'per connubia nostra, per inceptos hymenaeos, | si bene quid de te merui, fuit aut tibi quidquam | dulce meum, miserrere domus labentis et istam — exue mentem'.

495. Eur. Andr. 411. ἰδοὺ προλείπω βωμὸν ἧδε χειρὶα | σφάζειν, &c.

496. Plat. Phæd. 70 A. μὴ — ἐκείνη τῇ ἡμέρᾳ διαφθείρηται (ἡ ψυχῇ) — ἢ ἂν ὁ ἄνθρωπος ἀποθάνῃ.

502. [ἴσχυσε] The imperfect ἴσχυε seems preferable.

503. [ζήλον] Dem. p. 641, 8. ζῆλον καὶ τιμὴν φέρει.

Cf. 643. Phil. 795. τρέφοιτε τήνδε τὴν νόσον.

504. Œd. R. 28. ὁ πυρφόρος θεὸς | σκήψας ἐλαύνει.

506. [λυγρῶ γῆρα] In Homer we often find γῆραὶ λυγρῶ. Eur. Herc. 649. τὸ λυγρὸν γῆρας. Æsch. Fr. 381. λυγροῦ γέροντος.

507. Jebb aptly adduces Xen. Cyr. V. 1. 10. καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ — αἰσχυνομένην ἂν λέγειν.

509. Hom. Il. IX. 240. ἀρᾶται δὲ τάχιστα φανήμεναι ἧῶ δίαν. Herod. I. 132. ἀρᾶσθαι ἀγαθὰ.

510. οἴκτειρε — ὅσον &c.] So Phil. 169. οἴκτειρώ νιν — ὅπως νοσεῖ νόσον ἀγρίαν.

So El. 361. πλουσία τράπεζα.

511. Eur. Alc. 667. ὥστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον | λείψειν ἔμελλες ὀρφανὸν διαρπάσαι.

Hippocr. de intern. aff. 499 Kühn. πολλοὶ διαφέρουσι καὶ ἕως τῶν καὶ ἡμερῶν. ibid. 448. διαφέρει φθειρόμενος. de artic. 225. ἱκανῶς ὑγιηροὶ τᾶλλα διαφέρονται. Some passive future seems required, but διαφέρεσθαι is never used, I think, in the sense of διαφορεῖσθαι 'vexari'.

517. Cf. Æsch. 1258. εὐφημον — κοιμήσον στόμα.

518. ἀντὶ σοῦ πατρίς] Qu. αὐθις αὐ (or ἀντ' ἐμῆς) πατρίς. Or ἀντὶ σοῦ πόσις. The common reading is hardly right.

519. Lysias 26, 9. ἐν τῷ ἑκαστον δικαίως ἄρχειν ἢ πολιτεία σώζεται.

521. Cf. 1344. ἀνδρα δ' οὐ δίκαιον, εἰ θάνοι, | βλάπτειν τὸν ἐσθλόν. and on Ant. 666.

522. Herod. IV. 118. ἥκει ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας.

523. Lobeck cites Longin. LXXIII. 31. ἡ μνήμη τῶν καλῶν ταχίως ἀπορρεῖ. Synes. Ep. XCVIII. 238. τὰ μεγάλα τῶν ἔργων ἀπορρεῖ τῆς μνήμης. Eust. p. 981, 33.

524. εὐγενής] I. q. γενναῖος, 'noble'.

528. τολμᾶ] 'Venture'. Phil. 481. Œd. C. 184. Qu. ἐκτελεῖν θέλη.

531. The plural φόβοι occurs Œd. R. 917. ἦν φόβους λέγη. 585. But these passages are not similar to this.

534. We must, I think, understand ἔργον.

Eur. Alc. 510. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις | σκληρὸς γὰρ αἰεὶ &c. Dindorf thinks the participle πρέπον may be construed with a genitive (as in Plat. Rep. III. 400 B.), though the indicative would require a dative. But the passage from Plato is a very doubtful one.

535. Il. 20, 289. σάκος, τό οἱ ἦρκεσε λυγρὸν ὄλεθρον. Eur. El. 1298. πῶς ὄντε θεῶ — οὐκ ἠρκέσατον κῆρας μελάθροισ; The sense 'guarded against' would require the middle ἐφυλαξάμην. Qu. ἀλλ' οὖν ἐγὼ 'φυλαξάμην τοῦτ' ἀρκέσαι. Cf. 360.

539. Cf. 794. καὶ μὴν θυραῖος &c.

540. Herod. VI. 88. οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι.

So ἀναρχίαν ἔχειν Sept. 1032.

542. εὐθύνων] 'Directing, guiding'. Xen. Cyr. I. 1. 2. πορευόνται τε γὰρ αἱ ἀγέλαι ἢ ἂν αὐτὰς εὐθύνωσιν οἱ νομεῖς.

543. Cf. 1245. οἱ λελειμμένοι (schol: οἱ ἡττηθέντες).

544. καὶ δῆ] Arist. Av. 175. βλέπον κάτω. ΕΠ. καὶ δῆ βλέπω.

546. Eur. El. 1172. νεοφόνοις ἐν αἵμασι.

547. τὰ πατρόθεν] As τάντεῦθεν τᾶνεῖθεν, &c.

549. Lucian. Amor. c. 45. καὶ βραχὺ τὴν νεότητα παλοδαμνήσας ἐν εἰρήνῃ μελετᾷ τὰ πολεμικά. Jebb takes ἐξομοιοῦσθαι for the passive, which is very improbable. Perhaps we should read ὥσθ' ὁμοιοῦσθαι φύσει (αὐτοῦ αὐτῷ). It may be that the middle is here put for the active 'more Sophocleo'.

550. Cf. Eur. Alc. 182. σὲ δ' ἄλλη τις γυνὴ κεκτῆσεται, | σῶφρων μὲν οὐχὶ μᾶλλον, εὐτυχὴς δ' ἴσως.

554. P. Syr. 876. 'suavissima haec est vita, si sapias nihil: | nam sapere nil doloris expers est malum'. 350. 'in nil sapiendo vita est jucundissima'.

555. τὸ χαίρειν καὶ τὸ λυπεῖσθαι] Iph. A. 31. δεῖ δέ σε χαίρειν καὶ λυπεῖσθαι. Θνητὸς γὰρ ἔφους. Æsch. Fr. 259, 3. μήτε χαίρειν μήτε λυπεῖσθαι.

559. Add Or. 1105. Ἐλένην κτάνωμεν — Μενέλεω λύπην πικράν.

563. The Ionic form is ἔμης, the Attic ἔμπας and ἔμπα. V. schol. on 122.

Jebb connects τροφῆς with ἄοκνον. We should perhaps connect it rather with πλωρὸν φύλακα, 'a fearless guardian of thy nurture'. The construction is not over clear.

565. ἀσπιστῆρες] I. e. fighting men. Cf. 1186.

569. Cf. Dem. de f. l. 388. περὶ τῶν μειζόνων, λέγω δὴ Φωκέων καὶ Πυλῶν.

570. In like manner Eustathius (p. 501, 24) explains the words τὸν εἰσαεὶ ληλατήσῃ χρόνον (Aj. 343.) by ἕως οὗ ζῇ.

571. Thuc. IV. 41. μέχρι οὗ τί ξυμβῶσιν. We seldom find an anapaest in a tragic senarius, unless all three syllables are included in the same word, as Elmsley observes on Her. 1014. Cf. 657. χῶρον ἔνθ' ἂν ἄστιβῃ κίχῳ.

573. Cf. Od. XI. 545. διαζόμενος παρὰ νηυσὶν | τεύχεσιν ἄμφ' Ἀχιλλῆος· ἔθ' ηκε δὲ πότνια μήτηρ, | παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη. Il. XXIII. 826. θῆκεν στόλον.

575. Bacchylides ap. Stob. Serm. 53. σιδαροδέτους πόρπακας.

577. Add Hom. Od. 11, 74. ἀλλὰ με κακῆναι σὺν τεύχεσιν, ἄσσα μοι ἔστιν.

579. Cf. (Ed. R. 184. ἀχὰν παραβώμιον. Qu. μηδὲ προσκήνους γόους &c.

580. Schol. ad Il. 22, 88. φίλοιοντο χρῆμα ἢ γυνή. So Hom. Il. 2, 204. οὐκ ἀγαθὸν πολυκοιρανίη. Plat. Rep. V. 455 E. ἀσθενέστερον γυνή ἀνδρός. Arist. Eccl. 236. χρήματα πορίζειν ἐμπορώτατον γυνή.

581. Dem. p. 793. ταῦτα λαβὼν τὰ φάρμακα καὶ τὰς ἐπωδὰς — μαγγανεύει καὶ φενακίζει &c. Plat. Charm. p. 155 E. ἐπωδὴ δέ τις ἐπὶ τῷ φαρμάκῳ εἴη.

582. Callimach. Epigr. 46, 9. εἶς' ἐπαοιδὰι οἴκοι τῷ χαλεπῷ τραύματος.

583. Eur. Or. 708. μισεῖ γὰρ ὁ θεὸς τὰς ἄγαν προθυμίας.

585. Arist. Pac. 61. ὦ Ζεῦ, τί δρασεῖεις ποθ' ἡμῶν τὸν λεών;

589. Qu. οὗ κάτοισθ' ὀθούνεκα | θεοῖς οὐδὲν — ἔτι;

590. Cf. Rhes. 965. ὀφειλέτης δέ (ἔστί) μοι τιμῶσα φαίνεσθαι φίλους.

591. τοῖς ἀκούουσιν λέγει] Cf. 1107. Theocr. 15, 90. πεισομένοις ἐπί-
τασσε.

597. Delos is called ἁλιπλήξ Callim. Del. 11.

598. Strabo IX. p. 394. ἐπιφανῆς δὲ ἡ νῆσος ὑπῆρξε (Salamis) διὰ τε τοὺς Αἰακίδας ὑπάρξαντας αὐτῆς, &c.

600. Xen. Anab. III. 2. 14. οὐπω πολλὰι ἡμέραι ἄφ' οὗ ἐνικᾷτε σὺν τοῖς θεοῖς.

Isocrat. Phil. 91 D. ἄρχοντες οὐ πολὺς χρόνος ἐξ οὗ — κατὰ θάλατταν.

601. Ἰδαῖα μίμνων λειμώνι' ἄποιν', ἀλήμων ἀνήριθμος αἰὲν εὐνώ-
μαι Wolff. Qu. Ἰδαῖα ναίω λειμώνι' ἔπανλα μήλων ἀνάριθμον αἰὲν
εὐνώμαν χρόνον τρυχόμενος. Cf. Tr. 247. Lobeck observes: "Aptissi-
mum videtur λειμώνι' ἔπανλα μήλων." Cf. 655. παρκατίους λειμῶνας.
144. τὸν ἵππομανῆ λειμῶν'. Æsch. Ag. 560. λειμώνιαι | δρόσοι. Also
434. τῆσδ' ἀπ' Ἰδαίας χθονός. Fr. 468. σὺ δ' αὖθι μίμνων που καὶ
Ἰδαίαν χθόνα | ποίμνας Ὀλύμπου συναγαγὼν θυηπόλει. For μίμνων I
venture to read ναίων, since we can hardly connect ἔπανλα εὐνώμαι. Cf.
El. 1375. ὅσοιπερ πρόπνλα ναίουσιν τάδε.

604. The objection to the reading εὐνώμα 'swiftly-moving' is, as Jebb points out, that this is precisely what time at Troy was *not*. "No satisfactory restoration of this corrupt passage, he adds, has yet been made. Perhaps however εὐνώμα may mean 'extended, long' (i. q. μακρῶ). Cf. (Ed. C. 1571. ὃν ἐν πύλαισι φασὶ πολυξένοισι εὐνώσθαι. El. 93. στυγεραί — εὐναὶ μογερῶν οἴκων.

606. Cf. 799. Herod. VIII. 12. ἐς φόβον κατιστέατο ἐλπίζοντες πάγχυ ἀπολέεσθαι.

610. Æsch. 851. ἔφειδος μόνος ὦν δισσοῖς θεῖος Ὀρέστης.

614. Jebb explains otherwise, 'a lonely pasturer of his thoughts', i. e. a nurser of lonely thoughts, one who broods sullenly apart, coll. Ag. 652. ἐβουκολοῦμεν φροντίσιν νέον πάθος.

615. Cf. Hom. Il. ρ'. 54. χάωρ ἐν οἰοπόλῳ.

618. Cf. 439. οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς.

619. The *ας* in μεγίστας had slipped out from its resemblance to the adjoining ἀρ.

622. In favor of σύντροφος cf. Œd. C. 7. χῶ χρόνος ξυνὼν μακρός.

623. Or μακραῖσιν μὲν σύντροφος ἀμέραις (Œd. C. 1215.).

626. Φρενομόρως νοσεῖν i. q. μάτην νοσεῖν, 634. Eupolis II. 501. ὦ φρενοβλαβεῖς.

627. For the resumption of αἴλινον αἴλινον by the third clause ἀλλ' —, Jebb compares 1111. οὐ γάρ τι τῆς σῆς οὔνεκ' ἐστρατεύετο | γυναικὸς — ἀλλ' οὔνεχ' ὄρκων — σοῦ δ' οὐδέν. Œd. R. 337.

628. Cf. Fr. 301. ὄρνιθος ἦλθ' ἐπώνυμος πέρδικος. With ἀηδοῦς cf. χελιδοῦς, Γοργοῦς.

631. Cf. Cho. 24. πρέπει παρηγὴς αἵματοῦσ' ἀμυγμοῖς ὄνυχος ἄλοκι νεοτόμῳ. Hec. 653. πολιόν τ' ἐπὶ κρᾶτα μάτηρ τέκνων θανόντων τίθεται χεῖρα δρῦπτεται τε παρειᾶν. &c. Suppl. 76.

635. Lobeck cites Dionys. Ant. VI. 9. κρείττων γὰρ γένοιτο ἂν ὁ τοιοῦτος πολίτης ἀποθανών. Dem. Ol. III. 38. 6. βελτίων εἰ οἴκοι μένων. Hippocr. de fract. p. 133. κρέσσων ἂν εἴη μὴ παρεούσα. Synes. de Calv. p. 67 C. αἱ λάσαι τῶν κυνῶν βελτίους εἶσιν ἀποῦσαι τῆς θήρας. Cf. on Œd. R. 1368. Add Dem. 3, 34. οἴκοι μένων εἰ βελτίων. Aj. 76. ἔνδον ἀρκείτω μένων. Tr. 414. Lysias p. 175, 4. κρείττων ἦν ὁ πατήρ μου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἑαυτοῦ ἀναλώσας.

Μάτην νοσεῖν is equivalent to φρενομόρως νοσεῖν 626, i. e. 'to be mad'. Gorg. Enc. Hel. p. 100. πολλοὶ ματαίαις νόσοις καὶ δυσιταίσις μανίαις περιέπεσον.

637. Herod. VI. 51. ἔων βασιλεὺς — οἰκίης δὲ τῆς (?) ὑποδεστέρης (ὑποδεστέρος one ms.).

640. Cf. Ant. 355. ἀστυνόμους ὀργάς. Pind. Ol. I. 58. εὐφροσύνας ἀλᾶται (Tantalus). Eur. Hipp. 241. ποῦ παρεπλάγχθη γνῶμας ἀγαθᾶς. If ἐκτὸς ὁμιλεῖ be right, we may translate 'is conversant with them without' (i. e. not at all). Cf. 1201. Arist. Nub. 1399. καινοῖς πράγμασιν καὶ δεξιόις ὁμιλεῖν.

602. Æsch. Prom. 605. τέκμηρον ὅ τι μ' ἐπαμμένει παθεῖν.

647. Tr. 474. πᾶν σοι φράσω τάληθ' οὐδὲ κρύβομαι.

648. Arist. Nub. 137. καὶ φροντίδ' ἐξημβλωκας ἐξηρημαμένην. 139. ἀλλ' εἰπέ μοι τὸ πρᾶγμα τουξημβλωμένον.

651. Fr. 762. ὀργὴ γέροντος ὥστε μαλθακὴ κοπὶς — ἀμβλύνεται.

655. Plat. Rep. 430 A. ἐκκλύζειν τὰ δῦμματα. Strab. p. 235. ἐκκλύζειν τὰ λύματα εἰς τὸν Τίβεριν.

656. Arist. Eq. 1080. ἐξαλλέασθαι.

658. Cf. Œd. R. 1412. ἔνθα μὴ ποτ' εἰσόψεσθ' ἔτι. El. 380. ἔνθα μὴ ποθ' ἡλίου | φέγγος προσόψει. Tr. 800.

665. Compare also Anth. Pal. VII. 152.

666. The Scholiast fancies that there is an intentional irony in Ajax's language, θεοὺς εἶκεν, Ἀτρεΐδας σέβειν, instead of which we should have expected Ἀτρεΐδαις εἶκεν, θεοὺς σέβειν.

668. Rhes. 705. εἰ τοῖς πάροιθε χρόνῳ τεκμαίρεσθαι, τί μὴ (μήν?); — Δουεῖς γάρ; — Τί μὴν οὐ (del. οὐ?); Lucian. D. D. M. XIV. 1. ἀλλὰ τὸν Σιδώνιον Ἀγήμερον οἶδας; Ναί· τὸν τῆς Εὐρώπης πατέρα. τί μὴν; El. 1280.

674. Cf. Il. 8, 485. ἐν δ' ἔπεσ' ὠκεανῷ λαμπρὸν φάος ἠελίοιο, | ἔλκον νύκτα μέλαιναν ἐπὶ ξείδωρον ἄρουραν.

678. ἔγωγ' ἐπίσταμαι γάρ — also a writer in Class. Journ. VII. 246.

685. It is very improbable that Soph. would have written διὰ τέλους τελεῖσθαι.

693. Herod. IX. 49. ὁ δὲ περιχαρὴς γινόμενος καὶ ἐπαρθεὶς ψυχρῇ νίκῃ &c. Qu. περὶ χαρᾶς or (ἔφριξ' ἀκούων,) ὑπὸ χαρᾶς. Περιχαρὴς occurs nowhere else, I believe, in Tragedy.

Apoll. Rh. III. 724. ἀνέπιατο χάσματι θυμός. Lucret. III. 29. 'his ibi me rebus quaedam divina voluptas | percipit atque horror'. I fear however that ἔρως cannot mean the same as χαρὰ, 'joy, delight, rapture'. The aorist as in Ant. 1307. ἀνέπταν φόβῳ. Œd. C. 1466. ἐπτηξα θυμόν.

694. Pan is invoked by the Chorus to join in the dance as Iacchus is by the Chorus in Ran. 323.

695. Æsch. Pers. 450. ἦν ὁ φιλόχορος Πάν ἐμβατεύει ποντίας ἀκτῆς ἐπι.

We should probably point thus, ὦ Πάν Πάν, ἀλίπλαγστε — φάνηθ'. And this is confirmed rather by the punctuation of the corresponding v. 708. νῦν, ὦ Ζεῦ, πάρα λευκὸν &c. But ἀλίπλαγστε could hardly mean simply 'over the sea'.

698. Eq. 559. δεῦρ' ἔλθ' ἐς χορὸν, ὡ χρυσοτρίαιν'.

Scolion (Bergk. Lyr. p. 1018): ὦ Πάν Ἀρκαδίας μέδων κλεενναῶς, ὀρχηστὰ, βρομίαις ὀπαδὲ νύμφαις.

699. Nonn. V. 370. φήμην ἀντοδίδακτον.

700. "The mythological name Nysa was given to several different localities associated with the Dionysiac worship." Jebb.

Κνώσι'] Measures such as are danced at Cnosus in Creta in honour of Dionysus. Il. 18, 590. ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις, | τῷ ἱέλον οἶόν ποτ' ἐνὶ Κνωσσῷ εὐρείῃ | Δαίδαλος ἥσκησε καλλιπλοκάμῳ Ἀριάδνῃ. The true reading appears to be Κνώσι'.

We might correct also ξυνὼν ἄμ' ἄψης.

702. Ἰκαρίων — πελαγέων] The sea between Samos and Icaros, called by Homer πόντος Ἰκάριος, Il. 2, 144.

πελάγεων (sic) L.

704. ὁ Δάλιος] Hor. Od. III. 4. 64. 'Delius et Patareus Apollo'.

The short syllable at the end of the verse is noticeable, but Bothe's correction εὐγνώστως is hardly necessary. Cf. Hom. Il. v'. 131. χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς.

708. Æsch. Pers. 295. ἔμοις μὲν εἴπας δώμασιν φάος μέγα | καὶ λευκὸν ἤμαρ νυκτὸς ἐκ μελαγχίμου.

710. πελάσαι — νεῶν] Ph. 1327. Χρύσης πελασθεὶς φύλακος. Œd. R. 1100. Tr. 17.

712. πάνθ' οὐκ ἀνέμι'] Cf. El. 635. θύματα πάγκαρπα. Tr. 50. πανδάκρυτ' ὀδύρματα. 505. πᾶμπληκτα παγκόνιτά τ' ἄεθλ' ἀγώνων. Œd. R. 83. El. 105. Nauck proposes πάνδινα for πάνθ' οὐκ. I think, rightly. I rather suspect ἐξήνυσ'.

Herod. I. 59. οὔτε θέσμια μεταλλάξας.

713. Nauck would correct εὐσεβία μεγίστα, and αὐτοδαῆ ξυνάψης in v. str. 700. Both which corrections seem to me extremely probable.

716. Æsch. Suppl. 357. μηδ' ἐξ ἀέλπτων κἀπρομηθήτων πόλει | νεῖκος γένηται. Xen. Cyr. VI. 1. 47. ἡσπάζοντο ἀλλήλους, ὥς εἰκός, ἐκ δυσελπίστων. So ἐξ ἀνελπίστων, ἐκ παραλόγων, ἐκ προσηγόντων, ἐκ τῶν ἐναντίων, &c. V. Lobeck.

Hesychius, Μετανεγνώσθη: μετανεπίσθη. τὸ μεταπεῖσαι ἀναγνώ-
ναι (μεταναγνῶναι Lob.) φασί. Idem, Μεταγνώσθη (sic): μετανεπί-
σθη. Cf. Herod. VI. 75. τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημάρετον
γενόμενα λέγειν. VII. 144. τότε Θεμιστοκλέης ἀνέγνωσε Ἀθηναίους &c.
Jebb considers μετανεγνώσθη a deponent form as ἐμέμφθη, ἐνεθυμή-
θη, &c.

718. For the plural θυμοὶ Lobeck cites Plat. Legg. XI. 934. Prot. 323 E. Arist. H. An. VIII. 1. Polyb. V. 56. &c. Phileb. 47 E. τοῖς θυμοῖς καὶ ταῖς ὀργαῖς. Θυμοὶ, like ὀργαί, occurs in Plato, Aristotle, and others; but not in the Tragedians.

Cf. Iph. A. 1609. πόσει πάρες χόλον.

719. "τὸ πρῶτον nuntius dicit ratione habita alterius partis narra-
tionis suae, quae incipit v. 733." Dind. But the sense evidently requires
πρῶτον τόδ'.

722. Κυδάζειν τινὰ occurs in Epicharmus ap. schol: Ἄμυκε, μὴ κύ-
δαζέ μοι τὸν πρεσβύτερον ἀδελφεόν. This verb seems to have been used
chiefly in Sicily.

723. Cf. Phil. 356. καὶ μ' εὐθύς ἐν κύκλῳ στρατὸς | ἐκβάντα πᾶς
ἡσπάζετ'.

724. Cf. Virg. Æn. IV. 447. assiduis hinc atque hinc vocibus heros |
tunditur.

725. Thuc. VII. 87. καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο.
Plat. Phaed. 117 D. κλάων — οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων.

726. Cf. Eur. Or. 1140. ὁ μητροφόντης δ' οὐ καλεῖ ταύτην κτανών.
Her. 978. πρὸς ταῦτα τὴν θρασείαν ὅστις ἂν θέλῃ | λέξει.

727. Dem. p. 439. βάρβαρόν τε γὰρ πολλάκις καὶ ἀλάστορα τὸν Φί-
λιππον ἀποκαλῶν ἐδημηγόρει. Dem. p. 582. οὓς νῦν ὑβρίζει καὶ πτωχοὺς
ἀποκαλεῖ. Xen. Mem. 1. 2, 57. τοὺς δε κυβεύοντας — ἀργοὺς ἀπε-
κάλει.

729. The ὥστ' here has crept in, I suspect, from v. 727. The ex-
pression ἐς τοσοῦτον ἦλθον without the addition of a genitive seems
somewhat suspicious.

730. Hom. Od. κ'. 321. ὥς φάτ'· ἐγὼ δ' ἄορ ὅξ' ἐρυσσάμενος παρὰ
μηροῦ | Κίρκη ἐπήϊξα ὥς τε κτάμεναι μενεαίνων. For the gen. κολεῶν
cf. on Œd. R. 142.

721 f. As the aged Nestor settles the dispute between Achilles and
Agamemnon, Il. 1, 194.

731. I. e. εἰς τοῦσχατον ἐλθοῦσα.

732. Eur. Suppl. 602. λόγων ξυνάλλαγαί.

740. Jebb renders: 'what part of this need (this urgent business) has
been stinted (scantily performed)?'

741. ἔνδοθεν στέγης i. q. ἐκ τῆς στέγης. Cf. Herod. III. 165. ἐκ τῆς
ταφῆς ἐκφέρειν ἔξω. So El. 1449. συμφορᾶς ἂν ἔξωθεν εἶην &c.

Dionys. A. R. IV. 4. p. 641. μῆτε ἔσω μῆτε ἔξω παρίεναι ('to let
pass'). Lobeck explains παρήκειν 'in publicum procedere'. The Scholiast
explains παρήκειν by παριέναι.

742. Jebb renders *παρήκειν* 'to pass through abroad'.
743. The Chorus unconsciously let fall the ominous word *οἴχεται*. Herod. VII. 16. *ἐπειδὴ τέτραψαι ἐπὶ τὴν ἀμείνω (γνώμην)*.
746. *εὖ φρονῶν*] Cf. 783. *εἰ Κάλχας σοφός*.
747. So El. 1100. *τί βουληθεὶς πάρεαι*; For the genitive Wolff compares Iph. A. 1117. *οἷσθ' ἀ γὰρ πατρὸς | πάντως ἃ μέλλει*. "περί si legeretur, εἰδὼς non de nuncio sed de Calchante dictum videretur." *Dind.*
749. Eur. Andr. 1088. *εἰς δὲ συστάσεις | κύκλους τ' ἐχώρει λαός*. Hom. Il. 18, 583. *οἱ δὲ γέροντες | εἴατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ*.
751. Cf. Il. 1, 73. *εὖ φρονέων ἀγορήσατο (Calchas)*.
757. *δίας Ἀθάνας*] cf. 771. Eur. Ion. 204. *δίῳ παιδί*. 1149. *δίου παιδός*.
758. Cf. Ant. 473. *ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα | πίπτειν μάλιστα*. Herod. VII. 10. *ὁρᾷς τὰ ὑπερέχοντα ξῶα ὡς κεραινοὶ ὁ θεὸς οὐδὲ ἔἴ φαντάζεσθαι*. — *φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν. κἀνόνητα* also Stob. Ecl. phys. I. p. 114. and Flor. 22, 21. and Eust. p. 415, 13, 481, 17.
761. Cf. Eur. Ion. 856. *δοῦλος ὅστις ἐσθλὸς ἦ*.
764. Hes. Op. 192. *μῦθοισι σχολιοῖς ἐνέπων (αὐτόν)*.
770. Wolff with little probability makes *δίας Ἀθάνας* to depend on *δεύτερον (μῦθον)*. Cf. on 222.
771. If *δίας Ἀθάνας* — *ἀντιφωνεῖ* be right, we may compare the Homeric *ὅστις σέθεν ἀντία εἴπη*.
743. *Τότ'* might follow after *ἡνίκα*, but is hardly required here.
744. Jebb compares Æsch. Suppl. 208. *θέλοιμ' ἂν ἦδη σοὶ πέλας θρόνους ἔχειν*. But here we should probably read *σοῦ*. Qu. *τοῖς ἄλλοισιν Ἀργείων ὁμοῦ* (767. Gl: *πέλας*) | *ἴστω*.
775. Dion. Hal. III. 24. *οἱ κατὰ Φιδηναίους ταχθέντες*. I. e. *οὔποτε ἐκρήξουσιν οἱ μαχόμενοι (οἱ πολέμιοι)*. "I. e. nunquam hostes ordines meos perfringent." *Dind.* Cf. Thuc. IV. 96. 4. *ὑπὸ τῶν Θηβαίων παραρρηγνύντων φυγὴ καθειστήκει*. *Ἐκρήξει* can mean only 'crumpet', 'will burst forth', like a storm. Cf. Arist. Meteor. II. 18. 4. *ἐκρήξας ἄνεμος*. The correction *οὔτι σοῦ χρήζει* is proposed by some one.
777. *οὐ κατ' ἀνθρώπον φρονῶν*] Cf. 761. Ant. 768. *φρονεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών*.
782. Herod. I. 70. 3. *ὑστέρησαν οἱ ἄγοντες — τὸν κρητῆρα*. Polyb. I. 52. 8. *τοὺς κατὰ πλοῦν ἀφυστεροῦντας ἐκ τῆς Μεσσηνίας ἀναδεχόμενος*. XXII. 5. 2. *ἀφυστεροῦντος δέ τινος τῶν πρεσβευτῶν εἰσεκαλέσαντο τοὺς Συμμεναίους*. Schneid. understands *τῆς φυλακῆς τοῦ Αἴαντος*. Jebb renders, 'if we have been robbed of our charge'.
784. Cf. Il. 6, 180. *ἦ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων*. Catull. 61, 2. *Uraniae genus, Hymen*.
786. Cf. Herod. IV. 175. *κείροντες ἐν χρῶ*. Thuc. II. 84. *ἐν χρῶ ἀεὶ παραπλέοντες*. With *χρῶ* we may compare *γέλῳ* (Od. 18, 100.), *ἔρῳ* (ibid. 18, 212.), *φῶ* (Eur. ap. Etym. M. p. 803, 46.).
790. Qu. *ἦν ἀλγῶ κλύων*.
792. Wolff points with Morstadt thus, *Αἴαντος δ' ὅτι | θυραῖος, εἶπερ ἐστίν, οὐ θαρσῶ πέρι*, since Sophocles never uses *εἶπερ* except in the beginning of a sentence. An ingenious correction, but, I think, not true.
794. Cf. Hec. 184. *δαιμαίνω, μᾶτερ, τί ποτ' ἀναστένεις*.
796. *μόνον*] Alone without Teucer.
798. Lobeck: *'metuit Teucer ne hic exitus Ajacis quem nunciat pernicio-*

sus ei futurus sit'. Schneid. justly observes that ὀλεθρίαν φέρειν is void of sense, the sense requiring either εἰς ὀλεθρον φέρειν or ὀλεθρίαν εἶναι. He therefore proposes κυρεῖν for φέρειν. Heimsæth proposes τήνδε δ' ἔξοδον | ὀλεθρίαν Αἴαντι σημαίνει κυρεῖν.

799. Qu. ὀλεθρον εἰς Αἴαντος ἐλπίζει φέρειν. If ἔξοδον ὀλεθρίαν Αἴαντος be right, we may compare τάνδρὸς ἔξοδον κακὴν 806. Scaliger translates, '*exitum hominis ad aliquod tendere exitum autumat*'.

801. Arist. Ach. 417. δεῖ γὰρ με λέξαι τῷ χορῷ ᾧσιν μακράν· | αὐτῇ δὲ θάνατον, ἣν κακῶς λέξω, φέρει. If the correction ὡς ἡμέρα | ἡ νῦν — be right, we may readily suppose the corruption to have arisen from ὡς falling out after μάντεως.

Cf. 864. τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ. 1290. Virg. Æn. II. 34. *Trojae sic fata ferebant*. Nauck justly observes: "*vitium apertum, medela incerta*".

807. Eur. Or. 496. πληγὴς θυγατρὸς τῆς ἑμῆς.

811. Arist. Pl. 255. ἴτ' ἐγκονεῖτε. Eur. Hec. 507. σπενύδωμεν, ἐγκονώμεν.

Hom. Il. 23, 205. οὐχ ἔδος· εἴμι γὰρ αὐθις ἐπ' Ὀδυσσεύϊ δέεσθαι.

815. For mimic slaughter (πρὸς τὰς κιβδηλοὺς σφαγὰς) the actors used a sword οὗ ὁ σιδήρεος εἰς τὴν κόπην ἀνατρέχει. V. Achill. Tat. III. 20. Hesychius, Συσπαστόν: τῶν τραγικῶν τι ἐγχειρίδιον ἐκαλεῖτο, ὡς Πολέμων φησὶ, τὸ συντρέχον, ἐν Αἴαντος ὑποκρίσει. Idem, Ἀηκτον: συσπαστόν ἐγχειρίδιον παρὰ Ταραντίνοις. Where we should perhaps read ἄηκτον. The actor Timotheus, from the admirable manner in which he represented the suicide of Ajax, was surnamed σφαγεὺς, acc. to schol. on 864. A flutist of the same name, who distinguished himself in the same subject, is mentioned by Lucian Harmon. c. 1. ὅτε καὶ σὺ, ὦ Τιμόθεε, τὸ πρῶτον ἐλθὼν οἰκοῦσθαι ἐν Βοιωτίας ὑπηύλησας τῇ Πανδιονίδι καὶ ἐνίκησας ἐν τῷ Αἴαντι τῷ ἑμμανεῖ, τοῦ ὁμωνύμου σοι (Timotheus of Miletus) ποιήσαντος τὸ μέλος, οὐδεὶς ἦν ὃς ἡγγόει τούνομα, Τιμόθεον ἐκ Θηβῶν.

816. Or εἴ τις εὖ λογίξεσθαι σχολή. Cf. Eq. 1272. εἴ τις εὖ λογίζεται.

819. Apoll. Rh. IV. 696. μέγα φάσγανον ἐν χθονὶ πήξας, | ὅπερ τ' Αἰήτιο πᾶν κτάνεν. El. 420.

822. Arist. Eq. 874. ἄνδρ' ἄριστον | εὐνούστατον τε τῇ πόλει. Pac. 602. 673. Eq. 748. Qu. ἀνυστικόν '*efficacious*' (Arist. Physiogn. VI. 44.).

Tr. 595. διὰ τάχους δ' ἐλεύσεται. Thuc. IV. 29. τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο.

Qu. εὐθνήσιμον. Æsch. Ag. 1266. ὡς ἀσφάδαστος, αἰμάτων εὐθνησίμων | ἀπορρυνέντων, ὅμμα συμβάλω τόδε.

825. Eur. Hec. 96. ἦτι γέρας. Rhes. 169. εἰ τόδ' αἰτήσεις γέρας. El. 1003. σμικρὸν γέρας.

828. Hom. Il. 13, 441. ἐρεικόμενος περὶ δουρί, 8, 86. κυλινδόμενος περὶ χαλκῷ. Virg. Æn. X. 681. *an sese mucrone ob tantum dedecus amens induat*.

832. Hom. Il. 11, 241. ὁ μὲν αὐθι πεσὼν κοιμήσατο χάλκεον ὕπνον.

835. Or τὰς αἰε τιμαόρους. The most probable correction seems τὰς αἰε τ' ἐπισκόπους. The common reading is evidently faulty.

836. I have removed the comma usually wrongly placed after πάθη.

837. A gloss of Hesychius, Ταχύποδας: ἐν τάχει τιμωρομένης, probably refers to this passage. Cf. Hom. Od. ι'. 464. μῆλα ταυῦποδα.

844. Eur. Herc. 1400. ἔκμασσε, φείδου μηδέν.
 πανδήμου στρατοῦ] I. e. σύμπαντος στρατοῦ (Phil. 385).
851. Cf. 629. αἴλινον οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς ἦσει.
863. τροφῆς] Jebb compares 420. Arist. Th. 299. καὶ τῇ κουροτρόφῳ τῇ Γῇ. Aesch. Sept. 472. θανὼν τροφεῖα πληρώσει χθονί. Cho. 7. φέρω δὲ πλόκαμον Ἰνάχῳ θρέπτῃριον.
866. Simonides Fr. 39. αἰῶνι δὲ πᾶν πόνος ἀμφὶ πόνῳ. Hyperid. Epitaph. p. 32. ὑπὲρ ὧν ἀπάντων οὗτοι πόνους πόνων διαδόχους ποιούμενοι.
868. παῖ (not πᾶ) L.
869. Or κοῦδεις ἐπισιάντ' ἄνδρα (or ἐπισιτῆναί σφε) σημαίνει τόπος (βροτός). Or — σημαίνειν ἔχει. Or κοῦδεις ἐπισιάντ' ἄνδρα σημαίνει βροτός. Hartung gives συμβαλεῖν for συμμαθεῖν.
872. Herod. III. 81. ἀνδρῶν ἀρίστων ἐπιλέξαντες ὁμιλίην. Eur. Hipp. 1179. ὀπισθόπους φίλων ὁμήγουρις.
876. Cf. Phil. 283. ἡῦρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρὸν, | τούτου δὲ πολλὴν εὐμάρειαν.
878. Ant. 20. δηλοῖς γὰρ τι καλχαίνονσ' ἔπος.
879. φιλοπόνων] In the antistrophic v. 925 the dochmius is not solved. A like difference occurs in the corresponding cretic vv. 887. 933.
881. For ἔχων perhaps ἴσχων, if we read στερεόφρων ὧδ' ὦν v. 926.
872. Cf. Fr. 477. κατ' Ἰδαίαν χθόνα | ποίμνας Ὀλύμπου συναγαγὼν θυηπόλει.
883. Schol: Ναῖς. Ἰδρις is to be construed apparently with ποταμῶν. If Ἰδρις be right here, something must have fallen out in v. ant. 930.
886. Dio Chrys. Or. V. 190. τοὺς ναυηγούς καὶ εἴ τινας τῶν λιβύων ἥρπαζε. Add εἴ ποτε. Plut. Cic. 8. σωφρόνως διῆγε, σπάνιον, εἴ ποτε, πρὸ δυσμῶν ἡλίου κατακλινόμενος. Here however εἴ ποτε means simply 'if ever'. Dindorf explains εἴ ποθι 'sicubi (i. e. alicubi)', as 'siquando' for 'aliquando'. Instead of the rather suspicious εἴ ποθι we require, I think, some noun as δεσπότην or ἀνέρα. Before πλαζόμενον a cretic is required. Cf. v. ant. 931.
887. Lobeck compares Eur. Andr. 307. πόνους οὓς ἀλάλητο δεκέτες. Xen. Cyr. I. 5. 11. ἀθλητῆς τῶν καλῶν ἔργων. (Pseudo-Dem. p. 799, 14.)
888. I presume τὸν μακρῶν ἀλάταν πόνων is equivalent to τὸν πολύμοχθον ἀλάταν (Ed. C. 165. ὃ πολύμοχθ' ἀλάτα). But the expression is a strange one. If πόνων be right, I rather suspect ἀλάταν. Qu. μετὰ γε τὰς μακρὰς ἄλας καὶ πόνους.
889. I strongly suspect that in πελάσαι lies concealed the nautical term ἐλάσαι. Cf. 251. 351. Perhaps we should read οὐρίῳ 'ς τέρεμ' ἐλάσαι δρόμῳ, or οὐρίῳ μ' ἐξελάσαι δρόμῳ. The sense seems to require μὲν instead of μὴ, 'that I should have had such a quick and long journey, and yet not be able to find the enshebled man'. If this be not the case, it must be allowed that the passage is most awkwardly expressed. If μὴ be right, we should have expected μηδ' rather than ἀλλ' in next line. Schneid. explains μὴ εὐθυδρομῆσαι, ἀποτυχεῖν οὐρίων δρόμων, for the genitive coll. 710. νῦν πάρα λευκὸν πελάσαι φάος θοᾶν νεῶν. Tr. 17. Ed. R. 1100. Ph. 1327. Compare also the Pindaric κρατεῖ πέλασον.
890. Eur. Tro. 193. νεκῶν ἀμενηνὸν ἄγαλμα. The word occurs nowhere else in Tragedy. I suspect the true reading here is ἀλλὰ μεμνηνότε' ἄνδρα. Qu. μηδ' ἀμενηνὸν ἄνδρα πῶ λεύσσειν ὅπον.
895. Schneid. explains τῷδε ᾧ καὶ ἐγώ.

896. Cf. 1198. Tr. 1104. ἐκπεπόρθημαι τάλας. Œd. R. 1455. Æsch. Sept. 194. αὐτοὶ δ' ὑφ' αὐτῶν ἐνδοθεν πορθοῦμεθα.

900. "An epic poem by Agias of Træzen bore the title of Νόστοι ('Passages in the return')." Jebb.

901. ἰὼ μοι, ἄναξ, κατέπεφνες | τόνδε συνναύταν. ὦ τάλας, | — Wolff. ὦμοι, κατέπεφνες, ἄναξ | τόνδε συνναύταν (and in v. ant. 947. διςσῶν ἐθρόησας ἄνανδ' | ἔργ' Ἀτρειδᾶν τῷδ' ἄχει) conj. Herm.

902. For τάλας without the addition of ὦ cf. 925.

905. Qu. ἔρξε χειρί. Cf. on 951. But the sense requires some such verb as ἀπέθανε, ἔπεσε, rather than ἔρξε or ἔρεξε.

906. Tr. 891. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

Cf. Herod. VI. 69. ἐν γὰρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι. The dative of is put instead of the more usual ὑπ' αὐτοῦ.

907. Æsch. Ag. 233. πέπλοισι περιπετῇ. Arist. Vesp. 523. περιπεσοῦμαι τῷ ξίφει. Hesychius, πηκτὸς θάνατος: ὁ τοῦ Σαλαμινίου Αἴαντος τοῦ μανέντος, ὃς τῷ ξίφει ἐπιπεσὼν ἀπέθανεν.

909. Cf. 367. οἷμοι γέλωτος, οἶον ὑβρίσθην ἄρα. Tr. 997. οἷαν μ' ἄρ' ἔθον λῶβαν. 874. El. 1185. Ant. 1178.

909. Philostr. V. Apoll. V. 35, 219. φίλων δεῖ πλειόνων, οὐδὲ ἀφράκτους χρὴ ταῦτα πράττειν. The sense evidently requires οἷος 'alone', of which ἀφρακτος φίλων is exegetical. Cf. 750. μεταστάς οἷος Ἀτρειδῶν δίχα. Unless we correct οἶον ἄρ' αἰμάχθης ἀφρακτος φίλων.

910. I believe Dindorf is quite right in editing ἀφρακτος (the old Attic form), but in the absence of any ms. authority I have not ventured to adopt it.

918. φνσῶντ' ἄνω] As the pronoun seems required, I had thought of correcting φνσῶντιά νιν (or οὐδεὶς σφ' ἄν); but the former correction seems doubtful, if we compare 1412. ἄνω φνσῶσι μέλαν | μένος. Cf. Hom. II. π'. 349. τὸ δ' (αἶμα) ἀνὰ στόμα καὶ κατὰ ῥίνας | πρῆσε χανών.

Hom. Od. 22, 18. αὐλὸς ἀνὰ ῥίνας παχὺς ἦλθεν | αἵματος ἀνδρομέοιο.

919. Read μελανθῆς, i. q. ἔρεμνὸν (Ag. 1390). Cf. Eur. Hec. 154. φοινισσομένην αἵματι παρθένον ἐκ χρυσοφόρον δειρῆς νασμῶ μελανανγεῖ. Cf. λευκανθῆς, Œd. R. 742. λευκανθῆς κάρα.

921. Qu. ὡς ἀκμαῖος ἂν τανῦν μόλοι. Or εἰς ἀκμήν γ' ἂν ὦδ' αὐτὴν μόλοι. Or εἰς ἀκμήν ἂν ὦδ' αὐτὴν μόλοι. Or ὡς ἀκμήν ἂν εἰς αὐτὴν μόλοι. Or ὡς ἀκμαῖος ἂν δεῦρ' ἂν μόλοι. I cannot believe that εἰ βαίη is sound. Add Arist. Fr. 330. ἕως νεαλῆς ἔστιν αὐτὴν τὴν ἀκμήν.

922. Cf. 1048. τὸν νεκρὸν χειροῖν | μὴ συγκομίζειν.

923. Οἷως is used only by Oribasius, a late writer, according to Wolff.

925. στερεόφρων] 'Stubborn-minded, obstinate'.

I suspect that Soph. wrote στερεόφρων ὦδ' ὦν, and that, when ὦδ' ὦν hap sltpt out, ἄρ' was inserted to make up the metre, and ἔξανύσειν altered to ἔξανύσσειν. We might also correct στερεόφρων, ἄναξ. Ἄναξ might easily have sltpt out from between -ων and ἐξ-. But the addition of ὦν or some similar participle (γεγῶς, γε φύς) appears to be absolutely required. Certainly the position of ἄρ' in the common reading (ἄρ' ὦδ') is an unusual one, for it should be in close connection with ἔμελλες. Qu. στερεόφρων περ ὦν (Phil. 1068. γενναῖός περ ὦν). Or στερεόφρων ἄναξ (or ἀνῆρ). Perhaps the safest correction would be στερεόφρων ὦν ἄρ'. The corresponding line is 880. ἄλιαδᾶν ἔχων ἀπνους ἄγρας.

Cf. Phil. 1083. ὥς σ' οὐκ ἔμελλον ἄρ', ὃ τάλας, λείψειν οὐδέποτε. Ant. 458. τούτων ἐγὼ οὐκ ἔμελλον — τὴν δίκην δώσειν. Below 1026. εἶδες ὡς χρόνῳ | ἔμελλέ σ' ἔκτωρ καὶ θανὼν ἀποφθίσειν; El. 538. οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;

926. Cf. 1361. σκληρὰν — ψυχὴν.

927. Eur. Tro. 595. ζυγὰ δ' ἤνυσσε δούλια Τροία.

ἔξανύσσειν is not, I think, good Greek. They said ἀνύσσας, ἀνύσσαι, ὀλέσσας, ὀλέσσαι, &c., but do not seem to have doubled the σ in the future.

928. ἀπειρεσίῳ] Eur. Hipp. 549. ἀπειρεσίαν δρομάδα. The word occurs nowhere else in Tragedy. Qu. ἀπειρόνων.

930. φαέθοντ' αἰεὶ Reisig. Seyf. φαέθοντα poetic for ἡμερινά. Qu. φαέθοντ', ἀναξ. Or φαέθοντ' αἰεὶ (Reiske). Or φαέθοντ' ἔπη (312). Or φαέθοντα πόλλ'. Cf. on v. str. 885. Or φαέθοντα δειν'. Jebb well renders, 'through the hours of darkness and in the light'. Cf. on 217. νύκτερος Αἴας ἀπελωβήθη. Lobeck compares Epigr. Anth. Pal. Append. N. 225. νυκτὶ καὶ ἡελίῳ μέγα πένθος ἔχουσι. Certainly the expression is a bold one (παρακεκινδυνευμένον Arist. Ran. 99.).

ἀνεστέναζες] 'You used to vent in groans'. The dative Ἀτρεΐδαις seems to depend on this verb (cf. Œd. C. 1375. τοιάδ' ἀρὰς σφῶν πρόσθε τ' ἔξανῃ' ἐγὼ &c.) rather than on ἐχθοδοπά.

933. Perhaps for ἄρχων we should read the aorist ἄρξεν (ἄρξεν).

934. Or ἄρχεν ἄρα μεγάλων ἐκείνος χρόνος.

The corruption probably arose from ἄρχεν or ἄρχεν having been changed into ἄρχων. But the metre, as the passage stands, corresponds so exactly with v. str. 888 that I hesitate to make any correction. For μέγας Jebb compares Herod. IX. 91. πολλὸς ἦν λισσόμενος. But the passage is hardly parallel. I cannot myself believe that μέγας is right. Cf. Arist. Lys. 998. ἄρχε μὲν, οἷῳ, Λαμπιτῶ (τοῦ κακοῦ) &c.

935. Eur. Alc. 824. ὅδ' οὐ θυραίων πημάτων ἄρχει λόγος.

938. For οἶδα thus placed alone cf. 560. El. 354. Œd. C. 1615. Fr. 236. οἶδ' ἐγὼ Œd. C. 662. 852. 1197.

940. Dem. p. 16, 1. καὶ μὰ Δί' οὐδὲν ἄπιστον ἴσως.

941. Ἀποβλάπτειν occurs nowhere else in Soph.

945. Perhaps we should write χωροῦμεν οἶοι (i. e. ὅτι τοῖοι) —.

948. Cf. 958. τοῖσδε μαινομένοις ἄχεσιν. Linwood: 'hoc malo commemorando'.

950. Cf. Œd. R. 1457. οὐ γὰρ ἂν ποτε | θυήσκων ἐσώθην μὴ 'πί τῷ δεινῷ κακῷ. Æsch. Prom. 519. οὐ ταῦτα ταύτῃ Μοῖρᾳ πῶ τελεσφόρος | κρᾶναι πέπρωται.

951. Compare ὑπερβαρὴς 1175. I presume Porson meant to read, — ἄγαν ἐμβριθεὶς ἄχθος ἤνυσαν. Qu. αἰαῖ, ἀγαν ἐμβριθεὶς ἄχθος. Cf. Fr. 696, 3. τῆς ἀνάγκης οὐδὲν ἐμβριθέστερον. Æsch. Pers. 693. τί δ' ἐστὶ Πέρσας νεοχμὸν ἐμβριθεὶς κακόν;

953. Stasinus Fr. 17 Müll. Ζῆνα δὲ τὸν ῥέξαντα καὶ ὃς τάδε πάντ' ἐφύττεσεν &c. Pallas had originated the present misfortune by her having caused the arms of Achilles to be adjudged to Ulysses instead of to the more worthy claimant Ajax. Cf. 934.

954. Cf. Eust. p. 1412, 32. ἄρρενώπαν (ἄρρενώπα Lob. from p. 827, 29). With κελαινῶψ compare εὐῶψ, γλαινῶψ, λιπαρῶψ, ἀμβλῶψ, ἀλαῶψ, γοργῶψ, μονῶψ, κινῶψ, φοβερῶψ, τυφλῶψ. Jebb translates: 'exults in his saturnine soul' (θυμὸν accus. of the part affected).

Cf. Eur. Her. 947. ὅς πολλὰ τὸν ἐμὸν παῖδ' ἡΐώσας, ὦ πανοῦργ', ἐφρυβρίσαι.

957. Or γελᾷ τε τοῖσδ' ἐπ' ὀρνυμένοις ἄχεσιν. Or γελᾷ τ' ἐπ' ἀνδρὸς μαινομένοι' ἄχεσιν. Cf. 961--2. For γελᾷ δὲ I have given γελᾷ τε, and ξὺν δὲ for ξὺν τε, both sense and usage requiring these corrections.

958. Cf. 153. πᾶς — χαίρει — τοῖς σοῖς ἄχεσιν καθυβρίζων. I suggest the following rather bold correction, γελᾷ τε τοῖσδ' ἐμοῖς ὀλοοῖς ἄχεσιν —. The expression μαινομένοις ἄχεσιν has always seemed to me open to suspicion.

959. διπλοῖ βασιλῆς] Phil. 793. διπλοῖ στρατηλάται. 1224. διπλῶν στρατηγῶν. Aj. 252. δικρατεῖς Ἀτρεΐδαι.

964. El. 431. ὦν ἔχεις χεροῖν. 1394. Tr. 265. χεροῖν — ἄφνικ' ἔχων βέλῃ. Ph. 1150. 655. But Aj. 1173. ἐν χεροῖν ἔχων κόμας ἐμάς.

965. Hor. Od. 3, 24, 31. *virtutem incolumem odimus, | sublatam ex oculis quaerimus, invidi*. Jebb translates wrongly, I think, 'until one strike it out of their hands'. The same person who ἔχει τὰγαθὸν also ἐκβάλλει. Cf. Arist. Eq. 404.

πρὶν τις ἐκβάλλῃ] Phil. 917. μὴ στέναξες, πρὶν μάθῃς. Ant. 619. πρὶν πρὶ θεοῦ πόδα τις προσάψῃ. Tr. 608. πρὶν — αὐτὸν δείξῃ &c.

966. Or ἐμοὶ πικρὸς τέθνηκε κἀκείνοις γλυκὸς. The corruption probably arose from the writing τέθνηκε κἀκείνοις. Perhaps we should stop thus, ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς; | αὐτῷ δὲ τερπνός ('yet to him it is pleasant').

971. Jebb explains ἐν κενοῖς — 'with empty taunts' (in a case which affords no substantial matter of triumph). But the expression is a strange one.

972. 'For Ajax is for them no more', i. e. his death is not their gain but their loss. Ἀλλὰ, as Jebb remarks, does not contrast αὐτοῖς with ἐμοὶ, but ἔτ' ἐστὶν (ἔστιν?) with δτιοίχεται. 'Ajax is with them no longer, but has passed away — bearing anguish and lamentation to me.' Should we not write rather οὐκέτ' ἔστιν?

976. Add Æsch. Cho. 119. εὐχὰς πατρῶν δωμάτων ἐπισκόπους. Lobeck cites τοξότης ἐπίσκοπος from Himerius, δῖστοι ἐπίσκοποι from Themistius, both late writers.

978. ἡμπόληκας Herm. Lob. Wund. Schneid. Dind. Jebb also considers this reading decidedly preferable. I have removed the comma usually placed after ἡμπόληκας. Cf. also Trach. 537. λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός ('a bargain ruinous to my peace of mind').

Wolff reads ὦνπερ ἢ φάτις.

980. El. 1183. φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

982. Trag. adesp. 198 N. περισπερχοῦς βοῆς. Plut. de discr. adul. et amic. c. 24. πικρὸς καὶ ἀπαράιτητος καὶ περισπερχής. Cf. also the Homeric ἀσπερχές.

985. μόνος] Though the neuter τέκνον has preceded. Cf. Eur. Suppl. 12. Andr. 570.

986. Cf. Ant. 424. ὡς ὅταν κενῆς | εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος (ὄρνις).

988. Æsch. Ag. 884. σῆγγονον βροτοῖσι τὸν πεσόντα λακτίσαι. Archil. Fr. 66. οὐ γὰρ ἐσθλὰ κατθανοῦσι κερτομεῖν ἐπ' ἀνδράσιν.

989. Xen. Cyr. V. 5. 9. ἰδεῖν τοὺς ἐμοὺς — ἐπιγγελῶντας ἐμοί.

994. Qu. ὁδός θ' ἀπασῶν ἡδ' ἀνιάσασα δὴ —.

995. Qu. ὧν βέβηκ' ἐγώ. Cf. 993. Jebb translates, 'which even now I have trod.' Galen. *de san. tuenda* I. 6. 29. ἦν δὲ νῦν πέπαιμαι λέγων. Cf. on Plat. Theaet. p. 162 A. Phaed. p. 61 E.

998. Xen. Cyr. VI. 1. 37. ὥς γὰρ ὁ θροῦς διῆλθε τῆς ἐμῆς συμφορᾶς, οἱ μὲν ἐχθροὶ ἐφῆδονταί μοι &c.

Æsch. Ag. 646. θεός τις, οὐκ ἄνθρωπος. In like manner the rapid intelligence of the defeat of Mardonius which reached the Greeks as they were about to attack Mycale is referred to τὰ θεῖα τῶν πραγμάτων by Herodotus IX. 100. ἰοῦσι δέ σφι φήμη ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν . . . ἡ δὲ φήμη διῆλθε σφι ὧδε, ὥς οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶεν ἐν Βοιωτοῖσι μαχόμενοι.

1004. Some mark only a comma at the end of the line.

1008. Qu. ἡ που Τελαμών ὁ σὸς πατήρ ἐμός τ' ἴσως | δέξαιτ' ἄν εὐπρόσωπος ἰλεώς τέ με &c. Or ἡ που Τελαμών μ' ἄν, σὸς πατήρ &c. I suspect that μ' ἄν has slipped out after Τελαμών, from its resemblance to the final syllable.

Cic. *de Orat.* II. 46. 193. 'Segregare abs te ausu's aut sine illo Salamina ingredi? neque paternum aspectum es veritus?' From the *Teucer* of Pacuvius.

1009 f. Cf. Eur. Med. 504. καλῶς γ' ἄν οὖν | δέξαιντό μ' οἴκοις ὧν πατέρα κατέκτανον.

1009. Sophocles would hardly have placed ἴσως so far back in the sentence.

1010. ὅτῳ πάρα —] 'Cui ne in prosperis quidem rebus adsit (not adest) ridere &c.' For πάρα (it is habitual) cf. Eur. Med. 658. ἀχάριστος ὅλοιθ' ὅτῳ πάρεστι μὴ φίλους τιμᾶν.

1011. "Homo ἀγέλαστος nunquam ἡδὺ γελᾷ, sed fieri potest ut aliquando rideat ἡδίων τοῦ εἰωθότος." (Lob.)

1012. τί κρύψει refers more especially to the reproach of illegitimacy, which he would naturally wish to keep secret.

1013. Cf. 1288. σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω.

Cf. 894. τὴν δουρίληπτον — νύμφην — Τέκμησσαν.

1016. Eur. El. 1188. τίς εὐσεβῆς ἐμὸν κῆρα προσόψεται | μητέρα κτανόντος; Hor. Sat. I. 4. 23. 'quum mea nemo | scripta legat vulgo recitare timentis &c.'

1017. Ælian. V. H. IX. 7. βαρὺς ὑπὸ γήρως.

1020. Æsch. Ag. 576. λόγοις τοιούτοις πλαγυτὸς οὔτ' ἐφαινόμην.

1021. Eur. Alc. 966. τὰ μὲν κατ' οἶκον τοιάδ'.

1025. In Homer τέγχεα αἰόλα (Il. 5, 295), σάκος αἰόλον (Il. 7, 222), θώρηκα παναίολον (Il. 11, 373).

Κνώδων seems to mean a 'spike, prong, tooth'. Lycophr. Alex. 464. δνσμενεστάτου ξένων | ἔτυψε δώρῳ σπλάγχχνον ἀρνεύσας λυγρὸν | πῆδημα πρὸς κνώδοντος αὐτουργοῦς σφαγᾶς.

1026. εἶδες ὥς —;] 'Seest thou now —?' A mere rhetorical apostrophe to the corpse, as Jebb observes. Qu. εἶδεθ' ὥς χρόνῳ | ἔμελλεν Ἐκτωρ νιν θανῶν (or κατθανῶν σφ') ἀποφθίσειν. So presently σκέψασθε.

Æsch. Ag. 1464. ἀσεβεῖ θανάτῳ βίον ἐκπνέων.

1027. Hermann proposes ἀποφθίσειν from the Scholiast's explanation ἀνελεῖν, θανατώσαι. Ἀποφθίσειν occurs Tr. 709. φθίσει (Ed. R. 202. 1198. &c. Æsch. Eum. 165. The future of φθίνω (φθίσω in Homer) is nowhere found in Attic writers. But ἀποφθίσειν after ἔμελλε would be inadmissible acc. to Phryn. p. 336 Lob. Either ἀποφθίσειν therefore or

ἀποφθίνειν would do, but the former seems preferable, especially if we compare the similar passage v. 925. ἐμελλες, τάλας, ἐμελλες χρόνῳ ἄρ' ᾧδ' ἐξανύσειν κακὰν μοῖραν. Cf. also 1287. (Ed. R. 967. Ph. 1083. It is extremely doubtful whether the Greeks contracted any futures besides those formed from verbs ending in -ίζω and -άζω. For καὶ θανὼν perhaps κατθανών.

1028. Jebb however with reason observes: "The Chorus would scarcely have said to Teucer v. 1040. μὴ τεῖνε μακρὰν, if he had left off at v. 1027. Teucer's speech would then have ended abruptly.

σκέψασθε] Addressed to the Chorus.

1030. Alpheus Epigr. V. 4. ἔκδετον ἐξ ἱππων Ἑκτορα συρόμενον.

Oppian. III. 314. χειρὸς δ' ἀπολείβεται αἷμα | πριομένης. 608. λίνῳ δ' ἐπιμηνίονσα | δῆγματ' ἐνιπρίονσα. V. 186. γένυν σκολιοῖσι χαλινοῖς | ἐμπρίει.

1031. Qu. ἐκνάπτει ὄψιν ('his face'). Hom. II. χ'. 398. ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν. Or ἐκνάπτει ἐς γῆν (Tr. 704. ποτοῦ χυθέντος ἐς γῆν). Cf. Philostr. V. Apoll. VII. 12. Ἰξίων ἐπὶ τροχοῦ μετέωρος κνάμπτεται. Anth. Pal. VII. 2. Ἑκτορα δρυπτόμενον.

1042. Cf. (Ed. R. 1430. οὗθ' ὥς γελαστής, Οἰδίπους, ἐλήλυθα | οὗθ' ὥς ὄνειδιῶν τι τῶν πάρος κακῶν.

1043. Plat. Phædr. p. 244 E. ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισι τῶν γενῶν. Simonides Amorg. I. 3. νοῦς δ' οὐκ ἐν ἀνθρώποισιν, ἀλλ' ἐφήμεροι | ἃ δὴ (i. e. as) βότ' αἰεὶ ζῶμεν.

Eur. Ion. 832. κακούργους ἄνδρας. El. 219. φῶτας κακούργους. 953. Or. 770. 1407. Bacch. 232. Tro. 968. κακούργος οὔσα. Fr. Antio. 30, 2. φωτὸς κακούργον.

1046. Eur. Med. 1196. πλὴν τῷ τεκόντι κάρτα δυσπετὴς μαθεῖν.

1047. Cf. 71. οὔτος, σὲ — προσμολεῖν καλῶ.

1049 ad fin. Sophocles here seems to follow some ancient tradition, for Lesches (ap. Eust. p. 285, 38) relates: μηδὲ καυθῆναι συνήθως τὸν Αἴαντα, τεθῆναι δὲ οὕτως ἐν σοφῷ διὰ τὴν ὀργὴν τοῦ βασιλέως.

1049. Cf. Lys. p. 155, 42. ἀνήλωσε. p. 157, 56. p. 161, 1. p. 176, 10. — p. 153, 18. ἀνάλωσε. p. 185, 21. et ad Isocr. p. 3, 6. p. 153, 67. p. 172, 67. p. 201, 60. p. 371, 113. Dem. p. 228, 3. p. 247, 6. p. 264, 15. p. 274, 20. Philemon the grammarian observes that ἀνήλωκα or ἡνάλωκα (?) was the Attic form, ἀνάλωκα the common one.

1050. Cf. Arist. Vesp. 586. ἔδομεν ταύτην ὅστις ἂν ἡμᾶς — ἀναπίση. Also Juven. VI. 223. 'hoc volo, sic jubeo: sit pro ratione voluntas'.

1056. Cf. on Arist. Pac. 357. Vesp. 1081. Eur. El. 479. Achæus trag. 27. Ἀρης ὁ ληστής σὺν δόρει (δορὶ vulg.) σὺν ἀσπίδι.

1059. "Herod. IX. 17. αἰσχίστῳ μὶθῳ διαφθαρεῖναι. Thuc. III. 59. αἰσχίστῳ ὀλέθρῳ τελευτῆσαι. Procop. H. A. VI. 20 D. αἰσχίστῳ θανάτῳ ἀποθανεῖν." (Lob.) The dative μὶθῳ seems to require θανόντες, not λαχόντες. (Ed. C. 1656. μὶθῳ δ' ὁποῖῳ κείνος ὤλετο. Ant. 772. μὶθῳ δὲ ποίῳ καὶ σφε βουλευεῖ κτανεῖν; Tr. 1042. ὠκνέτα μὶθῳ τὸν μέλινον φθίσας.

1060. Qu. ἀπέστρεψεν or ἀνέστρεψεν (Hel. 713. Rhes. 332.). Cf. 53. καὶ πρὸς τε ποίμνας ἐκτρέπω &c. Or ἀπήρηνξεν (186). For the infinitive πεσεῖν cf. 822.

1063. The double accusative as in τὸν δὲ σκότος ὅσσε κάλυψεν (II.) σε οἶνος ἔχει φρένας (Od. 18, 331), Τρῶας τρώμος ἐπήλυθε γυνῆα (II. 20, 44).

1071. Cf. 319. πρὸς γὰρ κακοῦ — ἀνδρὸς &c. Fr. 100. κακὸν τὸ κεύθειν κοῦ πρὸς ἀνδρὸς εὐγενοῦς.

Xen. Cyr. VI. 1. 14. οὐδὲ τῷ δήμῳ τῶν στρατιωτῶν (εἰς) στέγαι).

1074. The passage ἵνα γὰρ δέος — is attributed to Stasinus in Stob. Flor. 31, 12.

1076. φόβον — αἰδοῦς] Called δέος and αἰσχύνη 1079.

1078. El. 1483. ἀλλὰ μοι πάρες | καὶν μικρὸν εἰπεῖν.

1079. Æschin. p. 26. παρελθὼν τις τῶν γερόντων, οὗς ἐκείνοι καὶ αἰσχύνονται καὶ δεδίασι. Æsch. Eum. 660. σέβας ἀστῶν φόβος τε συγγενῆς. Plat. Rep. V. 465 A. ἱκανὸν γὰρ τὸ φύλακε κωλύοντε δέος τε καὶ αἰδῶς. Plut. Cleom. 9. τὸ γὰρ αἰσχύνεσθαι μάλιστα συμβαίνει πρὸς οὗς καὶ τὸ δεδοικέναι τοῖς πολλοῖς. In Homer we find τερβεῖν καὶ αἰδεῖσθαι.

1084—6. Perhaps spurious.

1085. μὴ δοκῶμεν] This is right, though μὴ δοκῆς would be objectionable. Cf. Hom. Il. β'. 435. μηκέτι νῦν δῆτ' αὐθι λεγώμεθα. Æsch. Suppl. 1002. μηδ' ἔτι Νεῖλον προχοᾶς σέβωμεν. (Jebb.)

Hesiod. Op. 721. εἰ δὲ κακόν κ' εἴπης, τάχα κ' αὐτὸς μείζον ἀκούσας. Cf. on 1323.

1088. Hermipp. II. 395. δηχθεῖς αἰθῶνι Κλέωνι. Alex. III. 383. αἰθῶν ἀνῆρ. Plat. Rep. VIII. 559 D. αἰθῶσι θηροὶ καὶ δεινοῖς. Lycophr. 109. αἰθῶν ἐπακτῆρ.

1091. ὑποστήσας] Qu. ὑπομνήσας, or παραστήσας.

I. q. σοφῶς (ἀριστα) γνωμολογήσας. V. schol.

1094. Lucian. de Salt. 37. Ἀφροδίτης γονάς. 48. Πανὸς γοναί.

1095. οἱ δοκοῦντες] 'Those reputed'.

1101. Ἥγειτ' is evidently faulty. The verb required is ἄγειν. Therefore we must write either ἤγαγ' or ἤγεν or ἤγειτ'. Æsch. Pers. 340. Ξέρξης χιλιάς μὲν ἦν ὧν ἤγε πλῆθος. The genitive ὧν is put by attraction after ἀνάσσειν.

1103. Ant. 677. οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις. Xen. Cyr. V. 3. 56. ἄρχων δὲ καὶ ἐπὶ τούτοις ἦν, ὃς καὶ τούτους ἐκόσμει. In Homer κοσμήτωρ.

1104. Cf. El. 1145. οὔτε γὰρ ποτε | μητρὸς σύ γ' ἦσθα μᾶλλον ἢ κάμοῦ φίλος.

1105. So ὑποστράτηγος, ὑποδιδάσκαλος, ὑφηγεμῶν, ὑποστρατοφύλαξ, ὑφηγίοχος, &c. V. Lob.

1107. Hom. Il. α'. 180. Μυρμιδόνεσσιν ἄνασσε' σέθεν δ' ἐγὼ οὐκ ἀλεγίζω.

1110. δικαίως] 'As justice requires'. Cf. Ant. 23.

1113. Xen. Cyr. II. 1. 17. ἦν (τόλμαν) — προσήκει — ὑποτρέφεσθαι.

1114. Eur. Andr. 700. ὄντες οὐδένας. Iph. A. 360. βαρβάρους τοὺς οὐδένας.

1118. El. 335. ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ.

1120. Plut. Apophth. Lac. VI. 874. οὐ μέλει μοι τοῦτο, ὅτι ἀποθαροῦμαι, ἀλλ' ὅτι ὑπὸ γύννιδος τοξότου. In Homer Diomedes tauntingly calls Paris a τοξότης, Il. λ'. 385. τοξότα, λωβητῆρ, κέρα ἀγλαέ, παρθενοπίπα.

Add Isocr. Pan. §. 151. Dem. p. 173, 23. Arist. Rhet. III. 351. So also μέγα φρονεῖν. Μεγάλα φρονεῖν occurs Arist. Ach. 955, and especially in later writers.

1123. Translate ἀρκέσαιμι 'be a match for'.

1126. *Æd. C. 992. εἴ τις σε κτείνει, τίνος ἂν εὐθέως; Eur. Phoen. 1600. ἐπεὶ δ' ἐγενόμην, ὁ πατήρ κτείνει με.*

1129. *Æsch. Sept. 423. θεοὺς ἀτίζων. Suppl. 733. 19. νόμιμ' ἀτίζοντες θεῶν.*

1131. *Cf. 1268. εἰ σοῦ γ' ὄδ' ἀνὴρ οὐδ' ἐπὶ &c. Hom. Il. ω'. 296. εἰ δέ τοι οὐ δώσει. Schneid. adduces Soph. Fr. 145. εἴ τις οὐ πάρεστιν (i. e. ἄπεστιν) Eur. Ion. 347. εἰ δ' οὐκ ἐτ' ἔστι, τίνι τρόπῳ διεφθάρη; 388. εἰ μὲν οὐκ ἐτ' ἔστιν. Fr. 84. εἰ τοῦ τεκόντος οὐδὲν ἐντρέπει πατρός. Menand. Com. IV. 107. εἰ δ' οὐ σεαυτοῦ, τῆς τύχης δὲ πάντ' ἔχεις [ἄγεις?]. Lys. 13, 62. εἰ μὲν οὖν οὐ πολλοὶ ἦσαν, &c. Cf. on *Æd. R. 885.**

1132. *For αὐτοῦ (ἐμμαντοῦ) cf. El. 283. κλαίω — αὐτὴ πρὸς αὐτήν. Æd. R. 138. Æsch. Cho. 929.*

Add Prom. 762. πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων. Timocl. com. III. 593. τὰς αὐτὸς αὐτοῦ συμφορὰς ῥᾶον φέρει. Philem. com. IV. 50. ἰατρὸς οὐδὲ εἷς! τοὺς αὐτὸς αὐτοῦ βούλεθ' ὑγιαίνειν φίλους. Babr. 56, 9. τὰ γ' αὐτὸς αὐτοῦ πᾶς τις εὐπρεπῇ κρίνει. Æschin. in Ctes. p. 87. καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν.

Arist. Pac. 1230. οὐ δεξιῶς; Eq. 34. Vesp. 1496. οὐκ εὖ;

1134. *Aristid. T. I. p. 89. φιλοῦντ' ἐφίλουν. Plat. Legg. III. 677 D. μισοῦντες μισοῦνται.*

1135. *Lysias ap. Poll. VII. 260. ψηφοπαικτοῦσι τὸ δίκαιον.*

1136. *Eur. Her. 773. σύ τοι βραδύνεις κοῦν (οὐκ Elmsl.) ἐγώ. Herod. I. 91. συνέγνω ξαντοῦ εἶναι τὴν ἀμαρτιάδα καὶ οὐ τοῦ θεοῦ. Dem. p. 363, 29. ὥσπερ ἐν ἄλλοις τισὶν κρινόμενον καὶ οὐκ ἐν ὑμῖν. Paus. I. 28. 9. καὶ οὐ τὴν Ἀττικὴν. (Lob.)*

1137. *So εὖ κλέπτειν (cf. on Phil. 55).*

1138. *Ant. 751. θανούσ' ὀλεῖ τινά. Æsch. Suppl. 868. εἰ μὴ τις ἐς ναῦν εἴσιν αἰνέσας τάδε.*

1141. *Philostr. Imag. XXVIII. 804. διατωθάζω τοὺς ἀκούοντας καὶ δοκῶ τι ἀντακούσεσθαι.*

Xen. Mem. IV. 2. 33. τὸν Δαίδαλον οὐκ ἀκήκοας ὅτι ἡναγκάζετο δουλύνειν; Dem. p. 43, 23. αἰσθήσεσθε τούτους ὅτι εἰσὶ βίαιοι.

1144. *Wolff also conjectures ᾧ φθέγμ' ὃν οὐκ ἂν ἡῦρες, coll. 25. Æd. R. 839. ἦν εὐρεθῇ λέγων &c. Cf. Xen. Cyr. IV. 5. 6. οὐδὲ βουλόμενος ἂν εὐρες ῥαδίως τὸν νύκτωρ πορευόμενον. Read οὐκ ὃν ἡῦρες. The correction adopted by Dindorf ἂν οὐκ ἐνηῦρες (for οὐκ ἂν, or ἂν οὐκ ἂν) is, if I mistake not, ungrammatical.*

1145. *κρυφαῖς also Bodl. Laud. Aug. c. Dresd. b. Lips. b. and most edd. κρυβεῖς only Wolff. Κρυφαῖς is supported by ῥιφαῖς (from ῥίπτω), ῥαφαῖς (from ῥάπτω). But they said κλαπεῖς (from κλέπτω, not κλαφαῖς or κλαβεῖς), τυπεῖς (from τύπτω), &c. They seem in fact to have been guided a good deal in such matters by consideration of euphony. Compare κρύβδα and κρύφα. Schæfer (ad Plut. II. 133) considers κρυφαῖς barbarous, not so Lobeck. Schol. ad Hec. 880. οἱ Ἀττικοὶ ἐκρύφθην γράφουσιν, οἱ δὲ πεζογράφοι ἐκρύβην. Arist. de Cael. II. 12. ἀποκρυφαῖς. Plut. Syll. XXII. 215. κρυφαῖς (κρυβεῖς Cora. Schæf.). Dion. Cass. 77, 2. συγκρυφῆναι (edd. vett.).*

Dion. Chrys. III. 63. ὅταν δὲ καταλάβῃ χειμῶν, ἐγκαλυψάμενοι (οἱ ἐπιβάται) περιμένονσι τὸ συμβησόμενον.

1146. *ναντίῳ also Bar. a. Bodl. Laud. Aug. c. Lips. b. Jen.*

1149. *Xen. Cyr. V. 3. 55. κατασβεन्नύναι τὴν ταραχὴν ἐπειράτο. Æd. C. 422.*

1153. Pind. P. IX. 44. μείλιχος ὄργα. Herod. VI. 128. διεπειράτο αὐτῶν — τῆς ὄργῃς καὶ παιδευσίος τε καὶ τρόπον.

1156. Œd. R. 888. δυσπότημον χάριν χλιδᾶς.

ἐνουθέτει παρῶν] Phil. 373. ἐγὼ γὰρ αὐτ' ἔσωσα κακῆϊνον παρῶν. 1405. ἐγὼ παρῶν εἴρω.

1163. Paus. X. 21. 3. ἐς ἀγῶνα ἐλθὼν πολέμον.

1165. Add Hom. Od. 8, 443. αὐτὸς νῦν ἴδε πῶμα.

1166. Œd. R. 139. ἐκείνον ὁ κτανῶν. Ant. 384. ἥδ' ἔστ' ἐκείνη τοῦργον ἡξειργασμένη. 324. El. 1486.

1170. περιστελοῦντι Wakefield. Nauck. Herod. VI. 30. τὴν κεφαλὴν τὴν Ἰστιάου λούσαντάς τε καὶ περιστείλαντας ἐν ἐντεσίλατο θάψαι.

1178. For the construction cf. Xen. Cyr. 5, 2, 32. τὰ τραύματα ἐπιδεδεμένους. Xen. Anab. V. 4, 32. ἐστιγμένοι ἀνθέμια. Aj. 1209. δρόσοις τεγγόμενος κόμας.

1179. Theocr. II. 23. ἐπὶ Δελφίδι δάφναν | αἶθω· χῶς αὐτὰ λακεῖ μέγα κακπυρίσασα | ἐξαπίνας ἄφθῃ, κούδ' ἐσποδὸν εἶδομες αὐτάς, | οὔτω τοι καὶ Δελφίς ἐνὶ φλογὶ σάρκ' ἀμαθύνοι. 21. ἄλφιστα πάσ' ἄμα καὶ λέγε, Ταῦτα τὰ Δελφίδος ὀστέα πάσσω. II. 28. ὡς τοῦτον τὸν καρὸν ἐγὼ τάκω, — ὡς τάκοιτ' ὑπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δάφνης. Diogenian. prov. Coisl. 3, 60. οἱ Μολοιτοὶ βοῦν κατακόπτοντες εἰς μικρὰ ἐπαρῶνται τοῖς παραβησομένοις οὕτως κατακοπῆναι, τοὺς δὲ κώθωνας ἐκχέοντες οὕτως ἐκχυθῆναι τὸ αἶμα τῶν παραβησομένων. Liv. XXI. 45. 'si falleret Jovem ceterosque precatus deos, ita se mactarent quemadmodum ipse agnum mactasset'.

Œd. R. 1336. ἦν ταῦθ' ὅπως περ καὶ σὺ φῆς. The word occurs nowhere else, I believe, in Tragedy. Herod. IX. 120. ἡσπαιρον ὅπως περ ἰχθύες.

1182. γυναῖκες ἀντ' ἀνδρῶν] Cf. 1020. δοῦλος ἀντ' ἐλευθέρου φανείς.

1183. μολῶν — μελήσω Wolff, coll. Prom. 334. μελησάτω. Ag. 354. &c. Cf. Œd. R. 396. ἀλλ' ἐγὼ μολῶν — ἔπανσά νιν. 946. οὐχὶ — τάδ' ὡς τάχος μολοῦσα λέξεις;

I write ἔστε rather than ἔς τε, because I consider it a familiar contraction for ἔς ὅτε, just as τίπτε is for τί ποτε.

1185. Phil. 1090. τοῦ ποτε τεύξομαι πόθεν ἐλπίδος;

Æschin. 3, 99. ἃ εὔ οἶδεν οὐδέποτε ἐσόμενα, τολμᾷ λέγειν ἀριθμῶν εἰς ὅπ' ἔσται. Eur. Alc. 320. ἐς αὔριον — εἰς τρίτην.

1187. El. 166. τὸν ἀνήνυτον οἶτον ἔχουσα κακῶν.

Theogn. 987. αἶτε ἄνακτα φέρουσι δορυσσοῶν ἐς πόνον ἀνδρῶν. Suidas explains τῶν κατὰ πόλεμον μόχθων. Nauck considers δορυσσοῦτων an unheard of expression, and proposes δορυσσοῶν, omitting κοινὸν in v. ant. 1196.

1190. Schol: σκοτεινὴν καὶ ἀερώδη τοῖς Ἑλλήσιν. I do not see how εὐρώδη can possibly mean the same as εὐρεῖαν, which is Dindorf's opinion. Hermann's reading ἀν' αἶαν ἀερώδεα Τρωῖαν (and v. ant. 1197. ἰὼ πόνοι πόνοι πρόγονοι πόνων) seems probable. Ἀερώδης ('misty, dark') occurs Arist. Mund. IV. 181. Part. An. III. 6. 8. ἀεροειδῆς Plat. Tim. 78 C. Arist. Color. III. 8. Ἡεροειδῆς is an epithet of πόντος, ἄντρον, σπέος. Ἡερώεις of Τάρταρος, ζόφος. Simonid. Dith. 8, 17. εὐρεθεοῦς ὅσοι καρπὸν αἰνύμεθα χθονός.

1192. Similarly Hom. Il. 3, 173. ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὁππότε δεῦρο | νίει σῶ ἐπόμην. 6, 345. ὡς μ' ὄφελ' ἡματι τῷ, ὅτε με

πρωτον τέκε μήτηρ. | οὔχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα | εἰς ὄρος ἢ ἐς κῆμα πολυφλοίσβοιο θαλάσσης, &c.

Hom. Il. 11, 62. οἶος ἀστὴρ ἔδν νέφεα σκιοεντα.

1193. Sept. 854. πάνδοκον εἰς ἀφανῇ τε χέρσον.

1195. Qu. ἔδειξ' ὅπλων. Cf. on 1188.

1198. κείνος — ἔπερσεν ἀνθρώπους] (Ed. R. 1456. νόσος μ' ἔπερσε. Pind. N. III. 62. Τελαμὼν ἔπερσε Λαομέδοντα. Ol. X. 45. πέρσαι στρατόν.

1203. Rather δυσμόρῳ. Cf. (Ed. R. 665. ἀλλὰ μοι δυσμόρῳ γὰ φθίνουσα τρύχει ψυχάν.

οὐτ' ἐννυχίαν] οὐδ' — conj. Nauck. Qu. ἐννυχίαν τέρψιν. Cf. 181. ἐννυχίοις μαχαναῖς. Wunder considers the expression equivalent to τερπνὴν νύκτα ἰαύειν.

1205. The Schol. and others think the mention of ἔρωτες here unseasonable. Dindorf on the other hand considers it after the mention of feasts, drinking, and the strains of the flute, to be quite opportune.

1207. ἀμενηνὸς conj. Mein. Add S. Paul. I Ep. Cor. 7, 32. ὑμᾶς ἀμερίμνους εἶναι. Posidippus Anth. Pal. IX. 359. ἔχεις γάμον· οὐκ ἀμερίμνος | ἔσσειαι.

Phil. 1066. ἀλλ' οὕτως ἄπει; Ant. 315. εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω;

1210. Λυγρὸς is an epithet of γῆρας 506, οἰμωγαὶ 317, νόσος Ph. 1424, πένθος Æsch. Cho. 17. It is here a far more suitable epithet of μνήματα than of Troy.

μνήματα] 'Mementoes, souvenirs'. There is a touch of irony in the expression. Cf. Simonid. Fr. 101. Πέρσαις δὲ περὶ φρεσὶ πῆματα πάντα | ἤψαμεν, ἀργαλέης μνήματα ναυμαχίης.

1211. Qu. πάρος (or πρὸ τοῦ) μὲν ἐννυχίον.

1214. Callim. H. Cer. 47. τὰ θεοῖσιν ἀνειμένα δένδρεα κόπτεις.

1215. Cf. 1185. τίς ἄρα νέατος — ἐτέων ἀριθμὸς &c.

Thuc. I. 51. 2. ἡ ναυμαχία ἐτελεύτα ἐς νύκτα. 3. 79. ἐς ἡλίου δύσιν. VIII. 23. 2. ἀναγαγόμενος ἐς ὧσέ. Plat. Polit. 262 A. τὸ ζητούμενον τανῶν ἐς τότε ζητεῖσθαι.

1216. Schneid. explains ἐπέσται by 'aderit'. But this is improbable.

We must not compare El. 1467. εἰ δ' ἔπεστι νέμεσις, where ἔπεστι means 'follows'.

1217. Or 'beetles, frowns upon the sea'.

1218. Perhaps πόντον πρόβλημα means, 'a promontory keeping off the sea'. V. Blomf. Gl. Sept. 536.

1219. ἀλίκλυστον] I. q. ἀλίρροθον (412), ἀλίκτυπον (Ant. 953), ἀλίπληκτον (Pind. P. IV. 25).

ἱερὴν ὑπὸ πλάκα Σουνίου Eust. p. 649, 53. (citing anonymously). Cf. Eur. Bacch. 307. δινόρυφον πλάκα. 718. σεμνὰς πλάκας ὀρέων. Trach. 273.

1221. Æsch. Eum. 288. ἔλθοι — ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.

1222. προσείποιμι also Brunck's ms. and Philoponus de Mundi Creat. IV. 6. 548. Which reading I have adopted, though supported by small ms. authority, because of the preceding γενοίμαν.

1224. ἡμῖν] 'For our harm, to cause us trouble'. Cf. 216. El. 272.

1225. Isocr. 12, 96. ἐπελήλυθέ μοι τὸ παρησιάζεσθαι καὶ λέλυκα τὸ στόμα.

1227. Cf. ἀστενακτί, ἀκηρυκτί. The last syllable of such verbal adverbs appears to be shortened in the thesis, and lengthened in the arsis.

Attius Arm. Jud. '*Hem! vereor plus quam fas est captivom hiscere*'. After *χανεῖν* most editors mark a note of interrogation. I have put a full stop both here, and also at the end of the next line. Nauck proposes *λακεῖν* for *χανεῖν*.

1230. *ἂν φρόνεις* (*φρονεῖς*) Jen. Mosq. b. *ἐκόμπεις* also Schol. (rec., ut vid. non R.) Arist. Ach. 638. Cf. 766. *ὁ δ' ὑπνικόμπως ἀφρόνως ἡμείψατο*. Ant. 127. *μεγάλης γλώσσης κόμπους*. Æsch. Prom. 360. *τῶν ὑψηγόρων κομπασμάτων*. 318. *τῆς ἄγαν ὑψηγόρου γλώσσης*. Qu. *ἂν ἐφρόνεις*.

1231. *ὅτ'*] '*When, since, seeing that*'. El. 1318. 1329. Arist. Nub. 7. Cf. 1275. *ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιάς*. Ant. 1325. *ἄγετέ μ' ἐκποδὼν τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα*.

1232. Wolff compares Phil. 771. *ἐκόντα μήτ' ἄκοντα*. Æsch. Cho. 291. *δέχεσθαι δ' οὔτε συλλύειν τινα*. Pind. III. 30. *ἔργοις οὔτε βουλαῖς*. But in these and similar passages I believe we should read *μηδὲ* and *οὐδὲ* for *μήτε* and *οὔτε*.

1233. Schneid. explains: "I. e. *οὔτε Ἀχαιῶν οὔτε σοῦ*. Cf. on CEd. R. 239."

1235. For the plural *δούλων* of one person cf. on CEd. R. 107.

1236. Hom. Od. XI. 174. *εἰπέ δέ μοι πατρός τε καὶ νείεος ὃν κατέλειπον*.

Æsch. Fr. 265. *νῦν δ' οὐ κέκραγά πω τὸ γενναῖον μέλος*. Prom. 743. *κέκραγας*. Cho. 535. *κέκραγεν*. *Κράζειν* occurs nowhere else in Soph. or Eur.

1230. *πικρούς*] '*Bitter, to our cost*'. Eur. Bacch. 357. *ὅπως — θάνη, πικρὰν βάνχενσιν ἐν Θήβαις ἰδῶν*. Iph. A. 1315.

Compare also *ἐπέπιθμεν, ἄνωγμεν, δέδοιγμεν, ἔϊκτον*.

1244. Æsch. Sept. 382. *θείνει δ' ὀνειδέει μάντιν Οἰκλειδὴν σοφόν*.

1245. Pers. 339. *μή σοι δοκοῦμεν τῇδε λειψθῆναι μάχη;* Fr. 35. *ἀγὼν γὰρ ἄνδρας οὐ μένει λειψιμμένους*.

1249. Herod. VIII. 89. *οἱ ὀπισθε τεταγμένοι ἐς τὸ πρόσθε παριέναι πειρεώμενοι*.

1250. Ajax is called *ἔξοχος Ἀργείων κεφαλὴν ἥδ' εὐρέας ὦμους* Il. β'. 227. and *πελώριος* 229.

1253. Xen. Cyr. I. 1. 2. *πορεύονται τε γὰρ αἱ ἀγέλαι ἢ ἂν αὐτὰς εὐθύνωσιν οἱ νομεῖς*.

Cf. 15. *ὡς εὐμαθὲς σου, κῆν ἀποπτος ἧς ὅμως, | φώνημ' ἀκούω καὶ ξυναρπάξω φρενί*.

1255. Pind. Ol. IX. 146. *ψυχρᾶν — εὐδιανὸν φάρμακον αὐρᾶν*. Eur. Fr. 59, 2. *λόγος ἐσθλὸς — φάρμακον φόβου*.

1256. But cf. Phil. 1130. *φρένας εἴ τινας ἔχεις*.

1257. Reiske's conjecture *ἄνδρας — ὄντας — σκιάς* seems probable.

1262. *σοῦ — μάθοιμ'*] '*Understand you*'. Plat. Phileb. 51 C. *εὐθύ τι λέγω, φησὶν ὁ λόγος — εἴ μιν μανθάνεις*. Gorg. 463 D. *ἄρ' οὖν ἂν μάθοις ἀποκρινάμενον;*

κλύοιμ' ἐγὼ conj. Nauck.

1264. The conjunction of the plural *ὑμῖν* with the dual *ἀμφοῖν* is observable. In like manner we find *δύο ἡμέραι* as well as *δύο ἡμέρα*, &c.

1266. Eur. Fr. 736. *ἡ δ' ἐν ὀφθαλμοῖς χάρις | ἀπόλωλ', ὅταν τις ἐκ δόμων ἀνῆρ θάνῃ. | σπάνιον ἄρ' ἦν θανούσιν ἀσφαλεῖς φίλοι*. Livius Andronicus in his Ajax: '*virtute laus praestatur, sed multo ocius vento et gelu tubescit* (*διαρρεῖ*)'.

ταχεῖα τοῖς also Dresd. b. Stob. Serm. 126, 3.

1268. εἰ — οὐδ'] Cf. on 1131. Dem. p. 15, 23. εἴτ' οὐκ αἰσχρὸν — εἰ τὸ μὲν Ἀργεῖον πλῆθος οὐκ ἐφοβήθη — ὑμεῖς δὲ φοβηθήσεσθε; "When εἰ is equivalent to ὅτι and introduces not an hypothesis, but a fact, it is followed by οὐ (not by μή)." Jebb.

Jebb explains οὐδ' ἐπὶ σμικρῶν λόγων 'not even in slight respects (on slight accounts).' But that reading is without example, and is utterly improbable. I had conjectured οὐδ' ἐπὶ σμικρὸν χρόνον, but I believe the true reading to be οὐδ' ἔπους μικροῦ χάριν, as in CEd. C. 443. ἔπους μικροῦ χάριν | φρυγᾶς σφιν — ἡλώμην. Or perhaps ἐπὶ σμικρὸν (as in El. 414) πόνων (so Tricl.).

1271. Æsch. Eum. 206. Κύρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ.

1273. Thuc. II. 21. μεμνημένοι — ὅτε ἐσβαλὼν — ἀνεχώρησε πάλιν.

1274. Add Eur. El. 394. τοῦδ' ἀνδρὸς εἰσδοχὰς δόμων. Translate 'shut up within your entrenchments'.

Phot. p. 168, 13. κλῆσαι οἱ ἀρχαῖοι λέγουσιν, οὐ κλεῖσαι. οὕτω καὶ οἱ τραγικοὶ καὶ Θουκυδίδης.

1276. ἄμφι μὲν νεῶν —] Sophocles here blends two episodes of the Iliad. Homer speaks of two occasions on which the Trojans stormed the Greek rampart. On the first occasion, of which Ajax was the hero (Il. XI. 283. — XIV. 506), the ships were not fired, though the contest raged close to them (XIV. 65), and Agamemnon thought of launching them a flying. On the second occasion (Il. XV. 342. — XVI. 644) the ships were fired, but Patroclus, not Ajax, was the prominent hero in the rally of the Greeks. It was Patroclus who ἐκ νεῶν ἔλασεν κατὰ δ' ἐσβεσεν αἰθρόμενον πῦρ (Il. XVI. 293). Jebb. Wolff's conjecture παγκρατοῦς (Pind. N. IV. 62. πῦρ παγκρατὲς) for ναυτικοῖς is not at all necessary.

1277. I understand ἄκροισιν ἐδωλίσις of the extreme and most exposed portions of the benches, which were set fire to by Hector on his jumping into the hulls of the ships (ναυτικὰ σκάφη). Jebb explains ἄκροισιν 'topmost' (with respect to the planks lining the bottom and the sides of the vessel).

ναυτικοῖς ἐδωλίσις νεῶν means 'the sailors' rowing-benches of the ships'. Which are more usually called ζυγὰ ('transtra') and in Homer κληῖδες. So that there is no tautology, as Jebb observes.

1279. πηδῶντος ἄρδην Ἐκτορος —] As related Il. XIII. 53.

1281. Herm: 'quem nusquam adstittisse tibi dicis'. And Jebb: 'who nowhere, thou sayest, so much as stood up beside thee'. Schneidewin compares the Latin *congređi*. Qu. σοῦ μόνον βῆναι δίχα. Agamemnon had not said that Ajax had not mixed in the fight, but that he had not accomplished any greater feat than himself.

1282. 'Did he not in your opinion do his duty then?'. Cf. Eur. Hec. 309. ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς λαχεῖν.

1283. Cf. on 267. Eur. Med. 513. σὺν τέκνοις μόνῃ μόνοις. Andr. 1221. μόνος μόνοισιν ἐν δόμοις. Dem. p. 18, 137. μόνος μόνῳ ξυνῆει.

1287. Similarly δράμημα νοτίζειν CEd. R. 193. μέλος λιγαίνειν Bion. Id. XV. 1.

1290. Add Æsch. Ag. 269. ποίον χρόνον δὲ καὶ πεπόρθηται πόλις; Eur. Hipp. 1171. πῶς καὶ διώλετ' εἰπέ.

1291. Construe οὐκ οἶσθα ἀρχαῖον Πέλοπα (Pelops of old) — ὄντα βάρβαρον Φρύγα;

1292. Strab. XII. 571. καὶ τὴν περὶ Σίπυλον Φρυγίαν οἱ παλαιοὶ

καλοῦσιν, ἥ καὶ τὸν Τάνταλον Φρύγα καὶ τὸν Πέλοπα καὶ τὴν Νιόβην (Ant. 824). Herod. VII. 11. Πέλοψ ὁ Φρύξ.

ὄντα] Participle of the imperfect.

1293. Jebb wrongly refers *δυσσεβέστατον* to *σέ*. Atreus was *δυσσεβέστατος*, because of the banquet he served up to his brother.

1294. Æsch. Ag. 1569. Ἀτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ | τῷμῳ — παρέσχε δαῖτα παιδείων κρεῶν. Hor. A. P. 91. *coena Thyestae*.

1295. Dem. p. 637, 5. εἴαν τις ἀποκτείνῃ — ἐπὶ δάμαρτι ἢ ἐπὶ μητρὶ ἢ ἐπ' ἀδελφῇ ἢ ἐπὶ θυγατρὶ ἢ ἐπὶ παλλακῇ — μὴ φεύγειν κτείναντα.

1296. Ion. 592. πατρός τ' ἐπακτοῦ καὐτὸς ὧν νοθαγενής. The simple meaning of the word is 'adventitious'.

El. 1412. ὁ γεννήσας πατήρ. CEd. R. 793. τοῦ φυτεύσαντος πατρός. 1514. Similarly Eur. Phœn. 1595. ὁ σπείρας πατήρ σπείρει με. Herc. 1339. ὁ φύσας χῶ τεκὼν ὑμᾶς πατήρ | ἀλώλεσ'. Hel. 87. Jebb also rightly understands ὁ φυτεύσας πατήρ of Catreus, the father of Aerope.

1297. Jebb explains: 'consigned her as a prey to the dumb fishes'. The charge, he observes, was given, though not executed.

1299. ὥς ἐκ — conj. Nauck. Qu. οὐ γὰρ πατρός —;

1300. So Telamon receives from Hercules a cup as ἀριστεῖον (Pisander ap. Athen. XI. 783 C.).

1302. ἔκκριτον —] Æsch. Eum. 378. τῶν αἰχμαλώτων χρημάτων λάχος μέγα, | ἐξαίρετον δῶρημα Θεσιῶς τόκοις.

1304. "Teucer predicates both nobility and nobleness of his parents, but conscious that technically he is νόθος, he is content to claim for himself τὸ γενναῖον rather than τὸ εὐγενές." Jebb. Who doubts whether ἀριστος could include the notion of good birth; though the Homeric ἀριστεύς involves the notions both of *valour* and of *good birth*. Gl. on Hom. Il. ν'. 740. ὅτι ἀρίστους τοὺς ἀριστείας εἶπε. There would be, as Lobeck remarks, no objection to ἀριστείων δυοῖν, if well supported. He cites Eum. 570. δυοῖν μισμμάτων. Ag. 1357. ἐν δυοῖν οἰμώγμασι. Phœn. 56. δύο ἄρσενας. 388. κασίγνηται δύο. Bacch. 877. δύο ἡλίους. &c. Cf. also on 1264 above.

1307. The remarks that Agamemnon had made respecting Ajax were of a *vituperative* rather than a mocking character. Cf. Phil. 929. οὐδ' ἐπαισχύνει μ' ὄρων —; CEd. R. 635. CEd. C. 978. Jebb explains λέγων (ὅτι ὠθεῖς).

1208—9. Cf. Phœn. 1658. ἐγὼ σφε θάψω. — KP. σαντὴν ἄρ' ἐγγὺς τῷδε συνθάψει νεκρῷ.

1310—12. "Nondum emendati", Nauck. Dindorf thinks that these three lines may perhaps be an interpolation. Neither of the explanations of τῆς σῆς γυναικὸς does he think at all probable.

1311. προδήλως] 'In an open conspicuous manner'. Πρόδηλος θάνατος occurs Dionys. Ant. X. 552. Zosim. III. 716.

1312. Cf. 1174. κόμας ἐμὰς καὶ τῆσδε. El. 542. ἡ τῶν ἐμῶν Ἀιδης τιν' ἡμερον τέκνων | ἡ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον; This affectation of ignorance as to whose wife Helen is well expresses, as Brunck observes, the anger and contempt of the speaker.

1315. ἡ' ν' ἐμοὶ θρασύς] 'Than to play the bully with (lit. upon) me'. Similarly Eur. Med. 206. τὸν ἐν λέχει προδόταν.

1325. Cf. Eur. Ion. 1350. ἔχει δέ μοι τί κέρδος ἢ τίνα βλάβην; Jebb explains 'that thou art injured', coll. Æsch. Eum. 766. ὥς ταῦτ' Ὀρέστην ὀρῶντα μὴ βλάβας ἔχειν. If this were the meaning, we should

have expected ὥστε καὶ βλάβην σ' ἔχειν. Nauck suspects βλάβην. I would suggest μομφήν.

1329. Similarly Iph. T. 599. ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς ξυμπο-
ράς, | οὗτος δὲ συμπλεῖ.

1330. Qu. εἰπ'· οὐ γὰρ ἂν σοὶ γ' εὖ φρονῶν εἶην, ἐπεὶ &c.

1333. ἄθαρπτον — βαλεῖν] Cf. 1307. ὠθεῖς ἀθάπτους.

1334. Cf. on 1180. μηδὲ σε | κινησάτω τις.

1339. I have given οὐτᾶν ἀτιμάσαιμ' ἂν, for there was no question in this case of 'dishonouring in return'.

1340. Perhaps ἐν' ἄνδρ' ἰδεῖν σφ' ἄριστον &c.

1348. Cf. Ant. 1029. μηδ' ὀλωλότα | κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν; Phil. 946. Moschion. Fr. 8. τί κέρδος οὐκέτ' ὄντας αἰκίζειν νεκρούς;

1350. Prom. 232. ἔνεστι γὰρ πῶς τοῦτο τῇ τυραννίδι | νόσημα, τοῖς φίλοις μὴ πεποιθέναι.

1353. Perhaps κρατεῖ τις. Cf. 484. δὺς ἀνδράσιν φίλοις | γνώμης κρατῆσαι τάσδε φροντίδας μεθεῖς.

Add Eur. Dict. Fr. 12. χορημάτων νικωμένων.

1357. Wolff's conjecture τὰ for με, put forward by him with little confidence, is doubtless right; and we thus get rid of a very awkward difficulty. We never find νικᾶν used, like βούλομαι, with a subsequent ἢ (μᾶλλον being understood), much less with a genitive following. Whereas the expression νικᾶν πολὺ is a very common one. Translate: 'Yes, for bravery far outweighs any consideration of hatred'.

1358. Thuc. II. 82. τὸ ἐμπλήκτως ὀξύ. Æschin. de F. L. p. 50, 10 ὠνείδισας δέ μοι καὶ πολιτείας ἐμπληξίαν, εἰ &c.

Jebb renders βροτοῖς 'in the sight of men'. But this is very improbable. The passage is evidently corrupt. Qu. τοιοῖδε μέντοι πάντες οὐμ-
πληκτοὶ βροτῶν.

1361. σκληρὰν ψυχὴν] Tr. 1260. ὦ ψυχὴ σκληρά. Ant. 473. τὰ σκλήρ' ἄγαν φρόνηματα.

1362. Wolff interrogates at the end of the line.

1365. Dindorf also explains ἐνθάδε by πρὸς τὸ θάπτειν αὐτόν.

1366. Add Ter. Phorm. 264. ecce autem similia omnia, omnes congruunt; unum cognoris, omnes noris. Xen. Cyr. IV. 3. 10. οὐδὲν γὰρ οὕτως ἡμέτε-
ρόν ἐστιν, ὥς ἡμεῖς ἡμῖν αὐτοῖς. S. Paul. Ep. Philipp. II. 21. οἱ πάν-
τες γὰρ τὰ ἐαντῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ. If this had been but one sentence or clause, Sophocles would no doubt have written ὁμοίως.

αὐτῷ ποιεῖ] Cf. 1380. 1415. Eur. Herc. 387. ἐξέπρασσε μόχθον Μυ-
κηναίῳ ποινῶν τυράννῳ.

1367. Eur. Fragm. 460. πέπονθ' ὅπερ πάντες βροτοί· | φιλῶν μά-
λιστ' ἐμαντὸν οὐκ αἰσχύνομαι.

1369. Cf. 1241. Ant. 634. πανταχῇ δοῶντες ('act how we may').

1372. Eur. Hipp. 80. τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς. Hes.
Op. 3. ὁμῶς ἄφατοί τε φατοί τε. 459. ὁμῶς δμῶές τε καὶ αὐτός. 669.
ὁμῶς ἀγαθῶν τε κακῶν τε. Theog. 672. τῶν ἑκατὸν μὲν χεῖρες ἐπ' ὤμων
αἵσσοντο | πᾶσιν ὁμῶς.

1379. Plat. Phædr. 272 B. ὅ τι ἂν αὐτῶν τις ἐλλείπη λέγων.

1383. For τούτῳ Nauck proposes λόγῳ.

1386 f. For the construction Schneid. compares Xen. Anab. VII. 1. 40.
προσελθὼν δὲ Τιμασίῳ καὶ Νέῳ καὶ Κλεάνωρ, ἔλεγον Κοιρατίδῃ μὴ

θύειν. Lys. 12, 12. ἐπιτυγχάνει Μηλόβιος τε καὶ Μνησιθείδης ἐκ τοῦ ἐργαστηρίου κατιόντες. Plat. Apol. 36 A. εἰ μὴ ἀνέβη Ἄνυτος καὶ Λύκων κατηγορήσοντες ἑμοῦ.

1389. Ὀλύμπου τοῦδ'] Ant. 758. οὐ τόνδ' Ὀλυμπον χαίρων ψόγοισι δειννάσεις ἐμέ. Ph. 1330. οὗτος ἥλιος. Œd. C. 1565. καὶ τὸν θεῶν Ὀλυμπον.

πρεσβεύων] *'Holding the chief place in ὁ-'* Fr. 256. μέγα πρεσβεύων Ἀργούς τε γύαις.

1392. With the dative λώβαις cf. φιλότῃ 1410.

1394. Translate *'to meddle with this burial'*. So ἄπιτεσθαί τινος. For this sense of τάφος (i. q. ταφή) Jebb compares Il. 23, 679. ὅς ποτε Θήβαςδ' ἦλθε δεδονπότος Οἰδιπόδαο | ἐς τάφον. Thuc. II. 47. τοιόσδε ὁ τάφος ἐγένετο. Morstadt proposes νεκροῦ μὲν for τάφου μὲν; but the following τῷ θανόντι disfavours this otherwise plausible conjecture.

1398. Nauck suspects the line.

1400. Perhaps ἀλλ' ἡθέλον γ' ἄν. The ἄν is added above 88 ἡθέλον δ' ἄν ἐκτός ὦν.

1401. ἡμᾶς, εἴμ'] So Ant. 734. πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἐρεῖ; Ph. 1393.

1403. Hom. Il. ο'. 356. καπέτοιο βαθείης.

1404. χερσὶ ταχύνετε] The same form of metre in El. 116. ἔλθετ' ἀρήξατε. Œd. C. 1777. Tr. 1275. Ph. 193.

Cf. Solon Fr. 39. σπένδουσι δ' οἱ μὲν ἰγδιν, οἱ δὲ σίλφιον, | οἱ δ' ὄξος. Qu. χερσὶ λαχαίνετε (or λαχύνετε). Mosch. IV. 96. τάφρον μεγάλην ἐλάχνηε. Apoll. Rh. III. 222. κρήναι — ἄς ἐλάχνηεν.

1405. Hom. Il. 23, 702. τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην.

1408. Rhes. 740. ὑπασπίδιος κοῖτος (*'sleep in armour'*).

1409. In order to get rid of the suspicious particle γε, Dindorf with much probability suggests our transposing and reading παῖ, σὺ δὲ πατρός φιλότῃ θυγῶν, | ὅσον ἰσχύεις &c.

1411 f. Cf. Hom. Od. 22, 18. αὐτίκα δ' αὐλὸς ἀνὰ δῖνας παχὺς ἦλθεν | αἵματος ἀνδρομέοιο.

1412. ἄνω φυσῶσι —] Cf. 918. φυσῶντ' ἄνω πρὸς δῖνας — αἴμ' &c.

1413. Jebb explains μένος (αἵματος) *'the strong gush of blood'*. Probably rightly. Cf. Prom. 722.

1416. Cf. Plat. Phæd. 117 D. κλάων — οὐδένα ὄντινα οὐ κατέκλασε.



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